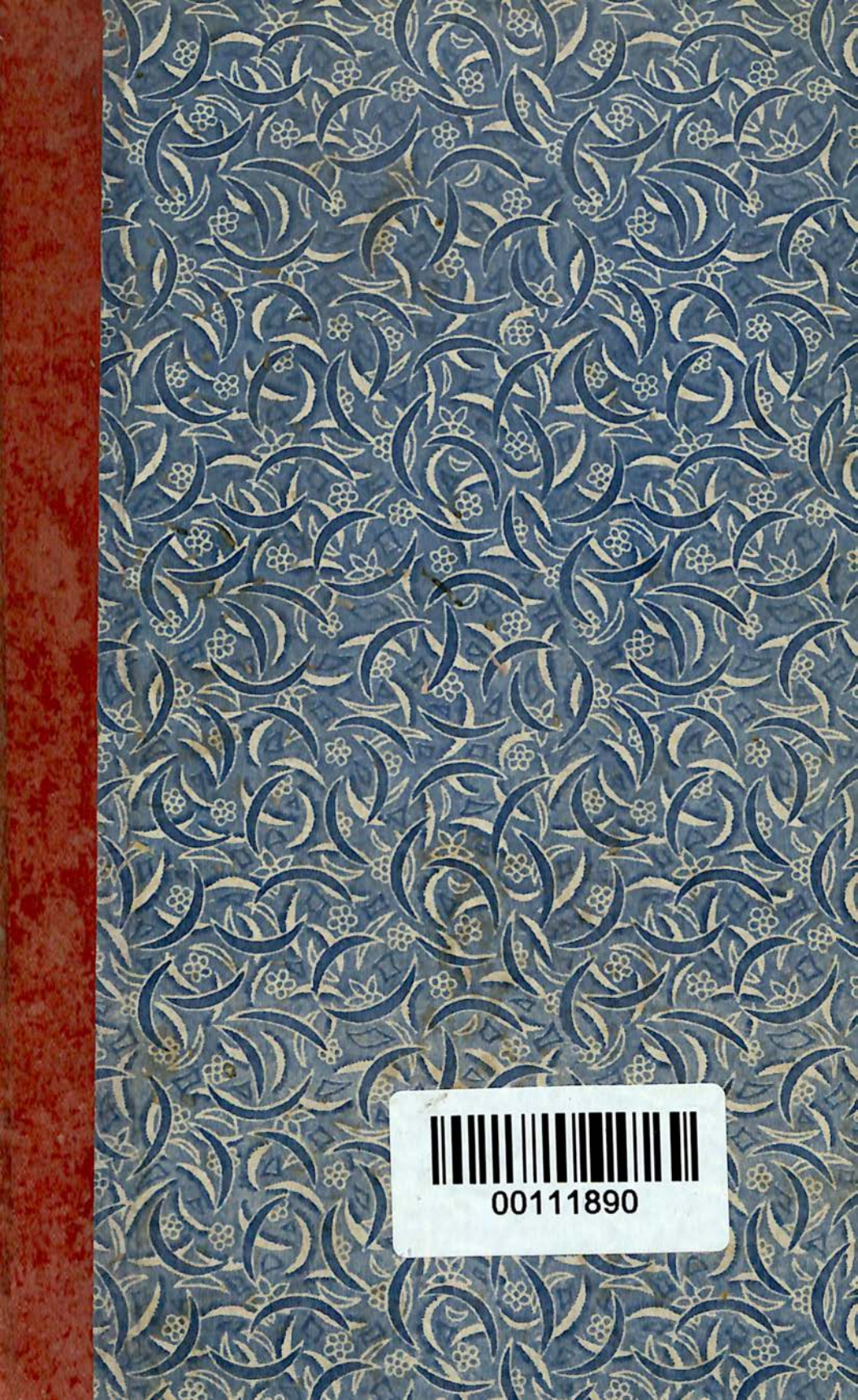
00111890

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018

A COMMENTARY

ON

THE GOSPEL ACCORDING TO

JOHN:

CRITICAL, DOCTRINAL, AND HOMILETICAL,

WITH SPECIAL REFERENCE TO MINISTERS AND STUDENTS.

111890
ae

BY

JOHN PETER LANGE, D.D.,
PROFESSOR OF THEOLOGY AT THE UNIVERSITY OF BONN.

Translated from the German by

PHILIP SCHAFF, D.D.,
PROFESSOR OF THEOLOGY IN THE UNION THEOLOGICAL SEMINARY, NEW YORK.

D. e. 38

VOL. I.

EDINBURGH:
T. & T. CLARK, 38, GEORGE STREET.
MDCCCLXXII.

.092

It is right to state that this Edition does not contain Dr. Schaff's Notes and Additions, but *simply* a translation of Dr. Lange's work.

00111890

CONTENTS.

INTRODUCTION.

PAGE

§ 1. John, the Evangelist and Apostle, in his peculiar Character and Life, . 1
§ 2. The Writings of John, ... 15
§ 3. The Gospel of John, its Character and Import, ... 19
§ 4. The Genuineness of the Fourth Gospel, ... 32
§ 5. The Integrity of the Gospel, ... 37
§ 6. Sources and Design of the Gospel, ... 39
§ 7. Time and Place of the Composition, ... 41
§ 8. Significance and Mission of John, his Spirit, and his Writings, . . . 43
§ 9. Total View of the Gospel History according to the Gospel of John, . . 44
§ 10. Fundamental Idea and Division of the Gospel of John, ... 52
§ 11. Literature of the Gospel of John, ... 61

I.—THE PROLOGUE OF THE GOSPEL. THE ETERNAL PRE-EXISTENCE OF CHRIST. HIS UNIVERSAL RELATION TO THE WORLD AND MANKIND, AND HIS THEOCRATIC ADVENT IN ISRAEL; OR, THE (OLD TESTAMENT AND NEW TESTAMENT) INCARNATION OF THE LOGOS. (CHAP. I. 1–18), . . 63

FIRST SECTION.

CHRIST IN HIS ETERNAL ESSENCE AND EXISTENCE, AND HIS POSITION BETWEEN GOD AND THE WORLD. (Chap. i. 1–5.)

(1) The Word (Christ) in His Eternal Essence and Existence in relation to God, vers. 1 and 2; (2) in His relation to the Creation, ver. 3; (3) in His relation to the World and to Man, particularly in their original Constitution, ver. 4; (4) in His relation to the World in Darkness, ver. 5, ... 68

SECOND SECTION.

THE PERSONAL LIGHT, OR CHRIST IN HIS PRE-HISTORICAL PRESENCE IN THE WORLD, ESPECIALLY IN HIS OLD TESTAMENT ADVENT, TESTIFIED BY THE OLD COVENANT AS IT IS REPRESENTED BY JOHN THE BAPTIST. (Vers. 6–13.)

(1) The Representative of the Coming of Christ, John the Baptist, vers. 6–8. (2) The Coming of Christ into the World, in its General Groundwork and its Historical Genesis, ver. 9. (3) The Relation of Christ to the World,

PAGE

and the Conduct of the World towards Him; or the General Groundwork of His Advent, ver. 10. (4) The Relation of Christ to Israel, and Israel's Conduct towards Him; or the Imperfect, Symbolical Advent, ver. 11. (5) Christ's gradual breaking through in the World in the Contrast of the Elect to the less susceptible, embodied—(*a*) in Faith, as the Beginning of the Real Advent, ver. 12; (*b*) in the Consecration of Birth and the being born of God; the Development of the Real Advent, ver. 13, . 80

THIRD SECTION.

THE INCARNATION OF THE LOGOS, THE APPEARANCE OF THE REAL SHEKINAH AMONG THE FAITHFUL. (Chap. i. 14–18.)

(1) Incarnation of the Logos, or the absolutely new Birth. Appearance of the Real Shekinah, ver. 14. (2) Testimony of John in general, ver. 15. (3) Experience of Believers, or Grace, ver. 16. (4) Antithesis between Moses and Christ, the Law of the Old Testament and Christianity, in their Authority and Work, ver. 17. (5) Antithesis between the whole Old World and Christ in their Relation to God, ver. 18, ... 88

II. — THE GOSPEL OF THE HISTORICAL MANIFESTATION OF CHRIST, OR HIS SELF-REVELATION AND HIS VICTORY IN CONFLICT WITH THE DARKNESS OF THE WORLD. (Chap. i. 19–xx. 31.)

FIRST SECTION.

THE RECEPTION WHICH CHRIST THE LIGHT OF THE WORLD FINDS IN HIS LIFE OF LOVE AMONG THE MEN AKIN TO THE LIGHT, THE ELECT. (Chap. i. 19–iv. 54.)

1. John the Baptist, and his public and repeated Testimony concerning Christ. Jesus accredited as the Christ, attested the Son of God, the Eternal Lord, and the Lamb of God. (Chap. i. 19–34), . . . 102

2. The Disciples of John and the first Disciples of Jesus. Jesus acknowledged as the Messiah, the King of Israel, who knows His Israelites, and also knows "the Jews;" signalized by miraculous Discernment of Spirits, Personal Characters becoming manifest in His Personal Light. (Chap. i. 35–52), ... 116

3. The Kindred and Friends of the Lord, and the first Miracle of Jesus at Cana, as the Earnest of the Glorification of the World, and as the first Manifestation of His Glory. Christ transfiguring the Earthly Marriage Feast into a Symbol of the Heavenly. (Chap. ii. 1–11), ... 129

4. Jesus, the Guest in Capernaum, and the Pilgrim to the Passover. The Purification of the Temple, as a Prelude of the Redeeming Purification of the World and Reformation of the Church. Christ the true Temple. The Sign of Christ: the Destruction of the Temple, and the Raising it again. The first Spread of Faith in Israel, and Christ the Knower of Hearts. (Chap. ii. 12–25), ... 143

PAGE

5. Jesus in Jerusalem, and Nicodemus as a Witness of the first powerful Impression of Jesus upon the Pharisees. The Conversation of Christ with Nicodemus by Night concerning the Heavenly Birth as the Condition of Entrance into the Kingdom of God. Symbolism of Water, Wind, and the Brazen Serpent. (Chap. iii. 1–21), ... 154
6. Jesus in the Judean Country, and the Spread of His Baptism, with the Faith of the People. Last Testimony of John the Baptist concerning Christ. Christ the True Baptist. The Bridegroom of the Church, who comes from Heaven. (*The Real Song of Songs.*) (Chap. iii. 22–36), . . . 184
7. Jesus at Jacob's Well. The Woman of Samaria. Christ the Fountain of Life, the Fountain of Peace. The White Harvest Field, or the Field of Earth and the Field of Heaven. The Sowers and the Reapers. The Faith of the Samaritans, a Presage of the Universal Spread of the Gospel. (Chap. iv. 1–42), ... 198
8. Residence of Jesus in Galilee, and believing Galileans in particular. The Nobleman. The Miracle of Distant Healing, as a Second Sign. (Chap. iv. 43–54), ... 227

SECOND SECTION.

OPEN ANTAGONISM BETWEEN CHRIST AS THE LIGHT OF THE WORLD, AND THE ELEMENTS OF DARKNESS IN THE WORLD, ESPECIALLY IN THEIR PROPER REPRESENTATIVES, UNBELIEVERS, BUT ALSO IN THE BETTER MEN, SO FAR AS THEY STILL BELONG TO THE WORLD. (Chap. v. 1–vii. 9.)

1. The Feast of the Jews and the Sabbath of the Jews, and their Observance of it: killing Christ. The Feast of Christ and the Sabbath of Christ, and His Observance of it: Raising the Dead. Offence of the Judaists in Jerusalem at the Sabbath-healing of Jesus, and at His Testimony concerning His Freedom and His Divine Origin (and besides, doubtless, at His outdoing the Pool of Bethesda). First Assault upon the Life of Jesus. Christ the true Fount of Healing (Pool of Bethesda), the Glorifier of the Sabbath by His Saving Work, the Raiser of the Dead, the Life as the Vital Energy and Healing of the World; accredited by John, by the Scriptures, by Moses. The True Messiah in the Father's name, and False Messiahs. (Chap. v.), ... 237
2. The Passover of the Jews, and the Manna of the Jews. The Passover of Christ, and Christ the Manna from Heaven. Miracle of Feeding in the Wilderness. Miracle of the Flight and Escape over the Sea, wherein Christ withdraws Himself from the Chiliastic Enthusiasm of earthly-minded Admirers, and hastens to the Help of His Disciples. Decisive Declaration of Christ. Offence of His Galilean Admirers and many of His Disciples at His refusing to give them Bread in the sense of their Chiliasm, and presenting Himself in His Spirit with His Flesh and Blood as the Bread of Life. (Chap. vi. 1–65), ... 276
3. Apostasy of many Disciples. Incipient Treason in the Circle of the Twelve. Confession of Peter. (Chap. vi. 66–71), ... 320
4. Approach of the Feast of Tabernacles, and Offence of even the Brethren of Jesus at His Refusal to go to it. Christ's Time and the Time of the Worldly Mind. Christ the Object of the World's Hatred. (Chap. vii. 1–9), . 326

PAGE

THIRD SECTION.

FERMENT IN THE CONTEST BETWEEN THE ELEMENTS OF LIGHT AND DARKNESS. FORMATION OF PARTIES, AS A PRELUDE TO THE FULL OPPOSITION BETWEEN THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS. (Chap. vii. 10–x. 21.)

1. Fermentation and Party Division among the People in general. (Chap. vii. 10–44), ... 334
2. Fermentation and Parties in the High Council. (Chap. vii. 45–53), . 368
3. Christ, the Light of the World, the Real Fulfilment of the Jewish Torch-light Festivities, as against the Pretended Seers, the False Lights, in Israel. The Adulteress, and Christ's Sentence. His Ideal Appearance at the Court of the Jews, and the Two Witnesses. The Judges shall come into Judgment. A Twofold Lifting up of Christ at hand. Appearances of yielding; or, a great Vacillation towards Faith. (Chap. [vii. 53] viii. 1–30), ... 375
4. Christ the Liberator, as Son of the House in opposition to Servants; the One sent from God, as against the Agents of the Devil; the Eternal and the Hope of Abraham as against the Bodily Seed of Abraham. Or: The Liberator of Israel, the Adversary of Satan, the Hope of Abraham. A great swinging from Faith to Unbelief. Attempted Stoning. (Chap. viii. 31–59), ... 410

THE GOSPEL ACCORDING TO JOHN;

OR,

THE GOSPEL OF THE ETERNAL IDEA OF THE HISTORY OF CHRIST,

OR OF HIS ETERNAL PERSONALITY, AND HIS KINGDOM OF LOVE, CONSIDERED AS THE REALITY AND FULFILMENT WHICH ALL SCRIPTURE AND THE WORLD SYMBOLIZE.

(JOHN'S SIGN: THE EAGLE.)

INTRODUCTION.

§ 1. JOHN, THE EVANGELIST AND APOSTLE, IN HIS PECULIAR CHARACTER AND LIFE.

ON the name *Johanan*, God is gracious, or, God graciously gives, see the Commentary on *Matthew*, x. 2. The character of the Evangelist and Apostle John, so peculiar in loftiness, idealness, richness, and depth, and yet clearly marked, cannot easily be described; though it seems easy to exhibit him in a sketch of his life from the New Testament authorities, and the statements of the fathers. The very difficulty is, to set forth duly the wonderful significance of all the historical features of his life, and to combine them in a true unit.

John, as a man, represents a firmness and unity of ideal turn, in which even inherent sinfulness veils itself without hypocrisy in the noble forms of devout zeal (Luke ix. 54), proud aspiration (Mark x. 35), and perhaps even courtly ease (John xviii. 16). As a Christian and an apostle, he represents in the church an apostolate of the heart and spirit of Jesus, in which he attracts even little catechumens with the patriarchal charms of kindliness; while he remains, even for the awakened and believing, veiled in a mysterious and ghost-like glimmer, in which he is often rather revered and praised, than heard through and studied out. To most every-day Christians he is too much of a Sunday nature for them to

make themselves familiar with; and if his apostolic and churchly dignity did not shield him, scholars of the ordinary stamp would doubtless be inclined to consider him, for his great, heaven-high, and world-embracing conceptions, fantastic or visionary.

We may try to catch the transcendency, the idealness of his nature, by analogies. Somewhat thus: As Plato was related to Socrates, so is John to Christ. Or: The Evangelist John opens to us a deep, shadowy, presageful insight into infinity, like a night illumined by the moon (Asmus Claudius; see Tholuck's Introduction to his Commentary, p. 7). Or, again, according to the ancient church symbol of this apostle: As the eagle soars against the sun, so John, in high flight of spirit, faces the sun of revelation in Christ (*e.g.* Alcuin; see Credner's *Einleitung in das Neue Testament*, p. 57; Heubner, *Johannes*, p. 214). That John is most easily intelligible when taken as the contemplative disciple, in distinction from the practical disciple, the Apostle Peter, is palpable. The two apostles form the centre of the two halves of the apostolate, in which the operation of Christ shades itself off in the world; and from this point of view, Andrew and the sons of Alpheus, James the Less, Simon Zelotes, Judas Lebbæus, and, as to natural talent, Judas Iscariot, range on the side of Peter; James the Elder, Philip, Thomas, Bartholomew-Nathanael, and Matthew, on the side of John. Our evangelist is thus, in any case, balanced in his predominantly ideal tendency by the other side, as the Apostle Peter in his practical tendency is supplemented by his opposite.

But within this one sublime tendency itself there are opposites enough, which paraphrase this richest apostolic life. A repose of gaze, a predominance of insight, which, in the intensity of its light-like nature, easily springs into a lightning-flash; in other words, a serenity which manifests itself in the most glowing heartiness; a spiritual intuition which, with the most distinct logical consciousness, chooses the richest symbolical expression; an intellectual femineity of fervent surrender to the beloved central object of all its contemplations, displaying a masculine energy in the most copious organizing and formative works (Gospel, Epistles, Apocalypse); an originality which enriches itself with all the available material of religious learning (Logos-doctrine, Apocalyptics); a fervour of love which, in the keenest distinctions between light and darkness, proves its devoted personalness and its holiness; therefore a child-like and virgin-like nature, which unconsciously displays itself in an angelic majesty: all this pervaded with an unlimited depth of humility longing for salvation, and with a heroic faith, which, in assurance of consummation, soars above the already condemned world;—these are some of the antithetic features in which the character of John opens to us in the copiousness of his life.

And, like every predominantly ideal life, the life of John

reveals itself most clearly in definite, more *actual* lines reflected from other characters. We prefer, therefore, to sketch his life by contrasts.

1. JOHN AND SALOME. (See Matt. iv. 21, xx. 20; Mark xv. 40, xvi. 1, comp. Matt. xxvii. 56.) John was the son of Zebedee, a fisherman of Galilee, residing we know not certainly whether at Bethsaida (Chrysostom and others) or Capernaum (on this latter supposition, see Lücke, *Comment.* p. 9). His mother was Salome, who no doubt was a sister of Mary the mother of the Lord (John xix. 25; comp. Wieseler, *Studien und Kritiken*, 1840, iii. p. 648); and he himself, with his probably older brother James, was bred to his father's calling. The family has been styled a poor fishing family (Chrysostom); Lücke shows (p. 9) that it must have possessed some wealth. Zebedee had hired servants (Mark i. 20), and a partnership in business (Luke v. 10); his wife Salome was one of the women who supported the Lord from their means (Luke viii. 3), and embalmed His body; John himself owned a property (John xix. 27). Whether this property, and his residence in Jerusalem, were the ground of his acquaintance in the house of the high priest Caiaphas, cannot be determined. "Jerome unwarrantably inferred from that acquaintance, that the family of John belonged to the better class."

Of his father, Zebedee, we know very little, yet enough. We may suppose that he consented to the discipleship of his sons, and probably (unless he died before Salome joined in the itinerancy of Jesus) to the discipleship of his wife. That "his mind seems not to have risen above the pursuit of earthly things" (Credner), is not necessarily to be inferred from his continuing at his nets. The family seems to have been fully of the sort who, familiar, in true Israelitish piety, with the Old Testament, were at that time living in quickened hope of the Messiah (Luke ii. 38). Salome especially shared this hope with woman-like surrender of soul. It is remarkable that the New Testament apocrypha, and the legends, relate the affinity of Salome and her family with the Lord, without knowing the true connection. Salome is said to have been now a daughter, now a sister, now a former wife of Joseph. She looks spiritually like a sister of Mary: noble of thought like her, she is more ambitious, more wilful, and therefore, on the other hand, more visionary (see Matt. xx. 20), though in spirit the true mother of a John and a James in cheerfulness of self-sacrifice (Luke viii. 3, xxiii. 55), and in that strength of attachment as a disciple, in which she remained stedfast under the cross. At the cross we lose sight of the noble woman (compare, however, Acts i. 14), who probably, with her sister Mary, lived a considerable time with her sons in Jerusalem in the house of John. We know not what part she may have had in John's coming so early into the school of his namesake the Baptist. All the indications are, that

she was the motherly fosterer of the great gifts of her sons, their guide on the path of the future toward the New Testament salvation.

How variously did the seer-like, expectant spirit of the women then on the Sea of Galilee bear itself toward the New Testament future! The Mary in Nazareth becomes the chosen handmaid of the Lord; the Mary in Magdala lapses for a while, probably in wealthy circumstances, to a free-thinking, antinomian life of sensual love, misinterpreting the new time; Salome kindles in her sons the fire of a Messianic hope and search. Perhaps James, the more practical, was her favourite; John was her richer inheritance.

2. JOHN AND JAMES. Probably James (*major*) was the older in relation to John as well as the other James, for he is always placed before John. Both were named, from their common traits, "sons of thunder" (Mark iii. 17; comp. the Comm. on *Matthew*, x. 2). It is simply inconceivable that the Lord, as Gurlitt thought (*Studien und Kritiken*, 1829, No. 4; comp. *Leben Jesu*, i. p. 281), should have given the two sons of Zebedee this name in pure censure. Though the well-known anger of the two brothers against a Samaritan city (Luke ix. 51), as is not at all improbable, gave occasion for this epithet, yet the Lord must have intended to denote and immortalize, not the sinfulness of His disciples, which was disappearing under the working of His Spirit, but only such a trait of character as was in itself capable of sanctification, though it had expressed itself sinfully here. Nathanael asks, in a sinful way, "Can any good thing come out of Nazareth?" Christ calls him, immediately after, a true Israelite, in whom is no guile. As in him a sinful haste in judgment was associated with noble uprightness, so, in the sons of thunder, that carnal zeal dwelt with an energy, a loftiness and decision of moral feeling, an exalted strength of character, which may utter itself in indignation like lightning. Theophylact referred the name to the thunder-like elevation and depth of their discourse (*μεγαλοκήρυκες καὶ θεολογικώτατοι*). Lücke remarks, that even the metaphorical sense of the Greek *βροντᾶν* is not quite suitable to this; still less the Aramaic רְגָשׁ (p. 17). But energy, grandeur, elevation of mind, according to the Old Testament import of thunder and storm, are, at all events, well expressed by this title. (See Ps. xxix.) That the name does not occur more frequently, is doubtless due to its being a collective name of both the brothers. But John gradually acquired a surname of his own: "the disciple whom Jesus loved;" the friend of Jesus in the most eminent sense, the bosom friend, who lay on His breast; hence, among the fathers, *ἐπιστήθιος* (Lücke, p. 14). And James had to be distinguished from the other James, as the son of Zebedee; and thus, in his case also, the surname remained unused. But he proved himself the spiritual brother of John on his entrance upon his discipleship (Matt. iv. 21); in the fiery zeal just mentioned (Luke ix. 51); in that well-known request of the sons of Zebedee, which was

at the same time the request of their mother (Mark x. 35; Matt. xx. 20); and his superior character was recognised by the Lord, who made James, with Peter and John, in the select triad, a confidant of His highest mysteries (Matt. xvii. 1, xxvi. 27).

But if John takes precedence of him as the companion of Peter in the Lord's most special errands of symbolical prophetic meaning (Luke xxii. 8), and if afterwards, in the apostolic fortunes of the brothers, the greatest contrast appears which is to be found in the history of the apostles, there must have been also a contrast in the character of the two. We suppose that the lofty energy of soul in James received from his mother Salome a practical direction, and hastened to outward action; while John found his highest satisfaction in ideal action, developing and reproducing his impressions. Hence it was probably James in particular, who, in the indignation against the Samaritan village, and in other cases, urged to action; while John was perhaps the one to ask the Lord, "Wilt Thou that we command fire to come down from heaven?" And again, it was probably James in particular who forbade the exorcist casting out devils in the name of Jesus (Mark ix. 38); and who afterwards was foremost in the request for the first place in the kingdom of the Lord. We infer this from the fact that James the Elder seems at the first to have been, above all others, the leader or representative of the church at Jerusalem. At all events, it could not have been without reason that he was the first seized by Herod Agrippa I. in his persecution of the apostles (Acts xii. 1).

Thus the elder son of Zebedee was the first martyr among the apostles, while the younger was almost the last of the apostles (Simon Zelotes probably died later, about 107, a martyr's death) to be taken home, and, after a temporary exile, died a natural death, toward the end of the century. John, with his contemplative, stately, ideal mind, went angel-like through life. As he did not interfere directly and by main force with the world, he was little heeded by the world; though, by virtue of his hidden depth of life, he was doubtless a mighty lever of motion, an awakener of kindred spirits, even from the time he was a disciple of the Baptist.

The contrast between the two sons of Zebedee may also explain the fact that James the Elder is only once mentioned in the fourth Gospel, ch. xxi. 2. The evangelist used only those materials of the gospel history which would completely present his ideal view. Notices of James lay in another direction. Even his mother John mentions only in circumlocution; and he speaks in the same indirect way of himself. (See John xx. 4, xxi. 7.)

3. JOHN THE EVANGELIST AND JOHN THE BAPTIST. As John represents in the gospel history the deepest trend of the Old Testament, as it prepares for and points to the first advent of Christ (John i. 6); so John again represents the New Testament,

which proceeds from Christ, as, in its deepest current, it prepares for the second coming of Christ in glory (John xxi.). *God is gracious* is the name of the forerunner, who is greater than all the prophets; *God is gracious* is the name of the disciple of Jesus who does not die. Believing hope of the Messiah made the younger son of Zebedee, even in youth, a disciple of John; believing certainty of the Messiah makes him one of the first to enter the discipleship of Christ (John i. 35); and that at the words of the Baptist, "Behold the Lamb of God." Indeed, it is a characteristic, that the ideal apostle has taken even the Baptist entirely on his evangelical side, leaving the severe preacher of the law and of repentance quite out of view. The difference between the treatment of the Baptist in the Synoptical Gospels and in John exactly corresponds with the difference in the portraiture of Christ. And yet it is the same Christ, the same John the Baptist, viewed on the side most congenial to this disciple.

The Old Testament John was to the New Testament John the voice of the gospel spirit of the Old Testament (ch. i. 23), the witness-bearer of God who pointed to Christ. In this spirit the disciple was joined to the master in a fellowship which embraced the strongest antithesis. In energy of moral indignation he could assuredly vie with the Baptist; and the words of John the Baptist, "He shall baptize you with fire," "He will burn up the chaff," might have been in his mind when he wished to baptize with fire and burn the Samaritan village.

But by degrees the mighty contrast appeared between the master senescent in spirit, legal, ascetic, austere, and practical, and the disciple eternally youthful, contemplative, joyful, festal, hovering over the earthly world. The Christology of the Baptist ended in the historical Messiahship of Jesus of Nazareth, and His priestly atoning sufferings and kingly judging; the Christology of the son of Zebedee transfigured heaven and earth into an emblem and copy of the universal Christ. And between the later disciples of John the Baptist and the theology of John the Divine, this contrast became a very chasm.

Nevertheless, both names doubtless have given the name John unlimited currency in Christendom. Every encyclopædia testifies how many princes, scholars, and divines are graced with this name; and how many popes—sometimes, shamelessly enough, without a breath of the spirit of John—have chosen his name for their decoration.

4. JOHN AND ANDREW. The fisherman's son John had gone with the fisherman Andrew from Bethsaida into the school of the Baptist on the Jordan. That Andrew was one of the foremost pioneering spirits among the apostles, is attested by the few traces of him in the gospel history, and by the legend. (*Leben Jesu*, ii. 2, p. 695; comp. Winer, *Andreas.*) Andrew brought Simon Peter,

his brother, to Jesus. It is possible that John had, in like manner, won over his brother James. At all events, both Andrew and John were men of pioneering, progressive mind. Hence they were admitted, with Peter and James, to the confidential eschatological discourse of Christ on the Mount of Olives (Mark xiii. 3). But they led off on different paths: the one on the path of missionary action, the other on the path of that knowledge which overcomes the world.

5. JOHN AND JUDAS ISCARIOT. If we can suppose that Judas the traitor had blinded most of the disciples by his Messianic enthusiasm, and was able often to carry them with him (*Leben Jesu*, ii. 2, p. 702; comp. p. 651 sqq.),—indeed, that he had probably been received into the circle upon the special intercession of the disciples in their blind confidence,—John was the first to see through him (ch. vi. 71, xii. 6, xiii. 27). The silent depth of a solid enthusiasm and devotion finds itself instinctively repelled by the flaring fire of an impure ambition. And as Judas was the serpent which coiled himself upon the bosom of the Lord (John xiii. 18), John lay on the breast of Jesus as a chosen friend. Even he might often grieve Him (Luke ix. 54; Mark ix. 38, x. 35), and for a moment forsake Him, but he soon returns to His side (chap. xviii. 16); and though not a confessor in word, as he was not yet required to be, he is a confessor in act, as he stands and waits with the mother of Jesus beneath the cross (ch. xix. 26).

6. JOHN AND ABRAHAM; or, JOHN THE FRIEND OF JESUS. As Abraham was distinguished above all the men of the Old Covenant by being called in a special sense a "friend of God" (Jas. ii. 23), so John is honoured above all the men of the New as the friend of Jesus. And in both cases the reason of this eminence must have lain in an energy of personal knowledge or stedfast love in these friends of God and Christ, arising from a particular divine election. Abraham was called by a personal God into a personal covenant, and by his self-surrender to the personal God his own personal life was transfigured and secured to him down to an endless posterity: for this personal love he gave up home and friends, and all things, and gained the promise of the Holy Land and an hereditary kingdom (Gen. xii. 1–7). So John resigned himself to the knowledge of the world-embracing, divine personality of Christ, with a devotion which cast the whole world into the shadow of Christ. In this contemplation of the personal Christ he acquired that peculiar radiance in which he appears as the friend of Christ. Judas loved Jesus for a while for the sake of the Messianic kingdom as he conceived it; the other disciples, on the path of their discipleship, loved Jesus and His kingdom; John found all in the person of Jesus—kingdom and redemption, Father and home.

Hence he is at first one of the disciples in the general sense

(John i.; Matt. iv.); then one of the twelve (Matt. x.); then one of the three (Matt. xvii.); then one of the two (Luke xvii. 18); at last, the *one* who lies on the bosom of Jesus (John xiii. 23), to whom Jesus commits His mother at the cross (ch. xix.), to whom alone He promises a tarrying till He come again (ch. xxi.), and to whom, on the island of his exile, the Lord once more appears in personal majesty, long after His personal appearances among His people have ceased (Rev. i.).

7. JOHN AND MARY. That a special affinity of spirit existed between the mother and the friend of the Lord might naturally be presumed, and is confirmed by the direction of Christ upon the cross. It would be contrary to all christological principles to suppose that Jesus, by that bequest, severed and abolished His human relation to His mother. The kingdom of glory glorifies human relations; it no more annuls them than it abolishes the human nature of Christ Himself. But the comfort of intimate friendship, which contributes to the edification of His people, Christ appoints to these two sufferers. To Mary and John the form of Christ had become most copiously and most purely transfigured. Mary seems to have led, for a considerable time, a quiet life in communion of spirit with John in his house at Jerusalem (John xix. 27; see the article "Maria" in Winer). Both lived in joyful musing on the past, the present, and the future of the Lord. Without doubt they formed a most efficient support of the congregation at Jerusalem, which was the whole church at first; and Mary might well have had a mental part in the "one tender leading Gospel."

John himself, indeed, was a predominantly feminine nature, if by that be understood the perfect receptivity and self-surrender which is proper to all religious feeling and exercises of faith. (See the article "John" in Herzog's *Encyclopædia*, by Ebrard.) But a feminine nature in the stricter sense he cannot be called. He was great not merely in receiving and feeling, but also in contemplative reproduction, statement, and imagination, though his statement and imagination were eminently ideal. More sublime compositions than the fourth Gospel and the Revelation cannot be conceived. This plastic, creative work was by no means of the nature of secular art for being ideal. It produced awakening and edifying creations for the church. But John also, in his way, laboured practically, as much perhaps as Peter, only in a direction less striking to the eye.

8. JOHN AND PETER; or, John and the first half of the apostolic age. It is not correct to call Peter, without qualification, the first of the apostles. Peter and John mark the contrast in the position of the apostles between Christ and the world. John is the first on the side of the apostolate toward Christ; Peter, the first on the side toward the world, and in that view truly the first of the apostles in the stricter sense. If, therefore, John for the most part stands in lofty silence beside the speaking and acting Peter (Acts,

ch. iii. viii. and xv.), we should greatly err if we should take him for a mute or in any way passive figure, according to the measure of his silence. John had no talent for popularity; he was always too much the whole man for that (see the above-mentioned article of Ebrard), too directly exposed his inward views and movements; but it may well be supposed that, as a support, a spiritual guide, he exerted almost as determining an influence upon Peter, as Peter exerted upon the world and the church. The indications of this we find, for example, in John, ch. xviii. xx. and xxi. So far as Peter might still need human advice, he found his privy council in the house of John and Mary; though we need not attribute to this circumstance the fact, that in the apostolic council at Jerusalem he stood so firmly for the freedom of faith (Acts xv.), while soon after, at Antioch, where he was without the guidance of John, he wavered once more, and should have found his support in Paul. We at last find John, however, in that council in Jerusalem (about the year 53), and find him, with Peter and James the Less, one of the three pillars of the church (Gal. ii.). If there was at that time any definite demarcation of the three several positions of those pillars in the Jewish mission, as there was between that mission as a whole and the Gentile mission of Paul, James, it seems to be certain, was the president of the mother-church at Jerusalem, Peter more especially devoted to the Hebrew Diaspora, John to the Hellenists, or the Jews and proselytes of Grecian education.

This explains the wavering of Peter at Antioch, and his journey to Babylon to the Jews resident there; and it explains the later residence of John in Asia Minor, and his doctrine of the Logos, which we regard as determined by his intercourse with Hellenistic Jews. This direction of John's labours rested upon the universal destination which Christ had assigned him (John xxi.).

Peter may be said to have laid the foundation of the Christian church, as a historical martyr; John, as a spiritual martyr, to have embraced in his mind all the ages of the development of the church, —to form her ideal, mystical background,—to move through the dark times of her conflicts and through her predominantly practical tendencies as the great unknown, notwithstanding the thousand Johns in Christendom; perpetuating himself especially in all the healthful mystical and contemplative theology, to break forth in the end of the days with his full spiritual operation, and present to the Lord, as a bride adorned for her husband, a John-like church, matured in spiritual life.

Thus, as Peter was the first of the apostles in their relation to the world, John was the first in their relation to Christ. The talent of Peter was ideally practical; that of John, practically ideal. Peter is the chief of the working, edifying, upbuilding spirits of the church; John, the chief of the contemplative. In John, the basis of enthusiasm or devotion to Christ was not an inexhaustible im-

pulse to do, but a deep, wondering celebration of the eternal fact and work of the perfection of Christ. The fundamental characteristic of Peter was energetic heart; that of John, reposing heartiness. John's piety, therefore, like that of Peter, has the character of the highest purity. In his humility he goes, with great delicacy, even to the suppression of himself, his mother, and his brother James, in his Gospel; introducing himself merely as "a disciple" of Christ (i. 40), or as "the disciple whom Jesus loved" (xiii. 23); his mother Salome, only as sister of the mother of Jesus (xix. 25); and James the Elder but once, as son of Zebedee. In like manner, through the terrors of the world his heart goes almost equally undisturbed. In the house of the high priest he stands upright beside the falling Peter. His love has the character of tender depth; his believing knowledge is an intuitive beholding, rising to lyric stateliness. The ideas of love, life, and light, hatred, death, and darkness, are the fundamental elements of his ideal conception of Christianity and the world. Hence, to him, the Logos, as the original unity of these three elements, is the groundwork — the glory (the δόξα), or the absolute manifestation (ἐπιφάνεια), the final goal of the revelation of God. Peter sees the glory of Christ chiefly in the mighty unfolding of the glory of His kingdom; John sees all the glory of the kingdom of Christ comprised in the single glory of His personal exaltation and His future appearing. But his contemplativeness is not an idle posture; it is the energy of faith: it therefore supplies a silent force which proves itself preeminently an inwardly purifying agency in the church; and it therefore expresses itself in the strongest abhorrence of evil. Thus John clarifies the Christian doctrine, the body of believers, the church. And as, therefore, the contemplative apostle was called to enlarge and complete the New Testament in *all its constituent elements*, so also the purifying apostle was called to be longest at the head of the apostolic church. (Lange's *Apost. Zeitalter*, i. p. 358; comp. *Leben Jesu*, i. p. 262; Schaff's *Hist. of the Apost. Church*, § 103, pp. 407–411.)

9. JOHN AND SIMON. After the apostolic council, John disappears from the New Testament history of the apostles. When Paul made his last visit to Jerusalem (about the year 59 or 60), he conferred only with James and the elders. John was away,—at all events, not present with the others. And he could not yet have been in Ephesus when Paul, some years later (about 67), wrote thither to Timothy. To the question, where he may have been in the meantime, the traditions of the ancient church give no answer (see Lücke, p. 23; my *Apost. Zeitalter*, ii. p. 420). If we suppose that, in his noiseless solicitude, he went to Peræa on the first symptoms of the Jewish war, and prepared the way for the settlement of the community in Pella, it is only a conjecture. But since John was the greatest seer among the Christians, the statement of

Eusebius (iii. 5), that an oracle was imparted by revelation to the most approved of the church, which directed the whole Christian people to emigrate from Jerusalem and seek a new abode in a city of Peræa called Pella; and the statement of Epiphanius, that an angel from heaven instructed the Christians to leave the capital (*De ponderibus et mensuris*, cap. 15), may naturally be referred above all to the outstripping prophetic gift of John. To this add the presumption, that John, even before taking his residence in Ephesus—that is, while preparing for the composition of his Gospel, which seems to have taken place, at least in part, before the destruction of Jerusalem (see below, and *Apost. Zeitalter*, ii. p. 420) — became familiar with Grecian modes of thought, as his Gospel shows. This familiarity he might have first gained in the Palestinian Decapolis, especially in Pella. Here the Jewish-Christian type of thought must have mingled with the Greek-Christian.

Pella therefore formed the natural bridge for the apostle from Jerusalem to Ephesus, and probably he did not leave the congregation at Pella, to pass to Asia Minor, until it was firmly established.

We infer this course of things also from the harmonious correspondence in which the Jewish-Christian church at Pella (*Apost. Zeitalter*, ii. p. 263), under the direction of Simon, stood with the Gentile-Christian church of John at Ephesus. It is the fact, that the Jewish-Christian church in Pella, under the bishop Simon, stood in communion with the Gentile Christians. This appears, first, from the very fact of the flight of these Jewish Christians to Pella; they did not share the fanaticism of the Jews who went to destruction with their temple: then from the account of Hegesippus, that the aged Simon was martyred through the treachery of the Jewish-Christian heretics (Euseb. iii. 32). What they hated in Simon could only be his more liberal, anti-Ebionistic position. Finally, from the account of Epiphanius and Sulpitius Severus, that "at the time that Hadrian prohibited the Jews from going to Ælia Capitolina, the Christians, in order that they might return to the Holy City, had put away every connection with the Jewish worship, and had confirmed this renunciation by choosing a Gentile bishop by the name of Mark." But certainly so great a freedom must have time to ripen; and this was afforded by the episcopate of Simon. It is further to be observed, that, according to the testimony of the monk Maximus, Aristo of Pella wrote an apology against the Jews; Clement of Alexandria attributed this apology to Luke (*Apost. Zeitalter*, ii. 464).

But if the church of Pella was in decided fellowship with the Gentile Christians, the church of Ephesus and Asia Minor, which in its main element was Gentile-Christian, was in equally decided fellowship with the Jewish Christians. In favour of this is, first of all, the strong affinity of the writings of John, especially of the

Apocalypse (which most certainly belongs to Asia Minor), with the Old Testament, and with Old Testament images and modes of expression. Then it is a fact that John, with the Christians of Asia Minor, observed Easter according to the Jewish reckoning, and at the same time with the Jews; as is proved by the testimony of the bishop Polycrates in the Easter controversies (Euseb. iii. 31, v. 24). Finally, it is well known that John had to contend as firmly in Ephesus against the Gentile-Christian Gnosticism, as Simon in Pella against the Jewish-Christian Ebionism. This his writings, and the testimony of the ancients, prove. (See the section on the Design of the Gospel, below.) His contest was, indeed, in part with the mixed forms of a Gnostic Ebionism, as represented by Cerinthus. As to the affinity of John with Judaism, Irenæus infers from the Acts, and from Gal. ii. 9, that, so long as he was in Jerusalem, John, with the other apostles, continued the strict (religious) observance of the Mosaic law (*Adv. Hæreses*, iii. 12). "This, however," observes Lücke (p. 19), "is to be very much qualified on account of the growing separation between the Jewish and Christian communities in Jerusalem."

But the degree of this separation, and the whole import of it, must be distinctly fixed. The apostles were severed from Judaism in principle by the death of Christ (Eph. ii. 15; Col. ii. 14; Acts xv.). By the real Passover, the Jewish Passover as a type was for them abolished; that is to say, the centre of communion in the Jewish religion was for them destroyed (John xix. 36). No element of Judaism could henceforth appear to the apostles necessary to salvation (Acts xv. 10, 11). But this did not require them to abandon the fellowship of the temple; the less, since, on the preaching of Peter (Acts ii.), a large Jewish-Christian congregation had formed itself about them. According to the law of the Spirit, they did not withdraw, but they suffered themselves to be thrust out. The graddtions of this passive excommunication appear plainly in Acts v. 40, vii. 58, xii. 1, 2, xv.; to which add especially the execution of James the Just (see "James" in Winer). But if, nevertheless, the apostles supposed that circumcision might continue among the Jewish Christians, and if they even, according to Acts xv., made it the duty of the Gentile Christians to bind themselves to the so-called Noachic commandments, we must again insist, that these were not *religious conditions of the inward assurance of salvation, but ethical conditions of the outward fellowship of salvation, or of the communion between Jewish and Gentile Christians*, ecclesiastical, ethical dogmas, the formal obligation of which might vanish with the vanishing occasion of them (the prohibition of blood). The statement of Polycrates of Ephesus (Euseb. iii. 31, v. 24), that John, being of the family of the high priest, continued, while an apostle, to wear the high priest's diadem (πέταλον) among the Jews, we

consider, like the similar statement of Epiphanius respecting James the Just (with Solomon Cyprian), a symbolical mode of expressing the pre-eminent authority of John among the early Christians (Lücke, p. 20, note).

Thus we see the harmonious contrast which existed in the first half of the apostolic age between the churches of Jerusalem and Antioch under the leadership of Peter and Paul, and then of James and Paul, in the second half of the apostolic age, the most obscure period of the rise of the church, the time of its sprouting in the field of the world like winter grain under the snow, propagating itself in the contrast of Pella and Ephesus under the apostolic episcopates of Simon and John.

How the residence of John in Ephesus is related to the church tradition that Timothy was the first bishop of Ephesus (Euseb. iii. 14), cannot be accurately determined. If it be possible that Timothy continued to labour in Ephesus under the direction of John, it is, on the other hand, improbable that he should have died here as a martyr under Domitian (Niceph. iii. 14), while banishment only was inflicted upon John.

Two points in reference to the later life and the death of John remain to be particularly noted: the question of the time of his banishment to Patmos, and the testimonies respecting his great age and his end.

We consider the assumption that John was banished to Patmos under the reign of Domitian, established both by ancient testimonies and by modern researches. According to Irenæus (v. 30), John had his vision toward the end of the reign of Domitian. According to Clement of Alexandria (*Quis Dives salvus*, § 42, and in Euseb. iii. 23), John was recalled from the island of Patmos to Ephesus after the death of the tyrant. He does not, indeed, name the tyrant; but this indicates that the tradition was already quite established. Origen also appeals to a settled tradition (on Matt. xx. 22, 23). Eusebius (iii. 18, 23, Chronicon on the fourteenth year of Domitian) has explicitly fixed this tradition *under Domitian*. The variations from it begin with Epiphanius. They are divided between Claudius and Nero. The older rest on conjectures, the later in good part on dogmatic prejudice. Internal evidences: The picture of a later condition of the church in the Apocalypse (*e.g.* ch. iii. 18, etc.) speaks likewise for the time of Domitian. Also a more general form of persecution than that under Nero. In a more extended induction, specially directed against Lücke, Hengstenberg (*Die Offenbarung des Johannes*, p. 2 sqq.) has vindicated anew the ancient tradition. The composition of the Apocalypse accordingly falls in the years 95 and 96. Tertullian has supplemented the historical fact by the legend that John, before his banishment, was immersed in boiling oil at Rome, but came out unharmed.

There lies, then, probably a long interval between the first settlement of John in Ephesus and his banishment to Patmos. In this interval of great silent ministry, the Johannean school and church bloomed in Ephesus and Asia Minor.

The death of John in Ephesus is attested by the Easter Epistle of the Bishop Polycrates of Ephesus, so early as the middle of the second century. According to Irenæus, he died in the reign of Trajan; therefore after the year 98. According to Jerome, he attained the age of one hundred years; according to Suidas, a hundred and twenty. The Chronicon Paschale says he had lived in Ephesus for nine years before his exile on Patmos, spent fifteen years in exile, lived twenty-six years after the exile, and died at the age of a hundred years and seven months, in the seventh year of the reign of Trajan. He must have been near a hundred years old; for Polycarp, who died about 170, and Papias, who died in 164, had been his disciples.

The church tradition has preserved some significant incidents of his later life: (1.) Of his heroism in rescuing from robbers a youth who had been converted by him, and had afterwards apostatized (Euseb. iii. 23, after Clement of Alexandria); (2.) of his flight from a bath in which the heretic Cerinthus was (Iren. *Hæres.* iii. 3, 28); (3.) of the raising of a dead man by his hand at Ephesus (Euseb. v. 18); (4.) of his play with a partridge, which he made the emblem of the blessing of recreation (Joh. Cassian, *Collat.* xxiv. 21); (5.) of his last sermon: Little children, love one another (Hieron. *Comment. ad Galat.* vi.).

The statements of tradition have gathered embellishing legends of his miraculous burial and end, and even of his continuing alive, with reference to John xxi. 22: (1.) According to pseudo-Hippolytus, he did not die, but was translated, like Enoch and Elijah. (2.) Augustine tells the story, from apocrypha, that he caused his grave to be prepared while he yet lived, and laid himself in it, as in a bed, to die; and on the ground of the expression in John xxi., it was believed that he did not actually die, but only slept; his breathing moved the earth over his grave, and continually threw up a white powder from beneath. This last was reported, Augustine says, by trustworthy people. (3.) In the Middle Ages, and even in modern times, the saying has been widely spread, that he still lives. Lücke says: Certainly in his writings. Why not as much in his spiritual kin, and in the John-like mystical and mysterious background of the church? (4.) The legend that God raised him from the grave, and preserved him for the last times, in which he was to bear witness to the truth, and, with Enoch and Elijah, resist Antichrist.

Polycrates called him a martyr (according to Euseb. iii. 31, v. 24); no doubt in the antique sense of a witness who persevered even unto death. Subsequently it was a trouble to Chrysostom

and Augustine, that he was not a martyr in the literal sense. The early church, on the contrary, celebrated his remaining always a stranger to sensual love, and extolled him as the virgin-like, παρθένιος, παρθένος, from Rev. xiv. 4.

That John was a martyr and a virgin-like spirit in a higher sense than the legalistic church could conceive, is evinced by the whole character of his inner life. Who can tell what griefs a legalistic and formalistic tendency in the later apostolic age alone had already prepared for him (see the first of his three Epistles)? He has the promise that he shall not die, but live till the Lord come, and doubtless come forth in some special way toward the end of the days, before the coming of the Lord; which has given occasion to Schelling's profound construction of the three successive apostolic periods (the Petrine, the Pauline, and the Johannean). See my *Geschichte des apostolischen Zeitalters*, ii. p. 649, and Schaff's *Hist. of the Apostolic Church*, Amer. ed. pp. 674–678.

There are named to us as immediate disciples of John, Papias (underrated by Eusebius), Ignatius of Antioch, and Polycarp (Euseb. iii. 22, 39; Iren. iii. 3; Euseb. v. 20 and 24). But with the rising importance of Irenæus, Hippolytus, and other representatives of the Asiatic church in Italy, South France, and Britain, the importance of the school of John also must come more into view. It was the salt of the mediæval church, and continues to prove itself a quickening element in theology and the church, tarrying for a richer future (see the citations of Meyer, p. 4; my *Apost. Zeitalt.* ii. p. 448, p. 466, p. 603; the article "John," by Ebrard, in Herzog's *Encyclopædia;* the same article in Winer's *Real-Lexikon* and in the Commentaries, etc.). For further sources for the biography of John, see especially Credner's *Einleitung*, p. 214 sqq.

§ 2. THE WRITINGS OF JOHN.

The writings preserved by the church under the name of John, of the genuineness of which we must speak in the proper place, with all their diversity, corresponding to the diversity of their literary species, have so many and so important peculiar traits, and have these traits, too, so much in common, that, with a better developed taste in regard to biblical style, we shall be no more able to ascribe them to different authors, than to attribute the different masterpieces of one great painter to different masters.

The peculiarities of the matter of these writings are:—(1.) The depth and fulness of the christological idea of Christ and His kingdom (*the Word*); (2.) The spiritual concentration of the depth and fulness of the Messianic life in the personality of the Lord, making heaven and earth a symbolism of Christianity, of its struggles and its triumphs (*Love*); (3.) The universalism of Christianity, grounded in God, embracing and shining through the world (*Life*); (4.) The

festive spirit of the assurance of victory, wherein Christ in His imperial power destroys the works of the devil as works of falsehood and darkness (*Light*). Love, life, and light, in the sense of infinite fulness and personal distinctness, come forth with the Word, and destroy the kingdom of hatred, darkness, and death.

In reference to the first trait, compare John i. 1–3; 1 John i. 2; Rev. i. 5–8. For the second, see John i. 4, 14; 1 John iv. 8, 12, comp. ch. i. 7; Rev. i. 17, 18, comp. ch. v. 6. For the third, John v. 26, xi. 25, xiv. 6; 1 John i. 2, ii. 25; Rev. vii. 13; ch. xxi. For the fourth, John viii. 12; 1 John i. 7; Rev. xxi. 23. The views homogeneous, however, pervade all the writings of John; everywhere the divine Word, Love, Light, Life; the destruction of the destroyer of man, and of his manifestations, hatred, darkness, and death.

If it be objected that these traits appear also in the other apostolic authors, we most readily grant it in a certain sense; for John is not Christ, and has no new Christ. But in the proportions of his Christology he is beyond even Paul, with reference to the first trait, in the *distinctly expressed* celebration of the Logos with God *in an ontological trinity*, His eternal existence *Godward;* with reference to the second, in the fact that for him the personality of Christ is his history, not the converse, and of Christ not only as made man, but also as made flesh; with reference to the third, in his making Christ not only the creative and upholding force of the world, as in Paul (Col. i. 17), but also the inmost kernel, the gist, the truth of its life (John xv. 1); with reference to the fourth, in the fact that, with John, Christ not only in an ethical operation enlightens the world, and luminously judges and awakens it, but also is the ideal truth and reality of the world, reducing and exalting the whole real world to a transparent symbol of the eternal kingdom of light and love.

To these peculiarities of the matter of the Johannean writings, their peculiarities of form correspond. (1.) The mighty unity of principle, ruling the whole representation,—that is, the clearness and transparence of the theme, the motto of the books. (2.) The personal holding and shaping of all historical and didactic matters, to give their central, spiritual, hearty expression. (3.) The universal grandeur, sublimity, and organically pure structure of the compositions, and the richness of the elements embraced and organized by them. (4.) The lyric, festive, diction, with the consequent directness of expression, the limited, but pregnant fund of language, and the inimitable colouring, reminding only of the Song of Songs, and of the highest products of human poesy. On the diction of John, and his circle of words, see Credner, *Einleitung*, p. 222; Guericke, *Isagogik*, p. 205.

Just this deep and beautiful monotony of the Johannean view and statement contains the reason, however, why the Johannean

spirit unfolds itself in the copious variety of views and of forms. The trunk, rooted in a bottomless depth, strong in its solitary unity, spreads its palm-crown far out over the New Testament.

We have four evangelists in the New Testament. John, the evangelist who lay on Jesus' bosom, wrote the most profound and far-reaching Gospel, the fourth, and the complement of the other three.

The Apostle Paul left the richest treasure of epistles. John, the apostle and primitive presbyter of the church, left a trilogy of epistles, in which the deepest essence and the ideal order of the fellowship of the church in Christ reflects itself for all ages.

The Evangelist Luke is, next to Paul and John, the most copious author of the New Testament (the Gospel of Luke and the Acts). Luke, in his exhibition of the life of Jesus, went back to the historical beginning of His childhood; and Luke's final historical goal was the church in Rome. But the Gospel of John goes back into the depths of the Godhead; and the Apocalypse exhibits the entire history of the church, to its consummation in the new, eternal city of God (not in the eternal world, for the actual world must merge organically in the thoroughly personal city of God).

If we remember that the first three evangelists wrote on special occasion, and that the Epistles of Paul were in reality not literary productions, but historical acts, John appears as pre-eminently *the author* of the New Testament, even more than Luke, and, as such, entirely fitted to appear for the holiness of the Bible. The language of Scripture is the word of spirit; in this language must the disciple who does not die especially speak.

Some have found a considerable difference between the Gospel and the Epistles of John; but here the unity in the diversity needs apology least of all.

But the contrast between the Gospel of John and the Apocalypse has been urged with very special emphasis. It has been said that John, the author of the Gospel, cannot have written the Revelation. Minds like Luther and Göthe have measured and mismeasured their strength upon the Apocalypse. Then again it has been said, John was the author of the Apocalypse, and therefore cannot have written the fourth Gospel. But in the end it has to be conceded that only one person, the author of the fourth Gospel, could have written the Apocalypse; and that, conversely, only one man, the author of the Apocalypse, can have been the writer of the Gospel. It is one thing to speak in the understanding (νοῦς), in reflective consciousness; another to speak in the spirit, in the directness of an inspired frame (1 Cor. xiv. 15). The Gospel requires the Apocalypse, the Apocalypse presupposes the Gospel (see my *Vermischte Schriften*, vol. ii. p. 173, and Schaff, *Hist. of the Apost. Church*, § 107, p. 422 ff.). The supposition of two authors,

besides, is connected with Eusebius' old fiction of the Presbyter John of Ephesus, which arose from a misinterpretation of Papias. (On this comp. Guericke, *Die Hypothese von dem Presbyter Johannes, als Verfasser der Offenbarung*, Halle, 1831; my *Apost. Zeitalt.* i. p. 215; Schaff, *l.c.* p. 421.)

On the relation of the fourth Gospel to the first three, the Synoptists, comp. in the vol. on *Matthew* the Introduction to the New Testament, § 2, and the works cited there. The Epistles of John belong together to the division of Catholic Epistles. On the idea and the group of the Catholic Epistles, compare Guericke, p. 430.

In the Apocalypse the highest immediacy and directness—that of vision—is combined in the most wonderful manner with the highest sacred art—that of apocalyptic, traditional symbolism (see Lücke, *Einleitung in die Apoc.*). And in this view, we have in the form of this Apocalypse a sealing of the incarnation, an incarnation raised to the highest power; the intensely earnest seer-spirit becomes art in the purest sense; art in ghostly severity becomes the prophetess of the judgment, and the glorification of the world.

To come to the contents: The writings of John form a trilogy. The Gospel, the Epistles, and the Apocalypse represent the evangelic founding, the organic shaping, and the eternal future of the church; Christ, who was, and is, and is to come.

But each unit has again a trilogical constitution. The Gospel testifies in the prologue the outgoing of Christ from eternity (ch. i. 1–18); in the body of it, His historical manifestation; in the epilogue (ch. xxi.), His future spiritual presence in the world, represented by the Petrine and Johannean type of Christianity and the church.

As to the three Epistles: The second and third form corollaries to the first. The first sets forth the fellowship of believers in the love of Christ, in opposition to those who do not belong to them; the second speaks against the lax obliteration of the line of this fellowship, requiring the condition of the essential confession; the third reproves the harsh contracting of the line in fanatical stringency. We readily see that these two epistles stand in regular sequence, and that the second could not be the third, nor the third the second.

The Apocalypse places itself at the beginning on the historical basis of the seven churches, and of the seven epistles which transform those churches into types of the future (ch. i.–iii.). Upon this the prophetic images of the future are unrolled. (After the seven churches, the seven seals, the seven trumpets, the seven thunders, the seven heads of Antichrist, the seven vials of wrath, then the consummation, as the total manifestation of the seven spirits at the beginning.) At the end, after the consummation of

the judgment, appears the counterpart of the seven churches, the eternal city of God (ch. xxi.).

§ 3. THE GOSPEL OF JOHN, ITS CHARACTER AND IMPORT.

The Gospel of John is the Gospel of the real ideality of the life of Jesus and His eternal operation; the Gospel of the real ideality of Christianity; or, the Gospel of the ideal personality, therefore of the glorification of all the ideal relations of the world and of life. In this view we may consider it—(1.) in its intrinsic import; (2.) as the complement of the three synoptical Gospels; (3.) as the antidote to the false religious idealism and realism of its time; (4.) as the consummation of the gospel history and doctrine in general; as exhibiting the realization of all the types in the world; as the ideal transfiguration of all real relations of the world; as the Gospel of absolute personality, of the unity of idea and life.

I. THE GOSPEL IN ITSELF CONSIDERED.

(*a.*) *Its Character in general.*

The Christ of John has been called a "shadowy form" (*Nebelgestalt*). The truth is, that He comes into the purest light of personality; that the Gospel is throughout the most distinct biography of the most distinct character, though of a character which to the beclouded eye can appear cloudy on account of its ideal fulness, and on account of the delicacy and majesty of its outlines. The Gospel sets out from the manifestation of the personal God in His Logos (ch. i. 1–14); it ends in the personal epiphany of the glorified Christ. It places all antiquity, the entire ancient covenant, before our eyes in personal concentration in John the Baptist. The second personage, in whom the old covenant was in a still higher manner concentrated—Mary—remains for a while in the background (ch. i. 13, 14). She herself is represented by her Son, so far as the old covenant fulfils itself in Him (John i. 17). Likewise the life of the post-historical Christ to the end of the world is here represented by the antithesis of two persons,—Peter and John (John xxi. 15–23), in their connection with the company of the apostles represented by a number seven (John xxi. 2). Between this introduction and conclusion the Gospel places the biography of the historical Christ, and in distinct chronological order.

The first section extends to the first Passover, at which Christ openly appears as the great, anonymous Prophet (John i. 19–ii. 12). John has pointed the Jews to Jesus, and they have not known Him (ch. i. 19–28). Therefore Jesus, renouncing the name of Messiah, must reveal Himself in His Messianic power. So He

reveals Himself at first to the first disciples (John i. 29–51), represented by Andrew, John (intimated, not named), Peter, Philip, Nathanael (Bartholomew). He reveals Himself to them by His master-look into their inmost life, and His distinct exposure of it, by a prophetic reading of character in the miraculous power of divine knowledge, the copy of the election of God Himself. He reveals Himself next to the pious in general at the marriage in Cana, by His first miracle. The mother of Jesus becomes the personal expression of faith in the need of life, which He only can supply; the master of the feast becomes witness to the richness of life which He gives. With this the holy family is established, the first germ of the church in purely personal outlines (ch. ii. 12).

The second section extends from the Passover of the year of Rome 781 (see Wieseler, *Chronologische Synopse*, p. 166) to the feast of Purim of 782 (see Winer, *Purimfest*, in the spring, before the Passover), and relates the first public manifestations of the Lord (ch. ii. 13–iv. 54). Jesus reveals Himself first to the people in the temple, then to Nicodemus by night, afterwards to the disciples of John the Baptist, then to the Samaritans, finally to the noblemen of the government of King Herod Antipas. The Jews find Him, in the purification of the temple, the most genuine of Jews, whom zeal for His Father's house threatens to consume; Nicodemus, the master of Israel, must do homage to Him as the divine Master; John the Baptist must utter his acknowledgment of the greater Baptizer; the Samaritans, represented by the woman of Samaria, learn to greet in Him the Messiah of the Jews, who makes an end of the old antagonism between Mount Moriah and Mount Gerizim; the royal official must recognise in Him a royal power, which sends its saving behests afar.

The third section extends from the feast of Purim in 782 to the feast of Tabernacles in the same year, according to Wieseler the 12th of October (ch. v. 1–vii. 9). The decisive struggle with guilt and need in Israel begins. The pool of Bethesda, with its angel-miracles in Jerusalem, heals no more; the cripple who has waited there thirty-eight years for help, and who represents the impotence of effete Judaism, Jesus heals on the Sabbath, and presents Himself to the Jews, who would kill Him for the act, as the life-giving Healer and the Quickener of the dead. The people faint on their pilgrimage to the Passover on Zion; Jesus feeds and satisfies the people with His miraculous bread, overcoming the anxieties of the natural view of things, which Philip, who calculates the great demand, and Andrew, who counts up the small store, mutually represent. And as He has avoided the persecutions of the Jews in Jerusalem, who would kill Him, so the Jews of Galilee, who persecute Him with their sensuous homage to make Him king, He escapes first on the mountain in the night, then upon the sea, in a miracle which here appears only as an

incident (as an exertion of miraculous power, in which He flees from false disciples, and seeks the true), and then declares to them plainly that He comes not to give them bread outwardly, as Moses, but, in the sense of the spirit, He must be to them Himself the bread of life, the living food from heaven. By this He effects the beginning of a separation between His true and false disciples (ch. vi. 66–71). Thus is expressed the antagonism between Him and the world, in which even His brethren, as representatives of His discipleship in general, do not yet know themselves to be, and which determines Him to continue His course in sporadic manifestations (ch. vii. 1–9).

The fourth section extends from the feast of Tabernacles in the year 782 to the feast of the Dedication of the Temple in the same year, Dec. 20 according to Wieseler (ch. vii. 10–x. 22). Jesus brings His controversy with the Jews to an issue—

(1.) In respect to His authority as a teacher (ch. vii. 15–18).

(2.) In respect to His miracle on the Sabbath (ch. vii. 19–24).

(3.) In respect to His extraction (ch. vii. 25–31).

(4.) In respect to His and their future (ch. vii. 32–36).

(5.) In respect to His relation to the temple solemnities,—first the festival of the drawing of water from the well of Siloam (ch. vii. 37–53), then the torchlight celebration at the feast of Tabernacles (ch. viii. 1–11, 12–27).

(6.) In respect to the false hope of the Messiah (ch. viii. 28–59).

(7.) In respect to the true and false power of enlightenment for the world on Temple Hill (ch. ix.), presented in the healing of the man born blind by means of the water of Siloam.

(8.) In respect to the true and false claims to the pastorship of the people of God (ch. x. 1–21).

With this great contest He brings on the incipient separation between His friends and His enemies, the children of the light and the children of darkness.

The fifth section goes from the feast of the Dedication in 782 to the Passover of 783 (ch. x. 22–xii. 50). Jesus offers Himself more distinctly to the Jews, on their inquiry (probably for the second time to the authorities), as the true Messiah, the Son of God.

(1.) Appealing to His works (x. 22–31).

(2.) Appealing to the Old Testament (vers. 32–42); likewise by the sign of the raising of Lazarus, the great life-miracle among His friends, represented by the family of Bethany hard by the gates of Jerusalem (ch. xi. 1–45), and by that very step He draws on the final resolution of the Jews, represented by the high priest Caiaphas, to kill Him (ch. xi. 46–57).

He prepares Himself for death—

(1.) By the anointing in the family at Bethany, among whom

He has proved Himself the resurrection, in a circle in which the anointing disciple and the objecting traitor represent the part of His friends and His enemies in His death (ch. xii. 1–8).

(2.) By His triumphal entry into the city and the temple, where the homage of the Greeks fills Him with the presentiment of His death (ch. xii. 9–33).

(3.) By the last parting words with which He withdraws from the people (vers. 34–50).

The sixth section gives the history of the last Passover at large (ch. xiii. 1–xix. 42).

(1.) The feet-washing, as the symbolical purification of the disciples and the real example of the Lord, connected with the virtual expulsion of the traitor from the circle (ch. xiii. 1–30).

(2.) The parting discourses concerning the spiritual glorification of the Son of man: *a.* Connected with the Supper, His approaching departure, His denial by Peter (ch. xiii. 31–38); *b.* Pointing to His Father's house and the reunion beyond the grave, and answering the questions of Thomas respecting the way, and of Philip respecting the goal (ch. xiv. 1–15); *c.* Promising, by the Comforter, full compensation for His departure from them in this world, and His own return and reunion with them in the fellowship of the Father through the Holy Ghost, and answering the question of Judas, why this revelation was given only to His own and not to the world (ch. xiv. 16–31); *d.* The condition of the new death-spanning fellowship of the disciples with the Lord, He being the vine, they the branches: their relation to the Lord—their relation to the world (ch. xv. 1–xvi. 11); *e.* The preparation of the disciples for the impending distress and the ensuing time of joy (ch. xvi. 12–32); *f.* The glorification of the whole redeeming work of Christ, to the perfection of His Father's house amidst the dissolution of the ungodly world, in the prayer of Christ for the glorification of His person; or the high-priestly prayer (ch. xvii.).

(3.) Jesus, the Lord of glory, judged by the world (ch. xviii. 1–19, 42): *a.* Jesus, with the traitor Judas and the hostile guard; their dismay before the majesty of Jesus; *b.* Jesus, and the carnal zeal of Peter, in contrast with the sublime calmness of the Lord; *c.* Jesus in the house of Annas, the two disciples in the hall; the serenity of the Lord; *d.* Jesus before Caiaphas; the fulfilled prophecy of the Lord; *e.* Jesus before Pilate; the judicial acts and struggles of Pilate; the royal dignity of Jesus; *f.* Jesus on the cross, the King of the Jews; *g.* The forsakenness of the dying Christ; *h.* His last word, "It is finished;" *i.* The miracle in His dead body; the miraculous awakening of silent friends to their discipleship.

The seventh section embraces the course of the feast of the Passover from the first to the second Lord's day (ch. xx.). Christ

risen makes Himself known to His disciples, and makes them perfectly free from the wretchedness and unbelief of the world. Magdalene. Peter and John, the disciples in general, the first-fruits of the Spirit, and the mission of Christ. Thomas.

The histories of the last chapter have a typical, symbolical import, and, as an epilogue on the post-historical movement of Christ in the world, correspond to the prologue on His pre-historical movement in the world. That the life of Jesus is here set before us in the grandest outlines of personal life, is plain. The Gospel brings few personages before us, but these all have a general import besides their individual; they represent human nature and the world in their most diverse aspects. The personality of Christ, however, throws light on all,—now to condemnation, now to salvation; and in and above the personality of Christ, the being and the movement of God Himself becomes manifest to us in the threefold radiance of the Father, the Son, and the Comforter.

(*b.*) *The Ideality and Symbolism of the Gospel.*

Agreeably to the peculiarity of the Gospel of John, all the real persons, things, and circumstances in it are symbolically or allegorically transparent, being suffused with the light of the idea. John gives us not only a symbolism of the Old Testament word, of Old Testament institutions, histories, and persons; he gives us also the symbolism of nature, of antiquity, and of history, of personal life; hence the absolute symbolism, or the ideal import of all real existence in significant outlines. He thus goes far beyond the symbolism of Matthew, and of the Epistle to the Hebrews, and even of Paul.

As scriptural symbolism we adduce—ch. i. 1, with reference to Gen. i. 1 sqq.; ver. 11, with reference to Ex. ix.; ver. 23, with reference to Isa. xl. 3; ver. 27, with reference to Mal. iv. 5; ver. 29, with reference to Isa. liii. 7; ver. 51, with reference to Gen. xxviii. 12; ch. ii. 17, relating to Ps. lxix. 10; ch. iii. 13, to Dan. vii. 13; ver. 14, to Num. xxi. 8, 9; ver. 29, perhaps to Ps. xlv. 8, 10; ch. v. 39, 46, and ch. vii. 38, to Zech. xiv. 8 *et al.;* ch. viii. 17, to Deut. xvii. 6, xix. 15; ver. 44, to Gen. iii.; ch. x. 14, to Zech. xi. 7; ch. x. 34, to Ps. lxxxii. 6; ch. xii. 14, to Zech. ix. 9; ver. 38, to Isa. liii. 1; vers. 39–41, to Isa. vi. 1; ch. xvi. 32, to Zech. xiii. 7; ch. xvii. 12, to Ps. xl. 10; ch. xix. 24, to Ps. xxi. 19; ch. xix. 29, to Ps. lxix. 22; ver. 36, to Ex. xii. 46; ver. 37, to Zech. xii. 10.

That John accounts not only conscious verbal prophecies as symbolical utterances, is evinced by many of his citations. In him the sense of the anticipation of the New Testament element in Old Testament types of mind and of things is especially developed. In the life of Christ, every important word of the Old

Testament finds its purest expression, its final fulfilment; and the symbolism of Old Testament persons, institutions, and events unfolds itself in equal richness. The whole Old Testament is concentrated in the prophecy of John (ch. i. 6). The ground-thought of the Old Testament is: Israel the people of God; the evangelist declares forthwith that Christ has a new people, born of the Spirit, for His possession (ch. i. 11–13). The mysterious centre of the Old Testament system is the manifestation of the "glory of the Lord," the δόξα (Shekinah); the evangelist declares that this glory has appeared essentially in Christ (ch. i. 14). The antithesis between the Old Testament and the New is fully drawn in the antithesis between Moses and Christ (ch. i. 17).

But Christ comes forth as the substance of the Old Testament itself, for He was before John the Baptist (ch. i. 15, 27). He is the Messiah of promise, not only baptized, but baptizing with the Holy Ghost (ch. i. 32, 41). Nathanael represents the true Israelite (ver. 47), even an Israel who should see without ceasing the angels of God ascending and descending (ver. 51; see Gen. xxviii. 12). And the temple of the Israelites is a symbol of the body of Christ (ch. ii. 19). Circumcision in connection with washing is a symbol of the second birth into the real kingdom of God, the counterpart of His typical kingdom (ch. iii. 5). The brazen serpent which Moses lifted up as a healing sign, is a symbol of Christ lifted up on the cross (ch. iii. 14). The typical nuptial relation between Jehovah and His people in the Old Testament, is a symbol of the relation between Christ and His church (ch. iii. 29). Jacob's well in Sychem is a symbol of the inner life from the fountain of the peace of Christ (ch. iv. 10). Mount Zion is a symbol of the supremacy of spirit and truth wherein God should be worshipped (ch. iv. 23); the pool of Bethesda, with its angelic help, a symbol of the divine healing workings of Christ in His church (ch. v.). The raging sea is an emblem of the raging voices of the people, above which Jesus walks, as the mountain is an emblem of the exaltation of His life of prayer above the world (ch. vi.). The manna of the wilderness is a symbol of Christ, the true bread of life from heaven (ch. vi.). Circumcision in its old patriarchal import is a symbol of the higher restoration of man (ch. vii. 23). The water-drawing from the fountain of Siloam is a symbol of the outpouring of the Holy Ghost (ch. vii. 38, 39). The torch-display at the feast of Tabernacles was a symbol of the enlightenment of the world which proceeds from Christ (ch. viii. 12). The prescription of the law concerning the validity of the testimony of two witnesses before the judgment-seat, is a symbol of the concurrent testimony of the divine consciousness (Christ), and the divine works which the Father performs (ch. viii. 17). The bondage of the Jews is an allegory of the bondage of sin (ch. viii. 32). Abraham's children,

after the flesh are only symbols of Abraham's true children (ch. viii. 39). The serpent in paradise is an allegory of Satan (ch. viii. 44). Abraham is a symbol of Christ (ch. viii. 56). The Old Testament sons of God (judges and kings) are symbols of the Son of God (ch. x. 34). So the Urim and Thummim, or, what is essentially the same, the judicial opinion of the high priest Caiaphas, becomes an unconscious symbolical representation of the judicial decision of God, which turns the judgment of the world to salvation (ch. xi. 51). The Jewish festival salutation, Hosanna, is a symbol of the salutation of the Messiah (ch. xii. 13). The hardening of the people in the old covenant is a typical foreboding of the complete hardening of Israel against Christ (ch. xii. 38). Therefore also the Paschal Supper is become the symbol of the celebration of the death of Christ (ch. xiii.), as the killing of the Passover is the symbol of His death itself (ch. xix. 36). Friday, as the day of preparation, is a symbol of the toil of Jesus and of His being laid to rest (ch. xix. 30, 31). The great Sabbath is a symbol of His repose in the grave (ver. 31).

And it must especially be observed, further, that here all the great festivals of Israel, the Passover, the Purim, the feast of Tabernacles, the feast of the Dedication, and then the Passover again, become to the legal Israel days of darkening and hardening against the light and substance of all the festivals, the Messiah, and days of the glorifying of the Messiah to the believing Israel.

Among the symbolical personages of the Old Testament, Abraham and Moses, John and Mary, have special prominence.

The Old Testament symbolizing of the fourth Gospel rests, however, on a universal view, which makes all the finite a similitude of eternal substance in Christ and in His kingdom. The whole universe, nature and history, is a mirror-like work of the Logos (ch. i. 3); light and darkness is an emblem of the great antagonism between Christ, or the kingdom of God, and the kingdom of evil; birth, an emblem (in the way of antithesis) of regeneration (ch. i. 13); the pure manifestation of the world, an emblem of the holy Word (ver. 14); the dove, an emblem of the Holy Ghost (ver. 32); the dwelling of Christ, an emblem of fellowship with Him (ver. 39); the prejudice of Nathanael against the wretched Nazareth, an emblem of all prejudice in the world against the earthly origin and form of the life of the Spirit (ch. i.), like the dishonouring of a prophet in his own country (ch. iv. 44); the marriage, an emblem of the festivity of human life, which issues in sheer want (the water-pots), till Christ comes into the midst and turns the water into wine (ch. ii.); the wind, an emblem of the Spirit of God blowing where it listeth (ch. iii. 8); marriage, a symbol of the union of Christ with His people (ch. iii. 29). The living water in the sacred well of Jacob signifies the peace of Christ; earthly food, the spiritual nourishment of Christ; the fields

white to the harvest, the field of Christ's mission; the sower and the reaper, the earlier and later labourers in the kingdom of God (ch. iv.). The earthly healing fountain signifies the silent healing agency of Christ in the world (ch. v.); earthly bread, the heavenly food in Christ which gives new life to the world (ch. vi.); the earthly day, with its hours, the working-day of Christ in the world (ch. viii. ix.); the true shepherd, Christ the Good Shepherd; and the thief and the hireling, the false prophets and the faithless keepers of souls; the twofold flock of a rich shepherd, the heathen and the Jewish worlds in their relation to redemption; the shepherd's voice, the call of Christ (ch. x.); the Greeks at the feast who inquire for the Lord, the heathen world drawing near; the perishing corn of wheat which brings forth much fruit, the death of the good, especially the death of Christ, with the fruits of His resurrection; the approaching evening, the declining of the day of grace (ch. xii.). The hospitable feet-washing is an emblem of love which humbly serves, especially of brotherly, cleansing admonition (ch. xiii.). The heavenly world, revealed in the starry sky of night, is an emblem of the Father's house (ch. xiv.). The vine and the branches are Christ and His kingdom; the fruitful branches, living disciples of Christ; the dead branches cut off and burning, apostate Christians in the judgment of fire (ch. xv.). The travailing woman in her pangs and her joy of motherhood, is an emblem of sorrowful Good Friday and jubilant Easter in the church (ch. xvi.). The crossing of the brook Kedron is the sign of decision (ch. xviii.).

The position of Christ toward Pilate is an enlightening of Rome by Christianity, as His position toward the Greeks (ch. xii. 20) is an enlightening of Greece. Christ in the crown of thorns and the purple robe is the royal manifestation of the suffering One. The superscription on the cross is a prophecy of the dominion of Christ in all the languages of the world. The draught of vinegar is the refreshment of the dying Christ from the side of the world; the blood and the water flowing from the side of Christ after His death, are the sign of His miraculous transformation (ch. xix.). The carefully laid linen with the napkin in the tomb is a sign of the resurrection rest, peaceful in God; the breath of Christ and His breathing upon His disciples signify the communication of the Holy Ghost to His people (ch. xx.). The fish in the net betoken the apostles' converting the world (ch. xxi.).

(c.) *The Reality or Historic Energy of the Christological Ideas of the Gospel.*

As in this Gospel, on the one hand, all that is real and historical bears reference to the ideal world, and has an ideal, universal significance, so, on the other hand, all the fundamental ideas of the kingdom of God take living form in the actual world. Out of the

one ideal form of the eternal being of Christ, the Word, come forth the ground-forms of His revelation, to manifest Him in the world. In operation, His nature branches into life and light (ch. i. 4); His nature is love (ch. iii. 16, i. 17); His manifestation is glory (the δόξα).

Over against Him stands, however, the anti-ideal acting of the kingdom of evil, darkness,—its nature hatred, its operation death (ch. viii. 44, xv. 25); the manifestation of its children involuntary self-condemnation and a going out and extinction in night (ch. xiii. 30).

The nature and movement of the life in love for the sinful world is grace; the nature and movement of light is truth. The light divides the children of light from the children of darkness, and this affects the ideal judgment manifesting itself in wrath (ch. iii. 36), as the basis of the judgment to come. The children of the light are children of truth and uprightness; the children of the darkness are children of falsehood (ch. iii.). Grace and truth, become personal in the glory of Christ, are the principle of the glorification of life (ch. ii.), and of the beginning of that glorification in regeneration (ch. iii.). In their personal appearance in Christ, they give peace of soul (ch. iv.), abolish sickness and death as a negative liberation of life (ch. v.), nourish the restored life with positive food (ch. vi.), bestow a life-awakening life in the Holy Ghost (ch. vii.). The truth leads to freedom in Christ, the counterpart of which is bondage (ch. viii.); to the living knowledge of Christ, the counterpart of which is blindness; to trustful and obedient following of Christ, the counterpart of which is apostasy (ch. x.).

To believers the grace of Christ unfolds itself as eternal life (ch. x. 28); to His friends, as the power of resurrection (ch. xi.); to the Gentiles, as the power of spiritual exaltation to the heavenly life (ch. xii. 24, 32); to the confidential circle of the disciples, as the most self-sacrificing love (ch. xiii.). This resurrection is accompanied with the judgment of unbelievers, whose unbelief discovers itself in steady aggravation (ch. xi.–xiii.). The gracious truth initiates in all the mysteries of the kingdom of heaven: the mystery of the Father's house above (ch. xiv. 1–15); the mystery of heaven upon earth, constituted by the Holy Ghost (vers. 16–31); the mystery of the kingdom of heaven in this life and in the life to come (ch. xv. 1–17); and the mystery of the enmity of the world, and of the disciples' victory over the world (ch. xv. 18–xvi. 12). This leads to the glorification of Christ: the promise of His glorification in the Spirit (ch. xvi. 12–33); the eve of His glorification in His sacerdotal prayer (ch. xvii.); the glorification of His passion, and of all the elements of His passion (ch. xviii. and xix.); the glorification of the risen Christ among His own (ch. xx.), and through His own in the world (ch. xxi.).

(d.) *The Idealism and the Realism of the Gospel in the Unity of Personal Life.*

We have already remarked that we find the unity of the real and the ideal in personal life; hence the unity of this Gospel of the ideal history is in the history of personality. Therefore it is that personages, both good and bad, play so significant a part in the light of the personality of Christ, the image of the personality of God. On one side, John the Baptist, Mary, the disciples, Nicodemus, the man born blind, Mary of Bethany, Martha, Magdalene, Joseph of Arimathea, more especially Thomas, Peter, John; on the other, the Jews, an Annas, a Caiaphas, a Judas, a Pilate. How sharply, and at the same time how delicately, are all these life-figures marked, and how transparent their meaning!

With equal significance is the fermenting, the shaping, the separation of the parties for and against the Lord portrayed.

And hence the same may be said of the small selection of the miraculous acts of the Lord. It is in keeping with the character of this Gospel that the miracles of knowledge here stand out so prominently (ch. i. 42, 48; comp. ii. 25, iii. 19, iv. 17, vi. 70, xi. 11, xiii. 3, xviii. 12, xx. 27, xxi. 6, ver. 18, ver. 22). The first miraculous work of the Lord, according to John, stands, entirely in the spirit of the fourth Gospel, at the head,—a miracle of the exaltation of life to heavenly festivity out of earthly need (ch. ii.); and it is suitably followed by the purification of the temple, as a chiefly moral miracle, foretokening the restoration of the temple in the raising up of the real temple (ch. ii.). The second sign of Jesus in Galilee is the performance of a cure at a distance, which the Lord sends before to His home as a speaking token of His approach. The first miracle in Judea, the healing of the cripple at the pool of Bethesda, is rendered specially significant by its being wrought at a medicinal fountain religiously sacred to the Jews, and wrought on the Sabbath,—a doubly mortal offence to the "Jews," that is, to the Pharisees and the priest party. The first miraculous feeding in the wilderness appears here in contrast with the solicitude of the disciples, as the miraculous provision of wine in contrast with the solicitude of the mother; and at the same time it marks the turning-point in the life of Jesus, where He strikes clear to the ground the false Messianic hopes of the people, to direct their mind to the eternal (ch. vi.). The second miracle of Christ in Jerusalem, the healing of the man born blind, again has a twofold offence for His enemies,—the taking of the pool of Siloam, the sacred well of the temple, as an instrument, and the performance of the work again on the Sabbath, notwithstanding His adherents had been threatened with the ban. This miracle is intended to bring the issue nearer. But the final issue is brought on by the great public miracle of the raising of Lazarus

in Bethany (ch. xi. 53). This raising the dead from the grave is the crown of all the miracles of Jesus, and the presage of His own resurrection, and of the resurrection of all the dead.

John has thus recorded few miracles; but by the manner of his record he has made them great life-pictures of the wonderful dominion of Christ in the province of personal life. And the great discourses of the Lord are likewise an exhibition of the realization of all the fundamental ideas of the kingdom of God in the province of personal life, in which He Himself stands as the luminous centre.

II. The Gospel as the Complement of the Synoptical Gospels.

After this sketch, we must observe the relation of the fourth Gospel to the three preceding.

If it may be said of each of the Gospels, that it completes in its own way the other three, since the whole four set forth the infinite fulness of the life of Christ in its four grand forms (see *Leben Jesu*, i. p. 234; the vol. of this Comm. on *Matthew*, General Introduction, pp. 24–26, Amer. ed.), this may evidently be said with special emphasis of the fourth. But beyond this, the relation of the fourth Gospel to the Synoptists as a whole must be distinguished. The supplemental effect is so important, that it was in various ways explained even by the earliest writers. Eusebius (iii. 24) relates the opinion of the ancients, that John intended to confirm and complete the three already existing Gospels. And in modern times he is regarded pre-eminently as the completer.

That the fourth Gospel has this office in fact, — that John might have been conscious of it, — and that he had it in view as a thing desired, — are probable in the nature of the case; but the highest and ultimate design of his writing lay far beyond. The independent, original character of the work, as well as his own declaration (ch. xx. 31), establish this. None the less stands it true, that we owe to the fourth Gospel not only some of the most weighty facts of the life of our Lord, as well as His most important discourses, but also the exhibition of His ministry from the very beginning, the extended accounts of His ministry in Judea, as well as an accurate chronological sequence of events, from which it is possible to construct a chronological view of the life of Jesus.

Of equal or greater importance with the *extensive* supplementing of the first three Gospels, is the *intensive*, the communication of the deepest and highest self-revelations of the Lord, and the exhibition of the whole life of Jesus in the most exalted light of an ideal apostolic intuition, as celebrated from Clement of Alexandria (Euseb. vi. 14) to Luther ("the one true, tender, main Gospel;" see Lücke, i. p. 157), and made in recent times an occasion, with some, of extolling this Gospel as the only true one at the expense of the Synoptists (Gfrörer); with others, of holding the synoptical

portraiture of Christ as exclusively the correct, historical view (Weisse).

Even in the relation between the fourth Gospel and the Synoptists as to statements of fact, some have endeavoured to find such differences as to make this relation an argument now against the exact reliability of the Gospel statements, now against the genuineness of the fourth Gospel. We recur to this in our discussion of the genuineness.

Here it must only be remarked, that, with all the elevation of its view of Christ and His work, this Gospel does not transcend the three others in their estimate of the divine character of Christ, nor present another, a more spiritual, or a less historical Christ. The fourth Gospel's portrait of Christ, as has been already elsewhere remarked, is still a Johannean Christ, not a Christian John, no picture of John's fancy in Christ-like colours (see *Leben Jesu*, i. p. 177); for John has taken his representation not from his own life, but from the depths of the life of Christ, though in conformity with his own deep contemplative and ideal turn of mind. In his drawing, no mastering subjective conception rides over the objective Master, as, in the other evangelists, no subjective incapacity falls short of representing the objective Master.

The truth is, Christ was and appeared so boundlessly rich, that four specifically different original minds, with different receptivities, were needed to set forth the fulness of His revelation in adequate leading forms, each of which is alone in its kind. And thus the fourth Gospel could not properly compensate either of the other three with us, though, as the Gospel of the full idealization of the real life of Jesus in the perfect personal life of love, it must evidently stand as the conclusion, the completion, and the crown of the Gospel books.

III. The Gospel in its Antagonism to Gnosticism and Ebionism.

This import of the Gospel of John with reference to the other three, expresses also its permanent relation to Gnosticism on the one hand, and to Ebionism on the other. Irenæus supposed (*Adv. Hær.* iii. 11. 1) that John composed his Gospel against the mischief of Gnosticism, particularly against Cerinthus and the Nicolaitans. Epiphanius (*Hær.* lviii. 12, lxix. 23) and Jerome (*De Viris Illust.* c. 9) added the Ebionites. The hypothesis of an anti-Gnostic aim is revived by modern scholars (Grotius, Michaelis, and others). Meyer, on the contrary, observes that the evangelist nowhere betrays a polemic aim against the opinions of the time.

It is, however, with this *intrinsic* polemic character as with the *extrinsic* supplemental office of the Gospel. Though it was not properly the main object of the evangelist, yet, in a time when the germs of Gnosticism and Ebionism so plainly appeared (see the later Epistles of Paul, the Second Epistle of Peter, and the Epistle

of Jude), he could not but feel his Gospel to be an actual argument against both these extremes. And a twofold series of strong assertions unmistakeably reminds us, on the one hand, of that allegorical, fantastic idealism which could not allow the Word, or the idea-life, to become flesh, because it assumed an essential antagonism between matter and spirit (ch. i. 3, 14, vi. 54, 55, xix. 34, xx. 20, 27); and, on the other hand, of that realistic spirit of "the Jews," which acknowledged no full revelation of the eternal light of the Godhead in this world (ch. i. 11, 14, v. 18, vi. 62, 63, x. 36, and *passim*).

And we may well suppose that the prophetic spirit of the evangelist was fully aware that his Gospel would actually exert this two-edged power against all Gnostic idealism and all Ebionistic realism in all times. For this is its effect, constantly beginning anew, and ever more powerful the more the Gospel discloses itself; though the consciousness of the evangelist, reposing in the personal believing contemplation of the person of Christ unfolding its life for the redemption and glorification of the world, soared eagle-like above the need of an anxious attention to extreme views which had been already in principle utterly transcended and left behind by the birth of Christ.

The Christian doctrine of personality has in our day, for the first time, come forward in theology with independent distinctness. In the mighty unfolding of it, to which the pantheistic idealism lately impelled the theological mind, and a materialistic realism now impels it, the importance of this Gospel also must rise, as the consummation of the evangelic history in the contemplation of the perfect, world-transforming, personal life. And with this will all just elements of the ideal in the world and in the church, in science, art, and theology, be brought more and more into the true light, and instated in their real rights; as, on the other hand, under the blessing of this revelation of personality, the real also, the great fact and the little incident, the creature, and even matter, must maintain the ideal glow of significance. In this view the fourth Gospel will prove itself the Gospel for all the ideal that is misty and in love with itself, and for all the real that is dark and imprisoned within itself,—in a word, the Gospel of personality called to freedom in the personality of *Christ* and its personal work of love.

IV. The Gospel as the Consummation of the Evangelic History and Doctrine.

Accordingly, the fourth Gospel, in its import with reference to the consummation of the gospel history and doctrine, appears to us (1) as the specific Christian view of John, the pure reflection of the character of John; (2) as the first writing of John, which, in its spiritual expression, is perfectly homogeneous with the rest; (3) as the foundation of the Johannean type of doctrine; (4) as the

highest revelation of the life of Christ in the mirror of John's contemplation; (5) as the first member of the completed apostolic form of doctrine in general; (6) as the type of the future completion of the Christian doctrine, the Christian view of the world and of life.

On the import of the fourth Gospel, see Lücke, *Einleitung*, p. 153; the citations in Meyer, p. 4; Tholuck, *Einleitung*, p. 6; *Leben Jesu*, i. p. 261 sqq.

The Gospel of John is much extolled and much abused, as the gospel of the Lord Himself. The spiritual Gospel, said Clement of Alexandria; a mixture of heathenism, Judaism, and Christianity, said Evanson; the one true, tender, main Gospel, said Luther; a production without value or use for our time, said the Lutheran Superintendent Vogel in Wunsiedel (Lücke, p. 93); the heart of Christ (*pectus Christi*), said Ernesti; mystic, confused, tedious, a dissolving view, said others; least authenticated, decidedly spurious, mixed with Gnosticism, said the latest opponents; while, since Irenæus, it has remained, for the sons of the apostolic spirit, the crown of the apostolic Gospels.

§ 4. THE GENUINENESS OF THE FOURTH GOSPEL.

On the historical testimony to the genuineness of the fourth Gospel, comp. Lücke's *Commentary;* Luthardt, *Das Johannes-Evangelium;* Tholuck's *Commentary on John;* Tholuck's *Glaubwürdigkeit der evangelischen Geschichte;* Guericke, *Isagogik*, p. 179; Kirchhofer, *Geschichte des neutestamentlichen Kanons bis auf Hieronymus*, p. 142; the treatise of Schneider, *Die Aechtheit des johanneischen Evangeliums nach den äusseren Zeugnissen*, Berlin, 1854; Heubner, p. 212; and others.

The evidences of the authenticity of this Gospel begin properly in the New Testament itself,—to wit, in John xxi. 24 (see Tholuck, *Glaubwürdigkeit*, p. 276). This testimony is indeed without subscription, and has become a constituent of the thing to be attested; but it has force from the fact that it passed under the criticism of the early church, and was acknowleged by it (see my *Leben Jesu*, i. p. 169). To this add the following consideration: The author of the Gospel does not indeed name himself; but he repeatedly speaks of the disciple whom Jesus loved, and is designated by the Gospel itself as this disciple, ch. xxi. 24. Of this disciple it is said, in ch. xiii. 25, that he lay on Jesus' bosom; and the ancients named John as this disciple who lay on Jesus' bosom (Tholuck, p. 6). Again, when the power to estimate the apostolic characters shall be further developed, it will undoubtedly be perceived that the Gospel of John, the Revelation, and the Epistles of John, stand or fall together (and they will *stand*), as the productions of one clearly distinct mind (see my *Vermischte Schriften*, vol. ii. p. 173 sqq., "On the indissoluble connection between the indi-

viduality of the Apostle John and the individuality of the Apocalypse"). The relation of the two closing verses to the Gospel is to be treated hereafter. The words καὶ οἴδαμεν, ὅτι ἀληθής ἐστιν ἡ μαρτυρία αὐτοῦ, are undoubtedly to be considered in any case an addition, probably an interpolation, of the Ephesian church. We certainly cannot esteem it any glory to theology, to have made the Gospel and the Apocalypse mutually exclusive in regard to authenticity. (Lücke: Because the Gospel is Johannean, the Apocalypse cannot be; Baur, the reverse.)

So early as Ignatius, in his Epistle to the Romans, ch. vii., we find distinct allusions to the Gospel (Lücke, p. 43); and the fact that Papias does not name it is accounted for by the predilection, extolled by himself, for oral tradition, which, in reference to John, he was permitted to enjoy (see *Leben Jesu*, i. p. 151). Yet, according to Euseb. iii. 39, 8, Papias knew the First Epistle of John, and this constitutes him indirectly a witness also to the Gospel. In Polycarp, too, appear proofs of intimacy with John (see Tholuck, p. 25).

If John, according to an established tradition, lived to the close of the first century, a living Gospel, we may be satisfied if we find even in the middle of the second century perfectly sure signs of the existence of his Gospel, as we do in the Logos-doctrine of Justin Martyr, though the evangelist is not cited by name (since Justin wrote primarily for the West, where the fourth Gospel was as yet comparatively very little current).[1] On Justin's acquaintance with the fourth Gospel, see Ewald, *Jahrbücher*, 1852–53, p. 186; Lücke, i. p. 44; Meyer, p. 4, and Tholuck, p. 27, with reference to Semisch's *Justin*, p. 188.

These indications further appear in the fact that Tatian, a pupil of Justin, composed a work on the Gospels, entitled *Diatessaron* (διὰ τεσσάρων, one out of four, an expression looking back to the ἀπομνημονεύματα of his teacher), which could have had none but our four Gospels for its basis; that the Valentinians, toward the middle of the second century, knew the Gospel, since even the Valentinian Heracleon accompanied it with a commentary; and that the Montanists, in the second half of the second century, appealed to the promise of the Paraclete, which involves their familiarity with the Gospel of John.

Add to these the first new discovery, made by means of the close of the Clementine Homilies found by Dressel, that the author of it (perhaps about A.D. 160) knew the Gospel of John; and the second new discovery, through the "Philosophoumena," edited by

[1] According to Volkmar (*Ueber Justin den Märtyrer und sein Verhältniss zu unserem Evangelium*, Zürich, 1853), it should of course be granted that Justin was ignorant of the fourth Gospel. John writes ἄνωθεν γεννηθῆναι, Justin ἀναγεννηθῆναι. But Justin was free from pedantry; and in Rome, where the Petrine term (1 Pet. i. 3, 23) was familiar, did well to use it.

Miller, that even the Gnostic Basilides, a younger contemporary of John, knew his Gospel (Tholuck, p. 28, with reference to the treatise of Jakobi, *Deutsche Zeitschrift*, 1851, p. 222).

The acquaintance of the Gnostic Valentine and of Marcion (first half of the second century) with this Gospel has likewise become more and more certain.

Nothing more can be desired than such a group of evidences, reaching back, some to the middle of the second century, some to the beginning of it.

But then, in the second half of the same century, Theophilus of Antioch (*Ad Autolyc.* ii. 22) and Irenæus (*Adv. Hæres.* iii. 1) appear as express witnesses for the authorship of John. They are followed by a series of the church fathers, beginning with Clement of Alexandria, Tertullian, Origen, and Eusebius.

The peculiarity and elevation of the fourth Gospel passed among the ancients, with scattering exceptions, for a special seal of its apostolicity. Characteristically, the same circumstance had that weight with them which to the modern rationalistic criticism makes the Gospel pre-eminently suspicious, or rather gives this criticism occasion for its cavils.

In the history of this criticism we must distinguish two stages: First, the objections of the vulgar rationalism, which we may designate also as Ebionistic. The judgment of its critique runs thus: The Johannean Christ is not true enough to have been actual; the Synoptists alone portray the actual and true Christ. Then, the objections of the modern pantheistic rationalism, which may in like manner be called Gnostic. In its opinion, the Christ of the fourth Gospel is too true—that is, a too far developed idea of the ideal Christ—to have been actual. The two views agree in establishing a contradiction between the Synoptists and the fourth Gospel. To the first class belong the Alogi of the ancient day, and in our time, Evanson (1792), Eckermann, Schmidt, Bretschneider, and others (see Lücke, Comm. i. p. 89; Guericke, *Isagogik*, p. 188); to the second, Baur and his disciples. A party which forms a bridge between these opposites, finds in this Gospel some things too real, some too ideal, for the book to have been genuine (Strauss, Weisse).

It is remarkable that Bruno Bauer makes the Gospel to have proceeded from the bosom of the orthodox, poetizing church; Lützelberger, from the borders of the church, from the hand of a Samaritan Christian; Hilgenfeld, from the bosom of the Valentinian Gnosis. How wanton the confusion of notions sometimes is which this negative criticism permits, is shown by the remark of Hilgenfeld, that we have to do with an age in which the idea of literary property was wholly wanting. Tholuck, on the contrary (p. 6), adduces evidences against literary frauds. And it must, above all, be borne in mind that the instinctive moral idea, which

abhors falsification, and the modern legal idea of literary property, are utterly different things.

For extended demonstration of the genuineness, we refer to the works already cited; to Credner, p. 261, and others; to the *Evangelienkritik* of Ebrard, p. 828 sqq.; the well-known critical apologetic treatises on the life of Jesus; the work of Ebrard, *Das Evangelium Johannes und die neueste Hypothese über seine Entstehung;* and Bleek, *Beiträge zur Evangelien-Kritik*, p. 175 sqq.

Here it may be suggested, that the criticism which denies the genuineness of the Gospel annihilates itself most effectually by its own internal confusion and contradiction. The earlier rationalists make the Gospel of John an obscuration of historical Christianity; the later, an ideal amplification and provisional completion of it. According to one, John existed as a Jewish apostle, who is supposed, in a qualified sense, to have written the Apocalypse (Baur); according to another, the apostle did not exist at all, at least as the author of the fourth Gospel, which was composed by a Samaritan toward the middle of the second century (Lützelberger). Thus, a Samaritan forged it, according to Lützelberger; the Christian community invented it, according to Bruno Bauer. According to Zeller, Valentinianism grew out of the conceptions of John; according to Hilgenfeld, the Gospel grew out of Valentinianism.

The objections which have been made against the Gospel may be classified as follows:—

1. Supposed historical contradictions with the Synoptists.

(*a.*) The different festival journeys of the Lord in John, together with the many incidents peculiar to him. Explained by the difference in the character of the Gospels, and by the complemental position of the fourth.

(*b.*) The many omissions of John: the Lord's Supper, the agony in Gethsemane (with which the exhibition of the triumphant spirit of Christ in His sacerdotal prayer is supposed to be inconsistent). Explained by the fact that the place of the Supper is plainly enough marked (ch. xiii. 34), and that there is abundant cause for the strongest alternations of experience in the life of our Lord, and the actual occurrence of them in every Gospel by itself.

(*c.*) The dates of the last Passover and the death of Jesus. Compare, on this point, this Commentary on *Matthew*, Special Introd. to ch. xxvi. and xxvii.; my *Geschichte des apostol. Zeitalters*, i. p. 69; Tholuck, p. 38 ff.

(*d.*) Supposed differences of minor importance. Accounted for by what has already been said; especially by the fact, to be emphasized, that the evangelists have given Gospels, *i.e.* religious, historico-ideal views, each his own, of the gospel history,—not chronological pragmatic reports of events.

2. Pretended doctrinal differences between John and the Synoptists. The presumption that John was a Jewish apostle, and

therefore Judaistic, and that, consequently, he could not have written the Gospel, we pass; it falls with the Ebionite hypothesis of Baur. (Comp. Tholuck, p. 53.).

(*a.*) Jesus here speaks, in general, chiefly of His person. Answer: He speaks of His person also in the Synoptists; John differs from them only by collecting more especially the utterances of the self-consciousness of Jesus.

(*b.*) The speculative tone. But this is just what makes John John. Tholuck refers to the fact that Plato has written of Socrates in a higher tone than Xenophon (*Glaubwürdigkeit,* and Comm.). Heubner finds this doubtful (p. 213). The analogy would only be doubtful if Tholuck had at the same time said that John has johanneanly idealized the actual Christ, as Plato platonically idealized Socrates (which Weisse holds). We can perfectly maintain the complete dependence of John's view of the objective Christ, and yet perceive that John, according to his subjective individuality, has apprehended just that which is most distinctive in the objective Christ. Heubner mistakes this truth, and would not admit the individuality of John as a factor (p. 213). He is right, however, in insisting that Christ was inexhaustibly rich, therefore endlessly manifold, in His self-revelation; citing Demosthenes as an analogy (note on p. 213).

(*c.*) The difference in the teaching of Christ. But there is enough that is Johannean in the Synoptists, on the eternal Godhead of Christ, His pre-existence, His sole relation to the Father (see Matt. ii. 15, iii. 3, 17, xi. 19 and 26–30, xvi. 16, xxvi. 64, xxviii. 18; Mark i. 2, ii. 28, xii. 35, xiii. 26, xvi. 19; Luke i. 16, 17, ver. 76, ii. 11, etc.), and enough that is synoptical in John (ch. ii. 14, v. 19, vi. 3, etc.), to establish the result that the Christ of all four Gospels is the same, but that the particular calling of John was to hold forth especially the spiritual glory of Christ. If in this he has his own mode of representation, he need not be found "dissolving" because he is solemnly elevated; nor "inaccurate" because, as is proper to his solemn style, he soars above logical forms of transition. If, finally, Christ speaks in proverbs and parables only in His discourses to the multitude, and, even according to the Synoptists, had other discourses besides, the prevalence of the dialogue and the discourse in John argues genuineness, since it corresponds to the different nature of the occasions and circumstances.

3. The mutually exclusive authorship of the Gospel and the Apocalypse. According to Lücke, this does not indeed touch the genuineness of the Gospel; only, the Evangelist John cannot have written the Apocalypse, because he wrote the Gospel. According to Baur, on the contrary, he cannot have written the Gospel, because he wrote the Apocalypse.

We maintain that the Gospel and Apocalypse require each

other. If it be first sufficiently considered, (*a.*) that there is an essential difference between speaking ἐν τῷ νοΐ and ἐν τῷ πνεύματι, according to 1 Cor. xiv. 15; (*b.*) an essential difference between a historical and an apocalyptic, *poctico-symbolical* work; (*c.*) that the Gospel of John has no special eschatology, as the others have; (*d.*) that the Apocalypse presupposes a kindred Gospel, especially the evangelist and apostle; (*e.*) that the Apocalypse evinces the same theological depth, the same fulness of ideas, the same universal view, as the Epistles of John and the fourth Gospel;—after these considerations, we cannot help concluding that all the books attributed to John can have been written only by one man; and that one, this unique John, with whose pre-eminent trait of contemplativeness in the Gospel and in the Apocalypse the contemplative character of the Johannean books is in perfect harmony.

4. Intrinsic difficulties which the Gospel is supposed to present. Particularly—

(*a.*) The improbability that such discourses as those recorded by John should be retained by the memory. But this objection has never duly considered that John could as well have put down his *memorabilia* at once during his intercourse with Jesus, as the many of whom Luke speaks (Luke i. 1). Nor has it further put to the account, that the ways of memory are different, and that the memory of the loving worshipper is always tenacious of the words kindred to its spirit; and it has confounded the notions of a substantial and a verbal record. That Christ might receive a Johannean colouring in the representation of John, without being transformed from a Johannean Christ to a Christian John, is made perfectly clear by the analogy of the three Synoptists.

(*b.*) Wearying repetition and diffuseness. This objection becomes at once a self-accusation of the critics. The pregnant, the lyrically iterative, in the language of an inspired ideal intuition, presupposes yielding harmony and affinity of spirit.

§ 5. THE INTEGRITY OF THE GOSPEL.

The unity of character of the fourth Gospel, the whole incommunicable spirit of it, is so plain, that the hypothesis of the working over by a later hand of an original record by John (Weisse, *Die evangelische Geschichte, et al.*), or of the filling out of such a record by interpolations (A. Schweizer, *Das Evangelium Johannes*), may be passed over (see *Leben Jesu*, i. p. 197; Luthardt, *Die Integrität*).

The genuineness of the 21st chapter of the Gospel remains to be specially considered. The words of John xx. 30 have been supposed to form the evident close of the Gospel; and then the 21st chapter itself has been thought to bear traces of spuriousness. Accordingly, many who have acknowledged and honoured the Gospel, from Grotius to Lücke, and others, have declared against

the genuineness of this chapter. (See the list in Meyer's *Comm.*) On the contrary, the genuineness of it has been as decidedly vindicated, from Calovius to Guericke and Tholuck. According to Meyer, the chapter, excepting the last verse, is *a supplement* to the Gospel of John, which closes with the 31st verse of the 20th chapter. But a supplement can be only an appendix, as Meyer intends, in case the book itself is completed according to its plan. Now, a careful estimate of the total structure of the Gospel leads to a plan which constitutionally includes the 21st chapter. In this view we distinguish the Prologue, ch. i. 1–18, the historical Gospel more strictly speaking, and the Epilogue, ch. xxi. The division of the Gospel, made and pursued in this volume, must justify this conception; and we here refer the reader thereto. Even most of the advocates of the genuineness, however, have more recently explained the 24th and 25th verses as a later addition; and again, Weitzel has declared against this (*Studien und Kritiken*, 1849, i. 1). We hold that, if the interpolation, "We know that his testimony is true," be an interpolation of the Ephesian church, the rest reveals the hand of the evangelist himself; since ver. 24 looks back to ch. xx. 31, and the proverb in ver. 25, though termed by Meyer an *absurd exaggeration*, is entirely characteristic of John's contemplation.

It is otherwise with the section ch. viii. 1–11. It is, in the first place, established that the section is wanting in a series of the most important codices—B, L, T, X, Δ, to which certainly Cod. Sin., and probably A and C, are to be added; and that a series of the oldest and most eminent fathers, from Origen downward, are entirely silent respecting this section. Add to this the fact that the section, at first view, does not improve, but impairs the connection of the Gospel. We ourselves have hitherto thought there were sufficient proofs that it belongs to the day of the great onsets of questionings which the Pharisees made upon the Lord on the Tuesday after the feast of Palms (see Lücke, ii. p. 243; Hitzig, *Ueber Johannes Markus*, p. 205; my *Leben Jesu*, ii. p. 952, p. 1222). From this apparent misplacement of the section, however, it would not necessarily follow that the passage itself is not apostolic; not even that it is not Johannean. Since the other evangelists have described those onsets, it is improbable that the section should have come from them (as, for example, Hitzig places the passage in Mark, between ch. xii. 13–17 and vers. 18–27). On the contrary, it is more natural to suppose that this Gospel relic belongs to John, or, at all events, to the Johannean tradition in Ephesus. The codd. 1, 19, 20, put it at the close of the Gospel; codd. 69, 124, 346, put it after Luke xxi. 38. We might well suppose that the latter manuscripts are in the right as to the place of the incident, the former as to the authorship of the account. We think it suitable, however, to recur to the question

in the Commentary on the section itself; since, on a more accurate weighing of the critical and historical considerations, the section might decidedly maintain its existing position. (On the critical treatises relative to this section, compare Meyer on ch. viii.)

§ 6. SOURCES AND DESIGN OF THE GOSPEL.

The Gospel of John appears the most original of all the Gospels, in that it shows itself thoroughly independent of the synoptical evangelical tradition, while yet presupposing it and confirming the essential substance of it. It manifestly rests on the personal memories of one of the earliest disciples of Jesus—the most profound and spiritual of all—on whom the Lord's exhibitions of Himself impressed themselves in indelible lines.

That John early committed to writing in *memorabilia* the most important matters of his recollection, especially the Lord's discourses, we may well suppose, though these constituents of his Gospel continually became fresh again and clear by the suggestions of the promised Paraclete, which co-operated with his enthusiastic love for the Lord.

But since, by the direction of the dying Saviour, he was made the son of Mary, and Mary thenceforth lived with him in his house (see the article *Maria* in Winer), and this little family, formed under the cross, could have had no more engaging matter of conversation than the memory of the Lord, we may doubtless ascribe to Mary a mental share in the gradual formation of this slowly maturing Gospel.

To the memories of the apostle must be added the experiences of his life, especially the friendly and peaceful movements of his apostolic development. How he might thus have been led also to his peculiar shaping of his Logos doctrine, is suggested by Lücke's and other treatises on the Prologue.

To speak now of the design. The Gospel, like Christian worship, which is in this respect akin to art, and like everything belonging to the Christian church, must have been produced primarily for its own sake, as the one spontaneous effusion of the lofty contemplations of the evangelist. If this may be said even of the first evangelists,—and our school-theology must be charged with inquiring far too readily and too exclusively for an exterior design, while a due regard to the fervid spontaneity of the four Gospels might cure criticism of many prejudices of a lower conception,—all this is true in a very peculiar degree of the fourth Gospel. Contemplative minds like that of John must give expression to their experiences and views first of all for their own satisfaction; and if we have understood anything of the nature of John, we cannot wonder that we find five productions of his hand, forming at bottom a trilogy of the evangelic, epistolary, and the apocalyptic character in the New Testament.

Yet, as the Christian cultus, with all its art-like character, by no means stops in the idea of mere exhibitive art, but builds itself out of the elements of eternally active truth, and aims with distinct purpose in efficient enthusiasm at edification, the evangelists must as distinctly, and with still more distinct consciousness, have had their objective impulse and their practical design. And the Evangelist John has himself distinctly stated his first and his next practical design (ch. xx. 31). His immediate and decisive aim was neither to fight a heresy nor to complete the other Gospels. He knew too well that the positive statement of the life of Jesus, purely and fervidly given, was itself the most effective polemic (ch. iii. 19); and that a round, complete collection of the most significant points in the life of the Lord, set forth in orderly succession, would form the most fitting supplement (John xx. 31).

Nevertheless, this great apostolic presbyter-bishop of Ephesus could not have stood for half a century between the opposite germinant motions of Ebionism and Gnosticism, without writing his Gospel in the consciousness that it would practically transcend that antagonism, nor without, in this conviction, everywhere emphasizing the relevant anti-Ebionistic and anti-Gnostic points. The expressly polemic passages in his epistles (comp. 1 John ii. 18, 22, 23, iv. 1 sqq., 2 John), as well as in the Revelation, particularly in the letters to the seven churches, give abundant proof that he was fully conscious of the historical and dogmatical points in his Gospel against the heresies of his time, and that he relied upon their operative force. And undoubtedly it was his Logos doctrine especially, in connection with the doctrine of the historical, personal Christ, which in the second century most effectively contributed to the victory of the church over both Ebionism and Gnosticism. The doctrine of personality, concretely defined by the doctrine of the person of Christ, still ever operates as a two-edged sword against all Gnostic and Judaistic distortions of the truth. "With John, therefore, in his Gospel, the person of the Saviour is of supreme importance."

The consciousness of supplementing the first three Gospels, which at the time of the origin of John's Gospel had already gained a considerable currency among the Christians, was likewise natural. The evangelist may even have been conscious of the twofold completion, internal and external, which he furnished; and in that case he surely intended to furnish it. But not in such sense as to be a theological or historical emendator.

When Clement of Alexandria (according to Euseb. vi. 14) remarks that the other evangelists have delineated particularly the external history, giving us a εὐαγγέλιον σωματικόν, and the object of John was to give something higher, a εὐαγγέλιον πνευματικόν, he unites in one expression a partial truth, and a leaning of the Alexandrian turn of thought, which must not be overlooked.

Luther's dictum also, of the "one true, tender, leading Gospel," needs to be reduced to the most strictly qualified sense. All the Gospels are spiritual, pneumatic, each in its way; but the fourth Gospel is pre-eminently the Gospel of the real ideal personality of Christ, and as such, in the phrase of Ernesti, the heart of Christ (*pectus Christi*).

Clement further states that John wrote his Gospel at the request of his friends; likewise the Canon of Muratori, which Jerome ingeniously interpreted thus: that the bishops and churches of Asia Minor urged him to write his Gospel against the incipient heresies, and in it to make the divinity of Christ distinctly appear. But John hardly needed such a spur; he might at most have been hastened by it in the publication of the Gospel. The *historical* supplementing of the three Synoptists is made prominent, particularly by Eusebius (iii. 24) and Theodore of Mopsuestia (*Comment. in Joann.*). But if, beyond his delight in a more exact statement and essential enrichment of the Gospel history, John had been moved by the desire of an external supplementing of the records of his predecessors, the chronological points would have appeared still more clearly marked, and the array of facts and events much more copious. His object lay on a higher level than this; and so, indeed, did the object of the first three evangelists themselves.

The modern criticism has come down so low as to represent John in his Gospel, according to Strauss, as aiming an indirect polemic against Peter; according to the anonymous Saxon work, *Die Evangelien*, as intending to glorify himself and put himself in Peter's place; according to the Baur school, a fraudulent writer allowed himself to put forth, in the interest of an irenical tendency, a pseudo-Johannean Gospel!

§ 7. TIME AND PLACE OF THE COMPOSITION.

As to the time of the composition of the Gospel, it is the unanimous tradition of the ancients (Irenæus, Clement, Origen, etc.), that the fourth Gospel was the last written. We are also pointed probably in any case to the time of the apostle's residence in Ephesus, which cannot yet have begun at the date of the Second Epistle to Timothy, because that epistle shows no trace of John in Ephesus. This date, it is true, must vary according to the view taken respecting the time of Paul's death. We consider the traditional view well authenticated. For Ephesus as the place of composition, we have the authority of Irenæus, and, after him, many others.

According to Epiphanius, John wrote the Gospel at the age of ninety years; according to pseudographic traditions, he wrote it on Patmos, and afterwards published it at Ephesus. Lücke supposes the Gospel to have been written between the seventh and

the last decade of the first century, and says, only by way of conjecture, not before the eighth decade (p. 167). Guericke supposes after the Apocalypse. The first reason, however, viz. that the Gospel is written in purer Greek than the Apocalypse, amounts to nothing, since the Gospel was written ἐν νοΐ, the Apocalypse ἐν πνεύματι; that is, the former in the language of conscious communication with the culture of the world, the latter in the spontaneity of inspired expression in a native Hebrew. And as to the second reason, the relation of the Gospel to the Gnosis, etc., the beginnings of the Gnosis appear as early as the Pastoral Epistles. Meyer also supposes that the Gospel originated a considerable time after the destruction of Jerusalem, say about the year 80 (p. 41). He therewith assumes as probable that the Gospel circulated for some time in a narrower circle of Ephesian friends, and was afterwards published more generally with the addition of the 21st chapter. This theory has nothing improbable, in so far as it takes the addition to be the finishing of the Gospel itself by the hand of John.

We take, as betokening a later origin, the publication of the raising of Lazarus (on the supposition that the first three Gospels omitted it out of regard for the still living family); and the account of Peter's use of the sword, with mention of his name, as well as the premonition of his martyrdom, ch. xxi. (see my *Apost. Zeitalt.* ii. p. 419).

The question, however, arises, whether the passage (ch. v. 2) which speaks of the pool of Bethesda with its five porches as if still existing, does not indicate that Jerusalem was yet standing when John wrote the account (*Apost. Zeitalt.* ii. p. 420). Lücke disputes this, and Guericke. The preterite ἦν, xi. 18, xviii. 1, xix. 41, proves, of course, nothing against the present tense, ἔστι, v. 2; for in those cases it refers to constant circumstances which must outlast the destruction of Jerusalem. Yet the pillars of Bethesda are not a perfectly firm support; since we might have here a previously written memorandum, or John might have been writing in a general view of Jerusalem as still standing. Withal, there is no similar indication of a later date; and as regards the reference to John's Greek, and to his familiarity with the theology of his time (the Logos doctrine), and with the incipient heresies, a few years are, in any case, enough to make him in these respects the author of the Gospel; and in Pella and in Decapolis there was material enough of Greek culture to bring him completely to his peculiar point of gospel view, which undoubtedly belongs to his residence in Ephesus.

That the Gospel belongs before the Apocalypse, and before the Epistles of John, and therefore, at all events, in the earliest part of his residence in Ephesus, seems to be especially indicated by its missionary leaning in ch. xx. 31.

It is matter of interest that the critical Semler (like Tittmann) sought to make the fourth Gospel the first written of all; while his latest critical descendants put its origin in the middle of the second century. Another proof of the pretended infallibility of morbid criticism!

As to the original home of the Gospel, not only tradition, but also the spiritual character, and its references, point decidedly to Ephesus. The discourse of Paul to the elders of Ephesus, at Miletus, already indicates such antagonisms as the Gospel thrusts through in both directions at once; his Epistles to the Ephesians and the Colossians still more clearly indicate the same; and, finally, his Pastoral. Epistles. The Gospel betokens a more advanced stage of these antagonisms, and a position of the apostle's preaching between the opposite errors; the Epistles and the Revelation exhibit the third stage. Thus, with the place of the Gospel in time between the end of Paul and the end of John, its geographical place also is fixed. The Gospel presents to us the Apostle John in Ephesus, while the Epistles and the Apocalypse denote rather in Ephesus the bishop and prophet of the apostolic church.

§ 8. SIGNIFICANCE AND MISSION OF JOHN, HIS SPIRIT, AND HIS WRITINGS.

The spirituality and subtilty, the ideality and pure mysticalness, of John and his writings, throw the whole phenomenon into the background, in proportion to the prevailing Petrine and Pauline character of the historical church and her theology.

But, from the background, John has exerted in all ages the mightiest influence on the course of the church. This influence is far from being fully appreciated. In the ancient church it found a concrete embodiment in the Johannean school, whose import is yet further to be understood. Ignatius, Irenæus, Hippolytus, and others, are the earliest members of a spiritual family, which perpetuated itself in the British missionaries, in the Culdees, in the mediæval intellectual life of the Abbey of St. Gall.

In the Middle Age it was John who, in his writings, comforted and supported the church, when, under the corruptions of the hierarchy, she was tempted to despair (see Gieseler, *Church History*, 2d vol. 2d part, p. 357, Germ. ed.). At the same time, it remains curious that the popes have not ventured to name themselves after Peter, but have freely called themselves after Paul and John. With the twenty-third John this self-judgment of an unsuspecting estrangement of spirit reached an extreme. The less they read John, the more they called themselves after his name, in dark, deep reverence for the mysterious patron.

It cannot be wholly accidental that most of the forerunners of the Reformation bore the name of John; though even the Re-

formers, with all their deeper study of theology, have not yet quite reconciled themselves to the whole John, as we see from their posture toward the Apocalypse. And if, taking such a position as Paul took between Peter and John, they have introduced the transition to a Johannean age, the fact that the fourth evangelist in particular has formed the rock of offence to modern criticism (compare also Göthe's opinion of the Apocalypse) may nevertheless be a proof that we are as yet none too near that age. In any case, Schelling's construction of the three ages of the Christian church will maintain its validity as an utterance of divinatory insight, which, of course, is exposed to much misinterpretation (comp. my *Apost. Zeitalt.* ii. p. 650); and it has long since been perceived that the Gospel of John forms the culmination of the evangelic history, as theology will more and more acknowledge that John's type of doctrine forms the consummation of the apostolic theology.

The saying among the disciples in the apostolic age must prove itself the truth in the higher sense: This disciple does not die!

§ 9. TOTAL VIEW OF THE GOSPEL HISTORY ACCORDING TO THE GOSPEL OF JOHN.

Since the Gospel of John forms the complement of the synoptical Gospels in respect of regular chronological order, the historical view of the life of Jesus must be completed on the basis of John. We give the result of our labours in the following sketch:—

INTRODUCTION: THE ANTECEDENT HISTORY OF THE LIFE OF CHRIST.

The *eternal* antecedents of Christ. The Logos and His function; John i. 1–5. His history in the Old Covenant, represented by the testimony of John; vers. 6–13. The *temporal* antecedents of Jesus. SYNOPTISTS: Luke and Matthew. LUKE: The genealogy of Jesus from Adam to Christ, ch. iii. 23–38. MATTHEW: The genealogy from Adam to Christ, ch. i. 1–17. LUKE: The announcement of Jesus; Gabriel, Zachariah, Elisabeth, Mary, John; ch. i. 1–80. MATTHEW: The announcement; Mary and Joseph; ch. i. 18–25. Parallel to Luke i.

I. THE CHILDHOOD OF JESUS.

JOHN: The birth of Christ, and the relation of His birth and operation to the natural birth, ch. i. 1–14. LUKE: The journey to Bethlehem, and the birth of Jesus. The holy night and the shepherds, ch. ii. 1–21. MATTHEW: The wise men from the East, and the flight into Egypt, ch. ii. 1–19. The presentation of Jesus in the temple, and the residence in Nazareth, Luke ii. 22–40; Matt. ii. 20–23. Jesus at twelve years of age, Luke ii. 41–52.

II. The Announcement of Christ by John the Baptist. The Manifestation of Christ. From the Appearance of the Baptist to the First Public Attendance of Christ at the Passover, 781 A.U.C. The Accrediting of Christ by John and by Himself down to the First Passover.

The testimony of the Baptist concerning Christ in general, connected with the baptism; John i. 15–18.—The baptism of Jesus at the Jordan in the parallels: Matt. iii. 1–17; Mark i. 1–11; Luke iii. 1–38.—The testimony of John concerning Jesus before the rulers of the Jews, that He is the Christ; John i. 19–28.—Parallels: The temptation; Matt. iv. 1–11; Mark i. 12, 13; Luke iv. 1–13.—The testimony of John concerning Jesus before his disciples. The first disciples of Jesus. The return of Jesus to Galilee. The marriage at Cana. The journey to Capernaum. The first public visit to the temple at the Passover in the year 781.

III. The Public Appearance of Christ amidst the enthusiastic Greetings of His People. From the Passover of 781 to the Feast of Purim in 782.

a. The First Ministry of Jesus in Judea, down to the Imprisonment of John the Baptist.

Sojourn in Jerusalem. Nicodemus. Baptizing in the country of Judea. The repeated testimony of John the Baptist; John i. 29–iii. 36.

b. The First Ministry of Jesus in Galilee.

The transfer of the ministry of Jesus to Galilee. Jesus in Samaria, and the Samaritan woman. The removal of the residence of Jesus from Nazareth to Capernaum. The healing of the son of an imperial officer; John iv. 1–54. Parallels: The return of Jesus to Galilee. Jesus thrust out of Nazareth; Luke iv. 16–31; Matt. iv. 12, xiii. 53; Mark i. 14–16. — Residence of Jesus in Capernaum, and ministry there. The demoniac in the synagogue; the mother-in-law of Peter; Peter's draught of fishes; the calling of the first disciples; Matt. iv. 12–22, viii. 14–17; Mark i. 14–38, iii. 9–12; Luke iv. 31–43 (44), v. 1–11.

c. The Three Great Missionary Tours of Jesus in Galilee. The Mountain Tour, the Sea Tour, the Tour through the Cities.

The first journey of Jesus through the country of Galilee (the mountain region). The sermon on the mount and in the plain. The healing of the leper; Matt. iv. 23–viii. 4; Mark i. 35–45, iii. 12, 13; Luke v. 12–16, vi. 12–49.—The return of Jesus from the tour of Galilee. The centurion at Capernaum. The followers. The second sermon on the sea. The voyage to Gadara, and the

return; Matt. viii. 5–13, 18–34, ix. 1, ch. xiii.; Mark iv. 1–41, v. 1–21; Luke vii. 1–10, viii. 4–15, 22–39, ix. 57–62.—The return of Jesus from His journey to Gadara. The crowd. The paralytic. The calling of Matthew. Particular conflicts with the Pharisees and the disciples of John. A series of miracles; Matt. ix. 1–34; Mark ii. 1–22, v. 21–43; Luke v. 17–39, viii. 40–56.—The preparation for the third tour, through the coast cities. The selection of the twelve apostles. The instruction to the apostles; Matt. ix. 35–x. 42, xi. 1; Mark iii. 14–19, vi. 6–16; Luke vi. 12–16, ix. 1–6.—The journey of Jesus through the cities, and the apostles' going before. The woman who was a sinner. The fame of Jesus. The son of the widow of Nain; Matt. xi. 1; Mark vi. 12, 13; Luke vii. 11–17, 36–50, viii. 1–18.—The message of John the Baptist from prison; Matt. xi. 2–19; Luke vii. 18–35.

IV. The Time of the Appearance and Disappearance of Jesus under the Persecutions of His Enemies; or, His Banishment and Flight-like Pilgrimage. From the Feast of Purim in 782 to the Palm-day before the Passover of 783.

a. From the Feast of Purim to the Feast of Tabernacles, 782.

Jesus at the feast of Purim in Jerusalem. His conflict with the hierarchy, and their first attempt to institute capital process against Him; John v. The return of Jesus to Galilee. The account of the execution of John the Baptist. The first feeding of the multitude in the wilderness. Christ's walking on the sea; John vi. 1–21; Matt. xiv.; Mark vi. 14–56; Luke ix. 7–17.—Discourse of Jesus in the synagogue at Capernaum on the manna from heaven. His rebuke of chiliastic Messianic hopes in Galilee. The turning back of many of His followers; John vi. 22–71.—The Passover not attended by the Lord in the year of the persecution, and the occurrences connected therewith; John vi. 4; Luke x. 38–42; Matt. xv. 1, 2, comp. xxi. 1–3, xxvi. 18, 36, xxvii. 57.—The accusation of the Lord in reference to the plucking of the corn; Matt. xii. 1–8; Mark ii. 23–28; Luke vi. 1–5; John vii. 1.—The healing of the man with the withered hand; Matt. xii. 9–21; Mark iii. 1–6; Luke vi. 6–11.—The decisive public contest of the Lord with the Pharisees of Galilee. The healing of the deaf and dumb demoniac. The (second; comp. Matt. ix. 34) public culmination of the miraculous power of Jesus. Of the sin against the Holy Ghost. The second demand of a sign from heaven; comp. John ii. 18. The family of Jesus. The banquet in the house of the Pharisee. The crowd. Warning against the hypocrisy of the Pharisees, and against covetousness. The delivery of parables on the sea; Matt. xii. 22–50, xiii. 24–30, 33–58; Mark iii. 20–35; Luke viii. 18–21, xi. 14–54, ch. xii.—Accounts of persons returning from the feast concerning the unfortunate Galileans whom

Pilate had slain in the temple; Luke xiii. 1–9.—The healing of the crooked woman: another miracle on the Sabbath; Luke xiii. 11–17. —The deputation from Jerusalem, taking the Lord to task for the free conduct of His disciples. The removal of Jesus: His wandering through the borders of Phœnicia and through Upper Galilee to Gaulonitis, on the other side of the sea. The Canaanitish woman. The deaf and dumb. The second miraculous feeding. The crossing to the western coast of the sea of Galilee; Matt. xv.; Mark vii. 1–37, viii. 1–10.—Public hostility to Jesus at Magdala, and His return across the sea to the mountains of Gaulonitis. The healing of a blind man in the eastern Bethsaida. The confession of Peter, and his horror of the cross; Matt. xvi.; Mark viii. 11–ix. 1; Luke ix. 18–27.—The transfiguration; Matt. xvii. 1–13; Mark ix. 1–13; Luke ix. 28–36.—Healing of the lunatic; Matt. xvii. 14–21; Mark ix. 14–29; Luke ix. 37–45.—Homeward journey of Christ through Galilee, and His brethren's proposal that He join the pilgrimage to the feast of Tabernacles. Refusal of Jesus, and His secret ascent to Jerusalem, to appear there, not as a pilgrim, but as a Prophet; John vii. 1–10; Matt. xvii. 22, 23; Mark viii. 31, 32.

b. From the Feast of Tabernacles to the Feast of the Dedication in 782.

The sudden appearance of Jesus in the temple during the feast of Tabernacles. He accuses His enemies, before all the people, of seeking His life, and announces His departure; John vii. 10–36.—Jesus begins to announce the antagonism between the Old Testament symbolism of the temple and the reality of the New Testament salvation in Him. His testimony of the living fountain in opposition to the Pool of Siloam. Futility of the design of the Sanhedrin to imprison Him; John vii. 37–52.—Jesus the light of the world, in opposition to the lights and the torch festival in the temple; John viii. (1–11) 12–20.—The more distinct announcement of Jesus, that He intended to take His departure from the Jewish people; John viii. 21–30.—Flash of a chiliastic expectation among the people at Jerusalem. Discourse of Jesus on the distinction between the true freedom and the true bondage, and on the distinction between the faith of Abraham and the seeing of Christ; John viii. 31–59.—Healing of the man born blind; John ix.—Jesus gives the false shepherds of Israel the marks of the true shepherd, and presents Himself as the True Shepherd, ready to lay down His life for His sheep; John ix. 40, 41–x. 1–21.—Last appearance of Jesus in Capernaum. Conduct of the disciples respecting the primacy; Matt. xvii. 24–xviii. 5; Mark ix. 33–37; Luke ix. 46–49.—Peril of offences; Matt. xviii. 6–11; Mark ix. 38–50; Luke xvii. 1, 2.—Departure of Jesus from Capernaum, and intimation of the apostasy of a great mass of His people; Luke

xiii. 22–30. — Intrigues of the Pharisees; Luke xiii. 31–35.— Banquet in the house of a Pharisee. The dropsical man. Address of the Lord to the guests; Luke xiv. 1–24.—Multitude following Jesus on His departure. His warning to undecided followers; Matt. xix. 1, 2; Luke xiv. 25–35.—Reception of publicans and sinners. Fellowship of the disciples of Christ. Parables; Matt. xviii. 12–35; Luke xv. 1–xvii. 10.—Hindrance to Jesus' journeying through Samaria; Luke ix. 51–62.—Sending of the seventy disciples, and the recurrence of Jesus to His labours in Galilee; Matt. xi. 20–30; Luke x. 1–16.—Journey of Jesus through the border country between Galilee and Samaria to Perea; Luke xvii. 11–19.—Return of the seventy. The narrow-hearted scribe, and the good Samaritan; Luke x. 17–37.—Jesus' first sojourn in Perea, and His labours there; Matt. xix. 1, 2; Mark x. 1; Luke xvii. 20–xviii. 14.

c. From the Feast of Dedication in 782 *to the Palm-day before the Passover in* 783.

Jesus at the feast of Dedication in Jerusalem. Last attempt of the Jews to make Jesus chime in with their chiliastic expectation; tempting Him; John x. 22–40.—Second and last sojourn of Jesus in Perea. Treatment of divorce; children brought to the Lord. The rich youth; John x. 40–42; Matt. xix. 3–xx. 16; Mark x. 2–32; Luke xviii. 15–30. — Raising of Lazarus in Bethany; John xi. 1–44.—Definite decree of the Sanhedrin to put Jesus to death, and secret sojourn of Jesus in Ephraim till His last pilgrimage to the Passover; John xi. 47–57.

V. The Decisive Yielding of Jesus to the Messianic Enthusiasm of His People. From the Palm Festival to the Feast of the Passover in the Year 783.

Journey of Jesus to Jericho, and His intercourse with the pilgrims to the Passover. Renewed announcement of His crucifixion. Ambition of the family of Zebedee. Healing of the blind men at Jericho. Zaccheus. Parable of the ten servants, and the ten pounds entrusted to them; Matt. xx. 17–34; Mark x. 32–52; Luke xviii. 31–xix. 1–28. *Saturday:* Banquet in Bethany, and the anointing. Treason; John xii. 1–11; Matt. xxvi. 6–16; Mark xiv. 3–11; Luke xxii. 1–6. *Sunday:* Triumphal entrance of Jesus into Jerusalem; John xii. 9–18; Matt. xxi. 1–11; Mark xi. 1–11; Luke xix. 29–46. *Monday:* The great day of the Messianic dwelling and administration of Jesus in the temple. Cursing of the fig-tree. Purifying of the temple. Keeping holy the temple. Exercise of His office of teacher, and miraculous cures, in the temple. The hosanna of the children, objection of the Pharisees, and Christ's vindication (the Greeks, and the voice from heaven; John xii. 19–36. See the passage in the Com-

mentary. It is hard to fix the precise moment of the appearance of the Greeks); Matt. xxi. 12–22; Mark xi. 12–19; Luke xix. 45–48. *Tuesday:* End of the Old Testament theocracy. The withered fig-tree. Attempt of the Sanhedrin to crush the Lord by its authority. Consequent ironical temptations on the part of Pharisees, Sadducees, and scribes. Great counter-question of Christ. Great discourse of the Lord against the Pharisees and scribes. Woes against Jerusalem, and departure from the temple. The widow's mite; John xii. 37; Matt. xxi. 10–xxiv. 2; Mark xi. 20–xiii. 2; Luke xix. 47–xxi. 6. *Tuesday night, Wednesday:* Jesus looking back upon the temple from the Mount of Olives in the circle of His confidential disciples. Announcement of the judgment of God, the destruction of the Holy City and the temple, and the end of the world. Parables of the Ten Virgins and the Talents. The final judgment; Matt. xxiv. 3–xxv. 46; Mark xiii. 3–37; Luke xxi. 7–36. *Wednesday:* Retirement of Jesus into secrecy. The Evangelist John's review of the ministry of the Lord; John xii. 37–50; Luke xxi. 37, 38.

VI. Treason of the People of Israel against their Messiah. The Decree of the High Council. The Paschal Lamb and the Supper. The Parting Discourses. The Passion, Death, and Burial of Jesus. From the Passover to the End of the Great Passover Sabbath.

Introduction to the passion of Jesus. Distinct announcement of Jesus, that He should suffer at the Passover. Contemporaneous decree of the Sanhedrin (two days before Easter, Tuesday evening, the day of the decisive rupture) to put Him to death, *but not at the Passover.* The ordering and preparation of the paschal supper; Matt. xxvi. 1–5, vers. 17–19; Mark xiv. 1, 2, vers. 12–16; Luke xxii. 1, 2, vers. 7–13. — The feet-washing. The paschal supper. Institution of the Holy Supper. Parting discourses of the Lord. Sacerdotal prayer. Exit to the Mount of Olives; John xiii.–xvii.; Matt. xxvi. 20–35; Mark xiv. 17–31; Luke xxii. 14–39.

a. Jesus in Gethsemane.

The struggle and victory in His inward passion; John xviii. 1–12, 13; Matt. xxvi. 36–46; Mark xiv. 32–42; Luke xxii. 39–46. —Jesus in Gethsemane before His enemies. The traitor. Free surrender of Jesus. Guarantee of the disciples, and their flight; Matt. xxvi. 47–56; Mark xiv. 43–52; Luke xxii. 47–53.

b. Jesus before the Spiritual Court (Sanhedrin).

Jesus before Annas and before Caiaphas. The false witnesses. Christ the true witness, with the confession that He is the Son of God. The denial of Peter, and his repentance. The first mock-

ing of the Lord, and the final hearing; John xviii. 13–27; Matt. xxvi. 57–75; Mark xiv. 53–72; Luke xxii. 54–71.

c. Jesus before Pilate.

Leading of Jesus away to the Prætorium, and end of Judas; John xviii. 28; Matt. xxvii. 1–10; Mark xv. 1; Luke xxiii. 1.—Jesus before the secular tribunal. The threefold accusation of sedition, blasphemy, and treason. The three hearings: before Pilate, before Herod, and again before Pilate. The three great forebodings: the jealous tumult of the Sanhedrin; the dream of Pilate's wife; the saying, that Jesus is the Son of God. The three attempts at rescue: Barabbas; the scourging; the last remonstrance of Pilate. The three rejections of Christ on the part of the Jewish people: Christ offered with Barabbas; Christ declared innocent by Pilate's washing of his hands; Christ crowned with thorns. The hand-washing of the Gentile, the self-imprecation of the Jews. The three condemnations: delivery to the mercy of the people; to scourging; to death. Threefold mockery of the Lord: in His own raiment before the High Council; in white before Herod; in purple before Pilate. Sentence of death; John xviii. 28–xix. 16; *Matt. xxvii. 11–31; Mark xv. 1–20;* Luke xxiii. 1–25.

d. Jesus on Golgotha.

The leading of Jesus away to Golgotha; John xix. 16, 17; Matt. xxvii. 31–33; Mark xv. 20–22; Luke xxiii. 26–33.—The crucifixion. The seven last words. The signs of divinity. The signs of judgment, or the scoffing and the beginnings of trembling after the uproar. The signs of faith. The signs of turning; John xix. 17–30; Matt. xxvii. 33–56; Mark xv. 22–41; Luke xxiii. 33–49.

e. The Burial on Good-Friday Evening.

The new disciples. The old female disciples. The sepulchre. The burial; John xix. 31–42; Matt. xxvii. 57–66; Mark xv. 42–47; Luke xxiii. 50–56.

VII. The Resurrection, or the Glorification of the Lord.

a. The Resurrection and the Appearances of Jesus in Judea.

The resurrection, and the first announcement of it to Magdalene and the women; John xx. 1–18; Matt. xxviii. 1–10; Mark xvi. 1–11; Luke xxiv. 1–12.—Announcement of the resurrection of Jesus among His enemies; Matt. xxviii. 11–15.—The walk to Emmaus. Peter; Mark xvi. 12, 13; Luke xxiv. 13–35.—First appearance of Christ in the circle of the apostles on the first Sunday evening; John xx. 19–23; Mark xvi. 14; Luke xxiv. 36–44.

Second appearance of Jesus on the second Sunday evening in the circle of the apostles. Thomas; John xx. 26–31.

b. The Appearances of Christ in Galilee.

First appearance of Jesus in Galilee in a company of apostles; John xxi. Second appearance of Jesus in the midst of a great company of disciples, as valedictory to the larger body of disciples in Galilee, or His people at large; Matt. xxviii. 16–20; Mark xvi. 15–18; Luke xxiv. 45–49. Comp. 1 Cor. xv. 6.

c. Last Appearance of Jesus in the Circle of His Apostles in Judea. The Ascension.

Walk to the Mount of Olives, and ascension; Mark xvi. 19, 20; Luke xxiv. 50–53. Comp. Acts i. 1–12.

d. The Spiritual Return and Eternal Presence of Christ in His Church.

Christ with His people alway, even to the end of the world; John xxi. 15–25; Matt. xxviii. 20; Mark xvi. 20; Luke xxiv. 51. Comp. Acts i. and ii.

OBSERVATION.—John unites his peculiar selection of facts for points of view, which distinguishes his arrangement of the Gospel, with the closest chronological sequence. With the Synoptists, the interest in facts induces greater deviation from chronological order. In regard to Matthew and Mark, we refer to the introductions. In our construction of the gospel history, some of the greatest changes of chronological order occur in Luke. The shaping of facts in Luke proceeds from his interest to exhibit the whole life of Jesus as a wandering, which had its goal at Jerusalem, and which the evangelist viewed as a teaching of salvation in facts and the acts of the Lord (see Acts x. 37, 38. Comp. my *Leben Jesu*, iii. p. 345 sqq.). Matthew exhibits the gospel fulfilments of the Old Testament in great stadia; Mark, the victorious conflicts of the gospel; John presents general gospel views of the moral universe in the light of the person of Christ; Luke, the *gospel pilgrimages*. The pilgrimage of Mary forms the centre of the first chapter. The pilgrimage of the parents, and of Jesus at twelve years, to the temple, is the issue of the second. In the third, John is a pilgrim on the Jordan, and the people make pilgrimage to him; so at last does Jesus. The history of the temptation also (ch. iv.) stands here under the particular aspect of a caravan; hence probably the transposition of the second and third temptations. After this, Jesus journeys from His home in Nazareth to Capernaum. But in Capernaum He does not stay; the preaching and healing itinerancies through Galilee begin. In schools, on ships, at custom-stands, in harvest-fields, on mountains, the Lord unfolds the riches of His divine-human gentleness

and kindness. The three pilgrimages through Galilee also, Luke so transposes as to make the voyage to Gadara the close (ch. viii.). And then, in the ninth chapter, Jesus, in the calling of the twelve apostles, and in the transfiguration, prepares Himself for the great pilgrimage to Jerusalem. The journey begins, the seventy disciples in advance. Now the evangelist distinguishes for us the several parts of the journey of Jesus from Galilee to Jerusalem. These parts, put together without regard to chronological relations, form a grand panorama of the pilgrimage of the faithful in the kingdom of God, or a representation of saving truth in facts; ch. x. 38–xviii. 30. The end of the journey is the progress of Jesus to Jerusalem; ch. xviii. 31–xix. 48. Here is most graphically painted the progress of Jesus over the Mount of Olives; and among the parables which the Lord now delivers in the temple, Luke gives prominence to that of the lord of a vineyard travelling into a far country; the disciples should flee to the mountains before the destruction of Jerusalem; they should lift up their heads in the last judgment, and escape all its terrors. The passage of Christ to Golgotha becomes, in Luke's hand, a significant pilgrimage amidst the lamentations of the daughters of Jerusalem. The female disciples, who ministered to the Lord and aided in His burial, are female Galilean pilgrims. Even one of the chief appearances of the risen Lord we find, in Luke, interwoven with a journey of the disciples from Jerusalem to Emmaus, and the ascension is the end of a pilgrimage of Jesus with His disciples to Bethany. With this principle of arrangement, on the basis, no doubt, of existing *memorabilia* (see Luke i. 1, and Schleiermacher's *Lukas*), Luke united the spirit of the Pauline type of doctrine in the form of Grecian culture; and in his human conception of the divine kindliness and spiritual beauty of Christ, he set points of gentleness, grace, compassion, foremost, especially in contrast with pharisaic pride and self-righteousness. On these two subjects compare the admirable remarks in the Introduction of the Commentary on Luke.

On the synoptical relations of the Gospel, should be further compared the Synopses of De Wette and Lücke, Tischendorf, and others, and the modern works on the life of Jesus, especially that of Pressel. Also the *Harmony of the Gospels*, by Lex.

§ 10. FUNDAMENTAL IDEA AND DIVISION OF THE GOSPEL OF JOHN.

The fundamental idea of the Gospel is this: Christ, as the eternal, personal Word, is the personal basis of the world; its foundation of love, which branches into life and light, and the primal nature and form of which all things, by their symbolical formation, testify. Therefore also Christ, as the Life and Light of the world, breaks victoriously through the darkness of sin in the world, till He becomes incarnate, and thence, till His glorification,

to redeem the world. And since the perfect glorification of Christ is the perfect redemption of the world, the operation of His redemption in the world must perfect itself in the glorifying of the world —that is, in His advent, which makes the world the Father's house. Accordingly, the whole Gospel falls into three parts: (1.) Concerning the pre-historical glory of Christ, or His pre-historical advent and His manifestation; the prologue, ch. i. 1–18; (2.) Concerning the historical glory of Christ, or His victory in conflict with the darkness; the gospel history in the strict sense; ch. i. 19–xx. 31; (3.) Concerning the post-historical glory of Christ over His church, and in it, or His second advent; ch. xxi.

The subdivisions arrange themselves as follows:—

I. THE PROLOGUE; CH. I. 1–18.

1*st Section.*—Christ in His eternal essence and life, and His position between God and the world; vers. 1–5.

(1.) The personal Word (Christ) in His eternal essence and life as related to God; vers. 1, 2.

(2.) As related to the creation; ver. 3.

(3.) To the world and to mankind in their original constitution; ver. 4.

(4.) To the world in darkness; ver. 5.

2*d Section.*—The personal light, or Christ, in His pre-historical advent in the world, especially in His Old Testament advent, testified by the Old Covenant as represented by John the Baptist.

(1.) The representative of the advent of Christ, John the Baptist; vers. 6–8.

(2.) The coming of Christ into the world as to its general groundwork and its historical development; ver. 9.

(3.) Relation of Christ to the world, and conduct of the world toward Him, or the general groundwork of His advent; ver. 10.

(4.) Relation of Christ to Israel, and conduct of Israel toward Him, or the imperfect, symbolical advent; ver. 11.

(5.) Gradual breaking forth of Christ into the world in the distinction of the elect from the less susceptible, constituted (*a.*) by faith, as the beginning of the real advent; ver. 12: (*b.*) by the sanctification of births, and birth from God. Development of the real advent; ver. 13.

3*d Section.*—Incarnation of the Logos. Appearance of the real Shekinah among the faithful; vers. 14–18.

(1.) Incarnation of the Logos, or the absolutely new birth. Appearance of the real Shekinah; ver. 14.

(2.) Testimony of John in general; ver. 15.

(3.) Experience of believers, or grace; ver. 16.

(4.) Antithesis between Moses and Christ, the law of the Old Testament and Christianity, in their authority and work; ver. 17.

(5.) Antithesis between the whole old world and Christ, in their relation to God; ver. 18.

II. The Gospel of the Historical Manifestation of Christ, or His Self-Revelation and His Victory in Conflict with the Darkness of the World; Ch. i. 19–xx. 31.

1*st Section.*—Reception which Christ, the Light of the world, finds in His life of love among the men akin to the light, the elect; ch. i. 19–iv. 54.

(1.) John the Baptist, and his public and repeated testimony concerning Christ (before the rulers of the Jews and his disciples); Jesus, accredited as the Christ, attested the Son of God, the eternal Lord, and the Lamb of God; vers. 19–34.

(2.) The disciples of John and the first disciples of Jesus. Jesus acknowledged as the Messiah, the King of Israel, who knows His Israelites, and also knows the "Jews;" signalized by miraculous discernment of spirits, personal characters becoming manifest in His personal light; vers. 35–51.

(3.) The kindred and friends of the Lord, and the first miracle of Jesus at Cana, as the earnest of the glorification of the world, and as the first manifestation of His glory. Christ transfiguring the earthly marriage feast into a symbol of the heavenly; ch. ii. 1–11.

(4.) Jesus the guest in Capernaum, and the pilgrim to the Passover. The purification of the temple, as a prelude of the redeeming purification of the world and reformation of the church. Christ the true Temple. The sign of Christ: The destruction of the temple, and the raising it again. The first spread of faith in Israel, and Christ the Knower of hearts; vers. 12–25.

(5.) Jesus in Jerusalem, and Nicodemus as a witness of the first powerful impression of Jesus on the Pharisees. The conversation of Christ with Nicodemus by night concerning the heavenly birth as the condition of entrance into the kingdom of God. Symbolism of the water, the wind, and the brazen serpent; ch. iii. 1–21.

(6.) Jesus in the Judean country, and the spread of His baptism, with the faith of the people. Last testimony of the Baptist concerning Christ; Christ the true Baptist. The bridegroom of the church, who comes from heaven (the real Song of songs); vers. 22–36.

(7.) Jesus at Jacob's well. The woman of Samaria. Christ the Fountain of Life, the Fountain of Peace. The white harvest-field, or the field of earth and the field of heaven. The sowers and the reapers. The faith of the Samaritans, a presage of the universal spread of the gospel; ch. iv. 1–42.

(8.) Residence of Jesus in Galilee, and believing Galileans in particular. The nobleman. The miracle of distant healing, as a second sign; vers. 43–54.

2*d Section.*—Open antagonism between Christ, as the Light of the world, and the elements of darkness in the world, especially in their proper representatives, unbelievers, but also in the better men, so far as they still belong to the world; ch. v. 1–vii. 9.

(1.) The feast of the Jews and the Sabbath of the Jews, and their observance of it: killing Christ. The feast of Christ and the Sabbath of Christ, and His observance of it: raising the dead. Offence of the Judaists in Jerusalem at the Sabbath-healing of Jesus, and at His testimony concerning His freedom and His divine origin (and besides, doubtless, at His outdoing the Pool of Bethesda). First assault upon the life of Jesus. Christ the true Fount of Healing (Pool of Bethesda), the Glorifier of the Sabbath by His saving work, the Raiser of the dead, the Life as the vital energy and healing of the world, accredited by John, by the Scriptures, by Moses. The true Messiah in the Father's name, and false messiahs; ch. v.

(2.) The Passover of the Jews, and the manna of the Jews. The Passover of Christ, ver. 62, and Christ the Manna from heaven. Miracle of feeding in the wilderness. Miracle of the flight and escape over the sea, wherein Christ withdraws Himself from the chiliastic enthusiasm of earthly-minded admirers, and hastens to the help of His disciples. Decisive declaration of Christ. Offence of His Galilean admirers and many of His disciples at His refusing to give them bread in the sense of their chiliasm, and presenting himself in His Spirit with His flesh and blood as the Bread of Life; ch. vi. 1–65.

(3.) Apostasy of many disciples. Incipient treason in the circle of the twelve. Confession of Peter; vers. 66–71.

(4.) Approach of the feast of Tabernacles, and offence of even the brothers of Jesus at His refusing to go to it. Christ, the object of the world's hatred; Christ's time, and the time of the worldly mind; ch. vii. 1–9.

3*d Section.*—Ferment in the contest between the elements of light and darkness. Formation of parties, as a prelude to the

maturing opposition between the children of light and the children of darkness; ch. vii. 10–x. 21.

(1.) Fermentation and party division among the people in general. (*a.*) Christ, the Teacher and the One sent from God, in opposition to the human rabbinical office, and in agreement with Moses. His earthly descent, in opposition to descent from heaven. His opponents, who would kill Him, in contradiction with Moses. The Prophet of God, intending to return to God; vers. 10–36. (*b.*) Christ, as the Dispenser of the Spirit, the real Siloam with its water of life. Increasing ferment in the people; vers. 37–44.

(2.) Fermentation and parties in the High Council; vers. 45–53.

(3.) Christ, the Light of the world, the real fulfilment of the Jewish torch-light festivities, as against the pretended seers, the false lights, in Israel. The adulteress, and Christ's sentence. His ideal appearance into the court of the Jews, and the two witnesses. The judges shall come into judgment. A twofold lifting up of Christ at hand. Appearances of yielding, or a great vacillation toward faith; ch. viii. 1–30.

(4.) Christ, the Liberator, as son of the house, in distinction from servants; the One sent from God, as against the agents of the devil; the Eternal, and the Hope of Abraham, as against the bodily seed of Abraham; or: the Liberator of Israel, the Adversary of Satan, the Hope of Abraham. A great swinging from faith to unbelief. Attempted stoning; vers. 31–59.

(5.) Christ the Light of the world, over against the blind; healing of the man born blind, on the Sabbath, with the symbolical co-operation of the temple spring of Siloam. The day of Christ, and Christ the Light of this day. The light of the blind, a judgment on the blindness of those who pretend to see. Symbolism of the light, the day, the day's work. The ban, or the incipient separation; ch. ix.

(6.) Christ the fulfilment of all symbolical shepherd life; the truth of the theocracy and the church. (*a.*) The Door of the fold, as against the thieves. (*b.*) The True Shepherd, as against the hireling and the wolf. (*c.*) The Chief Shepherd of the great twofold flock. The symbolical communion and the real communion, or the symbolical and real ban.—The fermentation in its utmost intensity; ch. x. 1–21.

4th Section.—Separation between the friends and the enemies of Christ, the children of light and the children of darkness; ch. x. 22–xiii. 30.

(1.) Contrast between the unbelievers in Judea, who would kill the Lord, and the believers in Perea, with whom He finds refuge. Feast of the Dedication. Last collision between the false Messianic hope and the working of the true Messiah; quickly followed by stoning. The true and the false dedication of the temple. Christ the Son of God, the true realization of the deified or Messianic forms of the Old Covenant; ch. x. 22–42.

(2.) Contrast between the believing and unbelieving Jews of Judea and Jerusalem at the grave of Lazarus. Christ devoted to death in consequence of His raising of Lazarus from the dead. Symbolism of day's work, and of sleep. The resurrection of the dead; ch. xi. 1–57.

(3.) Contrast between fidelity and apostasy in the circle of the disciples themselves. The life-feast over Lazarus, the eve or fore-festival of the death of Jesus: the anointing; ch. xii. 1–8.

(4.) Contrast between the homage of the pious Jews and feast-pilgrims and the chief priests and their party, who consulted to destroy His friends also with the Lord. The Prince of Peace, and the palm-branches; vers. 9–17.

(5.) (*a.*) Contrast between the worshipful heathen Greeks from abroad and the majority of the Jewish people who fell away from Christ in unbelief, and occasioned His withdrawal into concealment. Symbolism of Hellenism, the Jewish Passover, the corn of wheat. Glorification through the suffering of death, or the spiritual self-sacrifice of Jesus in the temple; vers. 20–36. (*b.*) Contrast between self-hardened Israel, and the longing, susceptible world, or the retirement of Christ, and the evangelist's review of His official ministry; vers. 37–50.

(6.) Return of Jesus from concealment, in love to His own. Division in the circle of the disciples themselves. Perplexity and trembling of the faithful. Exclusion of Judas. Christ's washing His disciples' feet an exaltation of ministering lordship: symbolism and establishment of brotherly discipline in the church. Actual excision of the adversary from the discipleship of Jesus; ch. xiii. 1–30.

5th Section.—The Lord in the circle of His friends, the children of the light, opening and imparting to them the riches of His inner life, and thereby consecrating them vehicles and mediators of His own life, to enlighten and glorify the world, and unite this world and that which is to come; the heaven opened; ch. xiii. 31–xvii. 26.

(1.) The clearly pronounced opposition between this world and that which is to come, and its mediation through the

new institution of Christ (the Holy Supper, as) the ordinance of brotherly love. Earnest greatness of this opposition, expressed in the announcement of Peter's denial. Glorification of Christ, and the New Covenant. The new commandment, the exaltation of the law, and of the opposition between the departure of Christ and the remaining of His people in the world; ch. xiii. 31–38.

(2.) Opening and revelation of heaven (the heavenly home), by the revelation of the heavenly Christ in the present world. The glorification of the world to come, which was to arise from His departure, and His union with His disciples in the Spirit. Under the starry heavens. Christ the Way to the Father's house; ch. xiv. 1–31.

(3.) Glorification of the present world. Brought about by the judgment, and by the abiding of the disciples in the love of Christ, and by their influence upon the world, for which He would send His Spirit upon them. Between the burning garden fires in the vale of Kedron. Christ the Vine. Exaltation of the noble plant, and its culture. Exaltation of friendship and joy. Proving of the spiritual life of the disciples against the hatred of the world. Victory of the Holy Ghost in them over the world. Development of Christianity through the Holy Ghost. The holy excommunicated state of the children of God; ch. xv. 1–xvi. 15.

(4.) Higher union of the eternal world and the present world in the New Testament. Easter and Pentecost. Glorification of Christ through the Holy Ghost, and of the Father through Christ. The going and returning of the Lord. The watchword of the church: "A little while." Symbolism of suffering, of birth-pangs, and birth-joys. Good-Friday sorrow and Easter joy in the life of the Lord and in the life of the church; ch. xvi. 16–27.

(5.) Glorification of the departure of Christ by His glorious coming from the Father into the world; vers. 28–33.

(6.) The high-priestly intercourse of Christ for His own, a prayer for the glorification of His name even to the glorification of His people and the world, even to the disappearance of the world, as world, to the honour of the Father. Christ the Truth and Fulfilment of the Shekinah and all manifestations of God in the world, in His self-sacrifice for the world. Glorification of prayer, of mental crises, of sacrifice. The heavenly goal; ch. xvii.

6th Section.—The Lord in the circle of His enemies, as the light invaded by the darkness; the sublime Judge, or the personal Tribunal, when He is judged; triumphant in

His outward surrender; carrying out judgment to the victory of light and salvation; ch. xviii. and xix.

(1.) Christ as the Tribunal of the Light amidst the confused nocturnal quarrel of the world against and about His person; over against His betrayer, His arresters, His violent defender. The majesty of the Betrayed in contrast with the nothingness of the betrayer; voluntariness of the suffering in contrast with the powerlessness of the arresters; the reference to the decree of the Father in contrast with the unlawful help of Peter. The repudiation of the violent act of Peter, and the vanity and insignificance of employing violent means for spiritual ends; ch. xviii. 1–11.

(2.) Christ in contrast with Annas and Caiaphas. Clearness of the Lord, over against the inquisition of the high priest and the abuse from the servant. The two disciples in the high priest's palace, and the wavering, falling Peter; vers. 12–27.

(3.) Christ in contrast with Pilate. Conduct of Pilate in reference (*a.*) to the first charge, that Jesus was a malefactor; (*b.*) to the charge that Jesus aspired to be King of the Jews; (*c.*) to the charge that Jesus had made himself the Son of God.—Decided fall of Pilate, when Jesus was accused of being an insurgent against the Emperor.—Kingdom of Jesus in opposition to the kingdom of this world. Symbolism of the Roman Empire. Jesus King, in the realm of Truth. Acquittal of Jesus. Choice of the murderer Barabbas. Jesus in the crown of thorns and the purple robe. Judgment of Jesus upon Pilate. Pilate conceals his defeat in the disguise of disdain. The sentence of death; ch. xviii. 28–xix. 16.

(4.) Christ on Golgotha, the Light of salvation, or the glorification of the curse of the old world. Christ the cross-bearer. The Crucified in the midst of crucified. The superscription: "The King of the Jews," a motto of contempt, turning itself into a motto of honour. The booty of the soldiers, also, a fulfilment of Scripture. The appointment of departing love. The last draught. The word of victory: "It is finished!" vers. 17–30.

(5.) Christ the glorification of death, Life in death itself. The corpse of Jesus, a dark, evil omen to His enemies, a mysterious resurrection-omen to His friends (a sign that He was the true paschal Lamb, and that something wonderful would come to pass in Him), a decisive reanimating omen to the undecided disciples. The honourable burial in the garden, and in the new rock-

hewn sepulchre. Premonitions of the victory of Christ; vers. 31–42.

7th Section.—Accomplished victory of Christ over the world and the kingdom of darkness, and His manifestation in the circle of His own. Christ proves His victory by banishing the last remnants of darkness, of sadness and unbelief, from His people, and making them certain of His resurrection; ch. xx.

(1.) How the risen Lord, by the signs in the grave, prepares His disciples for the signs in His life; vers. 1–10.

(2.) How He turns the disconsolateness of Mary Magdalene into blessed peace, and makes her the messenger of the resurrection; vers. 11–18.

(3.) How Christ delivers the circle of the disciples from their old fear, and raises them by the breathing of His Spirit to the presentiment of their apostolic calling; vers. 19–23.

(4.) How Christ puts to shame the unbelief of Thomas, and turns the doubting disciple into the most joyful confessor; vers. 24–29.

(5.) Purpose of the facts of the Gospel: testimony concerning Christ, and life in His name; vers. 30, 31.

III.—The Epilogue. The Post-Historical Work of Christ in the World, till its Perfect Glorification, or the Second Coming of Christ; Symbolically presented in the particular Portions of the History of the Resurrection; Ch. xxi.

(1.) The manifestation of the risen Saviour on the Sea of Galilee as a type of the future relation and conduct of Christ with His apostolic church in this world; vers. 1–14.

(2.) The continued working of Christ in His church, represented by the office, the walk, and the martyrdom of Peter, or the fortunes of the church in her predominantly official and external character; vers. 15–19.

(3.) The continued working of Christ in His church, represented by the office, the spiritual life, and the patriarchal age of John; or the fortunes of the church in her predominantly inward character, and her immortal spiritual life; vers. 20–23.

(4.) The testimony of John and the testimony of the church, The endlessness of the gospel history; vers. 24, 25.

For other arrangements, see Luthardt's Commentary, "*Disposition and Construction,*" p. 254.

§ 11. LITERATURE OF THE GOSPEL OF JOHN.

For the general exegetical works on the Bible, or on the New Testament, which embrace the Gospel of John, see the Introduction to the New Testament prefixed to the Gospel of Matthew in this Commentary; also, for the literature relating to the four Gospels, and for the general homiletical works.

The exegetical and homiletical literature relating to the Gospel of John by itself, may be found in Lilienthal, *Biblischer Archivarius*, Königsberg, 1745, p. 265 sqq.; Walch, *Biblioth. theol.*, 4th part, p. 646; Winer, *Handbuch der theol. Literatur*, i. p. 248, ii. p. 118 sqq.; Supplement, pp. 38, 175; Danz, *Universal-Wörterbuch der theol. Literatur*, p. 460, and Supplement, i. p. 54; Zimmer, *Handbibliothek der theol. Liter. des 19ten Jahrhunderts*, pp. 10, 69; Hertwig, *Tabellen zur Einleitung in's N. Test.*, Berlin, 1855, p. 19; Guericke, *Isagogik*, p. 169; Tholuck, *Commentary*.

The most notable expositors are: Among the fathers, Origen, Chrysostom, and Augustine; of the Roman Catholic expositors, Erasmus, Maldonatus, Este, Cornelius a Lapide, and the recent Ad. Maier (1845, 2 vols.); of the Reformers, Luther, Melanchthon, Bucer, Calvin, Beza, Chemnitz, etc.; of the seventeenth century, J. Piscator, Hunnius, Grotius, Cocceius; of the eighteenth, Lampe (*Comm. in Evang. Joh.*), Bengel (*Gnomon*); of the nineteenth, Lücke, Olshausen, Baumgarten-Crusius, H. A. W. Meyer, De Wette, Tholuck; Luthardt, *Das Johanneische Evangelium*, 2 parts, 1852. More recently has appeared: E. W. Hengstenberg, *Das Evangelium des heil. Johannes*, Berlin, 3 vols., 1861–63.

As practical expositions, Tholuck mentions O. v. Gerlach, N. T., 2 parts; Stier, *Reden Jesu*, 4th part; Fr. Besser, *Bibelstunden über das Evangelium Johannis*. To these we add: S. J. Baumgarten, *Auslegung des Evangeliums Johannis*, Halle, 1762; Mich. Wirth, *Das Evangelium des Johannes erläutert*, Ulm, 1829; Fickenscher, *Biblisch-praktische Auslegung des Evangeliums Johannis*, Nürnberg, 1831; Diedrich, *Das Evangelium Johannis*, Leipzig, 1859; Heubner, *Praktische Erklärung des N. T.*, vol. ii. The Homilies on the Gospel of John, delivered by Fr. Schleiermacher in 1823 and 1824, published by Sydow, in 2 parts, Berlin, 1837, are to be especially noted.

As to the separate portions of the Gospel: The 11th chapter has been treated in sermons by Fr. Wilhelm Jul. Schröder, first series, Elberfeld, 1853; various sections in the Bremen *Post*, by Dr. Mallet, vols. i. and ii.; Reichhelm, *Christus die rechte Speise und der rechte Trank*, sermons on ch. iv.–vii., Frankfurt a. d. O., 1857; Schmieder, *Das hohepriesterliche Gebet unsers Herrn Jesu Christi*, 20 Meditations, Hamburg, Agency of the Rough House. Also the sermons: "*Wir sahen seine Herrlichkeit*," Berlin, 1853, treat in good part the Johannean text.

On the Evangelist and his Gospel there are: Herder, *Von Gottes*

Sohn, der Welt Heiland, nach Johannis Evangelium, 1797; Kleuker, *Johannes, Petrus, und Paulus als Christologen*, Riga, 1785; K. M. L. Köster, *Der Apostel Johannes nach der Entstehung Fortbildung, und Vollendung seines christlichen Lebens dargestellt*, Leipzig, 1838; Da Costa, *De Apost. Joh. en zijne Schriften*, 1831; Herwerden, *Het Evang. van Joh.*, 1851; also the article, "John the Apostle," by Dr. Ebrard, in Herzog's *Encyclopædia*, and the same article in Zeller's *Biblisches Wörterbuch für das christliche Volk*, Stuttgart, 1856.

On the Johannean type of doctrine, we have: Schmidt, *De theologia Joannis Apostoli*, ii. progr., Jena, 1801; Frommann, *Der Johanneische Lehrbegriff*, Leipzig, 1839; K. R. Köstlin, *Der Lehrbegriff des Evangeliums und der Briefe Johannis*, Berlin, 1843; Hilgenfeld, *Das Evangelium und die Briefe des Johannes*, Halle, 1849, in the spirit of the ultra criticism; Neander, Schaff, and Lange, in the doctrinal sections of their Histories of the Apostolic Age.

The apologetic literature on John has already been mentioned, p. 35 f.

Poetical Literature: A. E. Fröhlich, the celebrated Swiss poet, *Das Evangelium St. Johannis, in Liedern*, Leipzig, 1835; A. Köttgen, *Lazarus*, a religious drama, in A. Köttgen's *Gedichte*, edited by me, Essen, 1839.

THE

GOSPEL ACCORDING TO JOHN.

I.

THE PROLOGUE OF THE GOSPEL. THE ETERNAL PRE-EXISTENCE OF CHRIST. HIS UNIVERSAL RELATION TO THE WORLD AND MANKIND, AND HIS THEOCRATIC ADVENT IN ISRAEL; OR, THE (OLD TESTAMENT AND NEW TESTAMENT) INCARNATION OF THE LOGOS.

CHAP. I. 1–18.

INTRODUCTORY THEOLOGICAL AND HOMILETIC OBSERVATIONS.

THE Evangelists Matthew and Luke give us the history of the childhood of Jesus, and indicate His divine descent with few words in the miraculous story of His birth. But their eye in this is mainly upon the human, or, in the narrower sense, historical antecedents of Jesus, His pedigree: Matthew, from a predominantly theocratic point of view, tracing the line to Abraham; Luke, from the more general human point of view, tracing it to Adam.

As an offset to this exhibition of the human genealogy of Christ, John signalizes His eternal origin, as well as His eternal advent, in the eternal præ-existence of the divine, personal Logos. In the two relations together, we see how the word of Micah concerning the Ruler out of Bethlehem, whose goings forth have been from of old, from everlasting, is fulfilled (Mic. v. 2).

John, therefore, has this in common with Mark, that he introduces Christ according to His human nature, in His historical maturity and preparation, after John the Baptist, His forerunner. With Matthew he shares the theocratic point of view (vers. 11, 12); with Luke, the universal (vers. 9, 10): but he rises above all in pointing out a christological theocracy and universality of the incarnate Logos, which in its one manifestation embraces time and eternity, heaven and earth, and unites Deity and humanity.

The Johannean doctrine of the Logos has ever been regarded in the Christian church as one of the most mysterious and important points of doctrine. It ruled incipient theology in the doctrine of

the Logos of God down to the beginning of the third century, down to Tertullian, and then exerted also the most decisive influence on the more definite doctrine of the Son of God. The mediæval theology knew better how to gaze at this great page of the gospel than to appreciate it, yet the mediæval mysticism was moved by the Johannean spirit (see Tholuck, p. 69). John Wessel, the greatest theologian of all the forerunners of the Reformation, restored the deeper apprehension of the Logos doctrine; and when our Reformers aimed at a more practical apprehension of Christology, this doctrine became thenceforth pre-eminently a treasure of the evangelical church, which the evangelical mystics in particular were at pains to unlock. The eighteenth century, with its humanistic, critical tendency, lost the spirit of insight into the depths of the Johannean theology; yet, at a time when the rationalists were disdaining it, speculative philosophers like Schelling and Hegel, and great poets like Göthe, could not but recall its import, though without a clear apprehension.

The later evangelical theology has applied itself with appreciative spirit to the Johannean theology, and therefore to the prologue of this Gospel. Testimony of this we have in the sermons of Schleiermacher on the Gospel of John, and Lücke's Commentary on it, in which the treatise on the prologue extends from p. 249 to p. 378 (vol. i.). By the side of the modern depreciation of the Gospel of John on the part of some critics goes a mistaken realistic doctrine of the Logos in its great import in Hofmann (*Weissagung und Erfüllung*, p. 7) and Luthardt (p. 280 sqq.). Exegesis can hardly make this Gospel more real, when it covers the depth by an abstractly realistic interpretation. What is said of the fourth evangelist is true also of his doctrine of the Logos: It does not die.

The distinction between the divine *essence in itself* and *its manifestation in its word* is an attribute of the personality of God; and therefore this distinction continually comes out in the Holy Scripture, which is the word of the personal God (Gen. i. 1, ver. 26, etc.).

This distinction appears still more clearly defined, after the primal revelation, obscured by sin, comes again into historical operation as a revelation of redemption. From this time, however, it unfolds itself in a twofold form: there being, first, in the theocratic theology of the Old Testament, the distinction of Jehovah and the Angel of the Lord; then, in the universal theology of the Old Testament, the distinction of Jehovah and His wisdom as the principle of the creation and of providence, and of the divine administration in Israel.

The manifestation of Jehovah in His Angel (מַלְאַךְ יְהוָה) developes itself through three stages: the Angel being designated first as the Angel of the Lord (Gen. xvi. 7–9 sqq.); then as the

Presence, or the Angel of the Presence (Ex. xxxii. 34, comp. xxxiii. 14; Isa. lxiii. 9); finally, as the Angel of the Covenant (Mal. iii. 1).

That this Angel is the theophanic præ-exhibition of the God-man Himself, is evident especially from the point of issue of this idea, where the Angel, as the Angel of the Covenant, plainly denotes the Messiah (Mal. *l.c.*); and the recent objections of Hofmann, Kurtz, and others, who make this person a created angel, are not sufficient to invalidate the church interpretation; and if they were, they would dissolve the central, inmost bond between the Old Testament and the New.

As the personal præ-manifestation of Christ in the theophanies of the Logos, the Angel of the Lord is also characterized by His standing in the closest connection with the honour or glory of God (Luke ii. 9); in fact, being identified with it (Ex. xvi. 10, xxiv. 16). With this it is well worthy of notice, that where, in the Old Testament, Jehovah, or even the Angel of Jehovah, Maleach-Jehovah, is spoken of, He is called instead by the Jewish Targumists מֵימְרָא, or even the Shekinah of Jehovah, *i.e.* the manifestation of God letting itself down into His dwelling (see Tholuck, p. 62).

Now, while in the Angel of the Lord we find predominantly the central direction of God in His revelation towards Israel and the incarnation expressed as *the personal putting forth of the Word*, we find in the notion of the *Wisdom distinct* from God, as the formative power of the divine Word, chiefly the universal tendency of His revelation, or the connection of His historical revelation with its basis, His eternal, world-embracing, universal revelation. In this peculiar significance the divine Wisdom appears first in Job (ch. xxviii.; comp. Schlottmann, *Hiob*, p. 129). According to Proverbs, ch. viii., it is the mediator of the creation; and the personification of it comes nearest to a hypostasis in ch. ix., where it appears as the founder of the theocracy. Also in the apocryphal book of Wisdom, it first, according to its universal field of revelation, forms the spirit of all life, and then in a special attitude, as the spirit of the devout in Israel, comes into contrast with the folly of the heathen idolatry. It has here, under the influence of Alexandrian views, an idealistic form; in Sirach, on the contrary, from the universal sphere of the creation which belongs to it, it goes in a restless search over to the people of Israel, and fixes on Zion a permanent place, and its concentration is the Book of the Covenant, the Thorah (ch. xxiv. 25). Thus its last embodiment is the Book according to Baruch (iii. 37, iv. 1). The normal development of the notion proceeds between these extremes of an idealistic and a legal theory of revelation. The sound apprehension of the distinction we find again only on the threshold of the New Testament in the religious contemplations of Zachariah, and of Mary

(Luke i.), and of John the Baptist. With these the N. T. revelations are most immediately connected.

We get, however, but a one-sided view of the development of the Old Testament idea of revelation, unless we bear in mind also its Messianic complement on the human side, *i.e.* the development of the idea of the Messiah in the stricter sense. This likewise passes through three stages:

(1.) The chosen family: (*a*) mankind, the seed of the woman, Gen. iii.; (*b*) the race, Semitic, Gen. ix.; (*c*) the people, Israel, and particularly the tribe of Judah, Gen. xii. 49.

(2.) The chosen line: David and his son, collectively considered; the *typical* Messiah.

(3.) The chosen individual, the *ideal* Messiah, Isa. ix. sqq.

Now, as the idea of the revelation of God works towards incarnation, so the idea of the Messiah strives towards union with the divine nature; and at the passage where the ideal Messiah comes to view, the union is effected; the Messiah is become the Angel of the Lord (Isa. lxi. 1 and 2), the Angel of the Lord is become the Messiah (Dan. vii. 13; Mal. iii. 1).

With this synthesis is given also the notion of the Son of God. This has likewise three stages in its development:

(1.) The chosen family, Ex. iv. 22 sqq.

(2.) The chosen royal line, 2 Sam. vii. 14.

(3.) The chosen individual, the ideal Messiah, Ps. ii.; Isa. ix.

But since the development of revelation is based on the development of redemption, and the idea of the former unfolds itself with the idea of the latter, so the Messiah, as personal revelation, is also personal Redeemer. As such He has (1) to fight and conquer; (2) to work and struggle; (3) to suffer, and in sinking to overcome. From this point of view the Son of God is the servant of God, Isa. liii.

The Solomonic and Apocryphal doctrine of the Wisdom became in Alexandria, in its contact with Platonism, the doctrine of the Logos as Philo shaped it.

The Logos of Philo, however, is essentially different from that of John, though it agrees with that of John in its being the Mediator between God and the world. It is subordinate to Deity; it stands over the world merely as world-former, demiurge; it shades off pantheistically from the personal character to impersonality; it cannot become flesh; it is different from the Messiah, and the Messiah is only a divine appearance, which leads the devout Jews back to Palestine (see Dorner, *Entwicklungsgeschichte der Christologie*, Introduction, p. 49).

However doubtful it may be that John was acquainted with the writings of Philo, the ideas of Philo were widely diffused in the second half of the first century among the Hellenistic Jews (for they were not a separate philosophy of Philo, but the religious

philosophy of Hellenistic Judaism in general), as the angel-worshippers of Colosse prove; so with the system of Cerinthus; and undoubtedly the evangelist came into intercourse and conflict with them. Nor must the position of the evangelist towards the Alexandrian idea have been altogether hostile; for the current Logos doctrine was not pure error: it was affiliative and abrasive, reformatory and evangelizing, to this fundamental idea of the Hellenistic Jews. And the evangelist could be the more free to use the term *Logos* in its full emphasis, since he found it already recommended by the Old Testament, and still more distinctly by the Jewish theology. It was no doubt an ambiguity in Philo's mode of expression, that he transferred the Solomonic and Apocryphal notion of the σοφία into the notion of the Logos, in which the Word of God in the Old Testament, the מֵימְרָא of the Jewish theology, seemed to coincide with the νοῦς of Plato, which might easily be confounded with λόγος.

The Logos of John is related to that of Philo, as Paul's sermon at Athens to the inscription of the unknown God. John declared the true Logos, who is distinguished from that mixed figment of Old Testament theology and Greek speculation, in that He is equal with God, as the full expression of His being; is the absolute ground of the world, even of its matter; embosoms the universe as its active force, not as an emanating fountain of new emanations from God; is as much life as light in the highest sense, and therefore could come in the flesh, as Messiah, to accomplish the absolute redemption.

The Logos doctrine, even in terms, runs throughout the writings of John (see 1 John i. 1; Rev. xix. 13); but in substance it pervades the New Testament, especially Paul (see Col. i. 15–19; Heb. i. 3; Matt. xi. 19; Luke xi. 49).

On the doctrine of the Logos, and on John's Prologue, comp. Lücke, i. p. 365 sqq.; Tholuck, i. p. 61; Meyer, p. 75; Adalbert Maier, p. 115; Hölemann, *De Evangelii Joannei introitu, introitus Genescos augustiore effigie*, Lips. 1855; Jordan Bucher, *Des Apostels Johannes Lehre vom Logos*, Schaffhausen, 1856.

FIRST SECTION.

CHRIST IN HIS ETERNAL ESSENCE AND EXISTENCE, AND HIS POSITION BETWEEN GOD AND THE WORLD.

CHAP. I. 1–5.

(1) THE WORD (CHRIST) IN HIS ETERNAL ESSENCE AND EXISTENCE IN RELATION TO GOD, VERS. 1 AND 2; (2) IN HIS RELATION TO THE CREATION, VER. 3; (3) IN HIS RELATION TO THE WORLD AND TO MAN, PARTICULARLY IN THEIR ORIGINAL CONSTITUTION, VER. 4; (4) IN HIS RELATION TO THE WORLD IN DARKNESS, VER. 5.

1 In the beginning was [in existence] the [personal, substantial] Word
[the Logos], and the Word [the Logos] was with God [the Deity, the God-
2 head], and the Word [the Logos] was God [Himself]. The same was
3 [existed] in the beginning with God. All things were made by [through]
him; and without [except through] him was not anything made [ἐγένετο],[1]
4 that was [hath been] made [γέγονεν]. In him was [is][2] life [pure life];
5 and the life was the light of men. And the light shineth in [the] dark-
ness; and the darkness comprehended [apprehended; LANGE: suppressed]
it[3] not.

EXEGETICAL AND CRITICAL.

Ver. 1. IN (THE) BEGINNING. Ἐν ἀρχῇ, בְּרֵאשִׁית, Gen. i. 1. Comp. the Introductory Observations, and Hölemann, *De evangelii Joan. introitu.* Different explanations:—1. Cyril of Alex.: the "beginning" is God the Father.—2. The Valentinian Gnostics (according to Irenæus, i. 8. 5): a distinct divine hypostasis between the Father and the Logos.—3. Origen: The divine Wisdom (σοφία).—4. Theodore of Mopsuestia, and others: eternity.—5. The Socinians: the beginning of the gospel (*in initio evangelii*).—6. Meyer: he raises the historical notion of *the beginning*, which in Gen. i. 1 implies the beginning of time itself, to the absolute idea of *præ-temporalness*, as in Prov. viii. 23. We find an advance of the notion of the beginning primarily only in *was* (ἦν), and in the relation subsequently stated of the Logos to the eternal God, which unquestionably still further elevates, indirectly, the idea of the ἀρχή. The ἀρχή itself must ever refer to the primal generation or rise of things. But if in this ἀρχή the Logos already was (ἦν), then He was from eternity. The Logos was not merely existent, however, *in the beginning*, but was also the efficient principle, the ἀρχή of the ἀρχή (Col. i. 18). The ἀρχή, in itself and in its operation, dark, chaotic, was, in its idea and its principle, comprised in one

[1] Lachm. construes: οὐδὲ ἕν, ὃ γέγονεν, etc., according to Codd. C*, D, L, etc.
[2] D *et al.* (Lachm.) read ζωή ἐστιν. An exegetical hypothesis; see 1 John v. 11.
[3] Some authorities read αὐτόν.

single luminous word, which was the Logos. And when it is said the Logos was in this ἀρχή, His eternal existence is already expressed, and His eternal position in the Godhead already indicated, thereby. The evangelist says not, In the beginning *of the world*, because he would make *the beginning* perfectly absolute; but he presupposes the reference to the genesis of the world.

WAS—Not *became* the Son of God, a κτίσμα, as Arianism taught. (Comp. Prov. viii. 23; Sirach xxiv. 3.) It cannot be said, He might have become, or been made, before the beginning; for becoming and beginning are inseparable.

THE WORD.—The Word absolute, the one whole, all-embracing, personal manifestation of life; hence without the qualification: the Logos of God. It certainly includes also the divine reason or consciousness, though in the scriptural usage λόγος never denotes the reason itself, but only the matured expression of the reason, word, speech, as a whole, the personal spiritual essence of God made in its whole fulness objective to itself, as its own perfect expression and image. And in this view the literal interpretation is entirely sufficient, but is supplied by the historical doctrine of the Logos (see above).

The exclusively verbal expositions, and the exclusively historical, are alike insufficient and incorrect: 1. The *verbal*, which explain ὁ λόγος as (*a*) ὁ λεγόμενος, the promised one (Valla, Beza, Ernesti, Tittmann, etc.); (*b*) ὁ λέγων, the speaking one (Mosheim, Storr, and others); (*c*) the gospel objectively considered, as the word of God: the subject of the gospel (*alloiosis!*), hence Christ, or, according to Luthardt, the word of God which in Christ (Heb. i. 1) was spoken to the world, and the content of which is Christ (see, on the contrary, Meyer, p. 45): 2. The *historical*, which would make either the Palestinian doctrine of the Wisdom with the Word of God of the Targums, or the Alexandrian Philonic doctrine of the Logos, or both, the proper root of the scriptural idea. This root is to be found in the manifestation of the consciousness of Christ, as it reflected itself in the intuition of John himself; the historical rise of the idea is due to the theological conceptions of the Old Testament (see above); and the expression itself was suggested by the Philonic doctrine of the Logos. Only this further discrimination must be observed: that the Philonic doctrine lays stress not on the word, but the reason, while John emphasizes the absolute, personal, perfect Word, the image of God, as the original of the world, the idea and life of the whole ἀρχή of things.

AND THE WORD.—The clause, "In the beginning was the Word," contains the whole theme. Now follows first the relation of the Logos to the eternal God; then, more at large, His relation to the temporal world.

WAS WITH GOD.—Properly, with God, as distinct from and over against Him, in direction towards Him, for Him. There is a

similar phraseology in Mark vi. 3, and elsewhere. On the antithesis in the eternal constitution of God, see above, and Prov. viii. 30, Wisd. ix. 4. The doctrine of the Holy Ghost also is implied in this expression of the motion or posture of the Logos towards God, as well as in the further designation of the Logos: He was God. Starke: We must take good heed that we do not connect with the particle "with" the notion of place or space. The word denotes the most intimate and divine sort of relation to another.

AND THE WORD WAS GOD.—Θεός is the predicate, λόγος the subject; and in the Greek the predicate stands first, for the sake of emphasis. God, of divine nature and kind, was the Logos. Meyer shows how the omission of the article was necessary, to distinguish the persons or subjects, ὁ Θεός and ὁ λόγος; and how, therefore, this expression is not to be taken in the sense of the Θεός without the article, the subordinate δεύτερος Θεός in Philo. Likewise the translation in the adjective form, divine (Baumgarten-Crusius), would alter the idea. Tholuck cites Chemnitz: Θεός *sine artic. essentialiter, cum artic. personaliter.* He refers also to Liebner, *Christol.* i. p. 165; the Letters of Lücke and Nitzsch, in the *Studien u. Kritiken*, 1840 and '41; Thomasius, *Christi Person.* ii. § 40.

Ver. 2. THE SAME WAS.—The first proposition characterizes the subject alone; the second declares the personal distinction of the Logos from God absolute; the third expresses the essential unity and identity of the divine nature. The clauses form a solemn climax: the Logos the eternal ground of the world; the Logos the image-like expression of God; the Logos God. The sentence now following combines those three propositions in one: This Logos, which was God, WAS IN THE BEGINNING WITH GOD. This completes the statement of the position of Christ within the Godhead; then follows His relation to the world.

Ver. 3. ALL THINGS WERE MADE THROUGH HIM.—Gen. i.; Col. i. 17; Heb. i. 2; Philo, *de Cherub.* i. 162. As the evangelist means that absolutely all that exists, not only in its form and totality, but also in its material and detail, was called into life by the Logos, πάντα, *all*, without the article, is more suitable than τὰ πάντα.

AND WITHOUT HIM.—Not merely an "emphatic *parallelismus antitheticus*," though it is this primarily (see Meyer), but also a further direct statement of the negation contained in the previous clause. For Meyer in vain calls in question John's intention to exclude by this negative sentence (as Lücke, De Wette, Olshausen, and others have observed) the Platonic and Philonic doctrine of the timeless matter (ὕλη). The argument that, since ἐγένετο and γέγονεν denote only a becoming which is subsequent to creation, therefore the ὕλη would not be included, seems itself to rest upon the unconscious notion of a præ-temporal ὕλη. The only question should be, whether ὃ γέγονεν could be said of the ὕλη; especially since the evangelist does not distinctly enter upon the idea of

the ὕλη in itself considered, and doubtless for very good reasons. A proposition so distinctly antithetic was undoubtedly expressed also with antithetic intent, and it would imply downright ignorance in the evangelist to suppose him unacquainted with this antithesis so universally familiar to the ancient world. We should likewise remember, with Tholuck, that the sentence contains, on the other hand, the anti-Gnostic thought, that the orders of spirits also were made by the Logos. For Col. ii. 18 shows that the germ of the Gnostic doctrine of æons was already known. Yet the strong οὐδὲ ἕν proves that the antihylic aim decidedly prevails.

THAT HATH BEEN MADE.—Perfect: ὁ γέγονεν. All created existence. The connection of this clause with the following, "That which was made, in Him it was life (had its life in Him)," has been advocated from Clement of Alexandria down, by eminent fathers like Origen and Augustine, and by some codices and versions. But besides the mass of the codices, Chrysostom and Jerome are against this connection. It must be rejected for the following considerations: (1) That such connection would require ἐστί instead of ἦν after γέγονεν (Meyer); (2) that it would destroy the absolute idea of the ζωή which is expected here (see 1 John i. 1); (3) that it would cause the derived life in the creatures to be designated as the light of men; (4) that it would confuse the idea of the essential life itself here, and make the word equivocal. Clement of Alexandria may have been led by his philosophy to separate somewhat the sentence: οὐδὲ ἕν, ὃ γέγονεν; then many followed him for the sake of the apparent profundity of his combination. On Hilgenfeld's introduction of the Gnostic ζωή here, see the note in Meyer.

Ver. 4. IN HIM WAS LIFE.—The translation "was life" is based on the absence of the article (De Wette, Meyer). But in Greek the omission of the article makes less difference than in German. To say, in Him was life, may mean some measure of life. In the Greek it means, at least in this connection, the fulness of life, all life (Philo: πηγὴ ζωῆς). Hence Luther's translation, *war das Leben*, was *the* life, is best. Meyer justly rejects the restriction of the idea to the spiritual life (Origen and others), or to the physical (Baumgarten-Crusius), or to the ethical (*felicitas*, Kuinoel). Nor is the life here to be at all divided into physical, moral, and eternal. It is the creative life, the ultimate principle of life, which manifests itself in the operations of life in every province. This, however, excludes the thought that God called things into existence by an act of abstract, pure will in the Logos. The Word was as much an animating breath as it was a logical, luminous, and enlightening volition. The life refers chiefly to the creative power and the power of manifestation, to the substance and the principles of things, as the light to their laws and forms; though primarily life and light still form a unity. Gerlach: "From creation he passes to preservation and providence, and ascribes these also to the Word,

in virtue of the creative vital force dwelling in Him. All beings, however, not only stand in Him, but have their true, perfect life, attain their end, and enjoy the happiness and perfection designed for them, only in Him. Comp. on this full sense of life, eternal life, ch. iii. 16, 36," etc.

AND THE LIFE WAS THE LIGHT OF MEN.—John passes from the relation of the Logos to the world at large to His relation to men. Here life kindles up into light. As God the Father is in the absolute sense life (v. 26, ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ) and light (1 John i. 5, ὁ Θεὸς φῶς ἐστι), so is the Son likewise. Light is a figurative expression for pure, divine truth, both intellectual and moral, in opposition to darkness (σκοτία), which includes error and sin. Christ is not φῶς simply, but τὸ φῶς, the only true light; comp. v. 9, viii. 12, ix. 5. All nations and languages use light, which is the vivifying and preserving principle of the world, as a fit image of the Deity. Christ is not simply *doctor veræ religionis* (Kuinoel), but is here represented as the general illuminator of the intellectual and moral universe even before His incarnation. He is the φωσφόρος, the original bringer and constant dispenser of light to all men. Light and salvation are closely related; comp. Ps. xxvii. 1, "Jehovah is my light and my salvation;" comp. Isa. xlix. 6.—*In* the Logos *was* the life, and *this life is* the light. Observe, it is not said the Logos was the life. The personal God, the personal Logos, have not passed into the form of mere life, as pantheism holds; branched out into extension and thought, as Spinosa has it; alienated Himself from Himself; emptied Himself of Himself, as idea, according to Hegel and the modern philosophy of nature. And as little has He, according to the abstract supernaturalistic notion, made a purely creature-life out of nothing. He has creatively revealed the life which was in Him, and has made it, as the vital spiritual ground of the creation, the light of men. We must therefore, on the one hand, keep the continuity of His revelation: the Word, the life, the light; but on the other hand, observe the antithesis, which now appears between the life and the light, more exactly defined: nature and spirit. With the idea of the light, the evangelist passes to mankind. It belongs, therefore, to the constitution of humanity to receive the life as light (see Rom. i. 20; John viii. 12), and in the light still ever to perceive the personal revelation of the personal Logos. The light is unquestionably the divine truth, ἀλήθεια (Meyer); not, however, primarily as *theoretical* and *practical*, but as ontological or essential, and formal, logical; then also, doubtless, as the truth of the origin of life (ideal, religious) and the end of it (ethical). Meyer most justly maintains that here is described the primal condition of mankind in Paradise, not primarily the subsequent revelation of the Logos as λόγος σπερματικός in the heathen world, or as the principle of revelation in Judaism. And that the operations of that primal relation were

not subsequently broken off, though certainly they were broken, is declared by the next verse itself, which thus forms a complete parallel to Rom. i. 20.

Ver. 5. AND THE LIGHT SHINETH, *i.e.* it still shines, even now. The darkness which entered was not absolute. If the light here, as is certainly the case, becomes the subject (Meyer against Lücke), Lücke, in his interpretation, And as the light shines the Logos, is still right, in so far as the light, rightly known, must be known as the manifestation of the personal Logos. Since the darkness has not been able to destroy the life, it has also not been able to destroy the light in the life, and shining inalienably belongs to the light.—IT SHINETH. Present: denoting continuous activity from the beginning till now. But it does not follow that the enlightening agency of the incarnate Word (λόγος ἔνσαρκος) is meant as well as of the Word before the incarnation (λόγος ἄσαρκος). For where the λόγος ἔνσαρκος is known, the σκοτία is taken away. The Logos, however, even for the heathen and unbelievers, is still constantly active in all the world as ἄσαρκος round about the revelations of the ἔνσαρκος. De Wette groundlessly takes the present as a historical present, referring to the activity of the light in the old covenant.

IN THE DARKNESS.—The entrance of the darkness as a hostile counterpart to the light, *i.e.* the fall, is here presupposed; and it must be inferred that the primitive condition just described was not disturbed by any such darkness.[1]—THE DARKNESS, however, is not simply "the state in which man has not the divine truth" (Meyer). As the light is truth, so the darkness is falsehood (John viii. 44), the positive perversion of the truth in delusion; and the σκοτία denotes the total manifestation of sin as a total manifestation of falsehood, in its hostile workings against the light, together with its substratum, the kingdom of darkness in mankind, *i.e.* primarily in human nature, yet only in so far as human nature is submissive to and pleased with falsehood. We very much doubt whether John would have called mankind itself, as sinful, darkness.

SUPPRESSED IT NOT.—(1) Common interpretation: Comprehend, understand (Luther). (2) Meyer: apprehend, grasp. (3) Hinder, suppress; Origen, Chrysostom, and others (Lange, *Leben Jesu*, iii. p. 554), recently Hölemann. Meyer is obliged to concede that this interpretation is grammatically correct (Herod. i. 46, 87, etc.): he calls it, however, false to the context. But an absolute negation of the penetrating activity of the light would be false to the context; for it would destroy the full meaning of both of the next verses and the whole Gospel. The evangelist intends to declare the very advent of the Light in the history of the world, its breaking

[1] As the σκοτία is not introduced here in its historical origin, Hilgenfeld (with the Baur school generally) has sought here to make ultimate opposites out of the light and darkness. Thus is the Gnostic filth everywhere brought in, just where the evangelist would sweep it out, as here by the preceding οὐδὲ ἦν.

through all the obstructions of the ancient darkness, as it appeared continuously in the history of Abraham.

DOCTRINAL AND ETHICAL.

1. The fundamental cardinal ideas of this section are: The *personal God* (ὁ Θεός); the *Word* or the *Logos* absolute, the *beginning*, the *rise of things*, the *life*, the *light*, *men*, the *darkness*, the *shining* of the light in the darkness, the *irrepressible breaking* of the light *through* the darkness: all belonging to the exhibition of the eternal advent of Christ. God is designated as personal by virtue of His Logos: the Logos, on his Godward side, is designated as the full expression of the being of God in objective, personal correlation; in the Epistle to the Hebrews, the χαρακτήρ, c. i. 3; in Paul, the image, εἰκών, Col. i. 15. As the human word is the expression of the human mind, so the Word of God is the expression of His being, in focus-like central clearness and perfect concentration. But if, with reference to God, the Logos is single, He is, on the side toward the world, inexhaustibly rich and manifold, comprising the *whole ideal kingdom of divine love*, John xvii. 5; Eph. i. 4. The Logos, as the expressed life of God, is the eternal ground of the temporal world. The beginning gives the becoming, the becoming gives the world. The ultimate cause of the world's coming into being and continuing is the *creating* and *upholding* life in the Logos, as He contains the principles of life. The whole revelation of this life in the world was light for man, who was himself of the light, *i.e.* it was a spiritual element for his spirit. Even the encroaching darkness could not extinguish this light. In the midst of the darkness it shines (the bright side of heathenism), and through the darkness it breaks (the Old Testament revelation).

2. The passage before us contains the ultimate data of the New Testament doctrine of the *ontological Trinity*. The evangelist states an antithesis in the Godhead which refers primarily not to the world, but to God. The Logos *was* in the beginning; this is His eternity, which at once implies His deity. He was God, *i.e.* not a subordinate kind of deity (Philo and the subordinationists), which, in view of the biblical monotheism, is simply a self-contradiction in terms; not to say that the absence of the article with Θεός emphasizes just the "divine being" of the Logos. With the divinity of the Logos as distinct from God (the Father), the antithesis in the Godhead is established. And at the same time is signified the unity of the speaking God and the spoken, *i.e.* the existence of the Spirit, which Schleiermacher (in his *Dogmatik*) misses in the passage. Considered as the unity of God with the Logos, it is contained in the term *Logos;* considered as the unity of the Logos with God, it is contained in the phrase πρὸς τὸν Θεόν. Of the Spirit distinctly John had here no occasion to speak. But if the whole essence of God was concentrated as an object to itself

in the Word, the eternal perfection of the divine consciousness in luminous clearness, unity, and certitude, is thereby declared, against all notions of a creaturely development in an originally crude divine being. In the eternal Logos lies the idea of the eternal consciousness, as well as its eternal concentration and revelation to itself: the idea, therefore, of the eternal personality, which, in its power of self-revelation, is the Lord; in its distinction, love; in its unity, the Spirit.

It may now be asked why there is nothing said of Father, Son, and Holy Ghost, and whether the ancient and modern distinctions between the eternal Logos of God and the coming of the Logos to be Son first in the creation (Marcellus, and in some measure Urlsperger), are not well grounded. It is to be observed, however, that the distinction between eternity and temporalness in Scripture is not the same as with these theologians. According to Scripture, time is not excluded or cut off from eternity, but embraced and penetrated by it, so that Christ says: "Before Abraham was, I am." In the Logos is from eternity the essence of the Son, as in God is the essence of the Father, as in the relation of the two is the essence of the Spirit. The distinction of the two in our evangelist, however, proceeded from his making an antithesis between the eternity which is before the world, and the eternity which, with the beginning of the world, enters into the world and comes under temporal conditions. If the eternity of God beyond the world be conceived in contrast with the world, the Son is called Logos; if it be conceived absolutely, the Logos is called the Son. And the church doctrine treats of the Godhead absolutely, as it is from eternity to eternity; therefore of the Son. The Son, as Logos, *is* from eternity; the Logos, as Son, passes from eternity into development, *i.e.* into the unfolding of the glories of the divine nature. On the development of the church doctrine of the Logos, see Dorner's *Entwicklungsgeschichte*, etc. (*History of Christology*).

3. After the relation of the Logos to God, follows first His *relation to the world*, as antithetic to the former. And the world is here viewed not as a finished cosmos, but in concrete totality: all things (πάντα); because the cosmos is properly the result and manifestation of the development of the things; τὸ πᾶν is the finished appearance of the πάντα, as the Logos is their original source; because it should be distinctly remembered that the Logos is not merely architect of the *form of the world* (the demiurge of Philo), but also the producer of the *material of the world*, or rather of the *life of the world*, which reduces its subordinate, elementary forms to the *material of the world*. The question whether the creation of the world is from eternity, or arose in time, proceeds from an obscurity respecting the relation between the ideas of eternity and time. To conceive the world as arising in eternity, before time, incurs the absurdity of supposing a world, consequently

a development (*ein Werden*), without time (*i.e.* also without rhythm or established succession). To conceive the world as arising in time, presupposes an existence of time before the world, *i.e.* a time without world. Time is the world itself in its unfolding. The world, therefore, arose with time, and time with the world, but upon the basis of eternity, which but reveals itself in all time.

4. "*And without him was not anything made,*" Ps. xxxiii. 6. The absolutely dynamic view of the world; in opposition to *materialism,* which, in its anti-dynamic dealing, is the philosophy of the absolute impotence of the spirit, vexed with a remnant of spirit. In the statement that all things were made *by the Logos* (not out of Him, nor yet by Him as an *instrument,* but as *principle*), the creation is at the same time represented as a pure act of the eternal personality, in opposition to all theories of emanation. Both the doctrine of an eternal heterogeneous opposition between God or spirit and matter (pantheistic Dualism), and the doctrine of an eternal natural outflowing of all things from God (dualistic Pantheism), are here excluded (not to speak of the cabbalistic fancies concerning matter, as a shadow of God, a negation of God, which have emerged again even in our day). By the harmonious distinction in God, or His absolute personality, the discordant opposition in the world, the heathen view of the world, is denied. Gerlach: The *by* is not to be understood as if the Logos, the Word, were only the external architect; Paul expresses it: "*In Him* were all things created," and adds, "*by Him* and for Him," Col. i. 16.

5. But the next words, "*In Him was the life,*" etc., with equal decision contradict *Deism,* which sees in the world only an act and work of a God entirely outside and remote. The Logos is the life of the life, the operative, creative force, by which all things are. Yet the things have their life in Him, not He His life in the things. And the preservation of the world rests upon the same world as the creation, Heb. i. 3; John v. 17.—The points of unity between the creation and the preservation of the world, in which the creation establishes the preservation, and the preservation reaches back to the basis of the creation, are vital principles, out of which the vital laws evolve themselves, Gen. i. 11, xii. 21, 28. The life is, however, before the light, nature before spirit; though even the natural light, as the first step of the separating (and liberating) process of the life, is a prophecy of the spirit, which, being of the nature of light, finds its essential light in the manifestations of the Logos.

6. "*And the life was the light.*" An intimation of the antithesis between *spirit* and *nature.* In man, the revelation life of the Logos has appeared in the world as light. Consciousness is the light of being. But the life was the light of men, not merely as the source of life, in that the human spirit has its origin in the Logos; but also as the element of life, in that the clearness of the spirit subsists only through the in-working of the Logos. Without Him, the light

in man becomes itself darkness (Matt. vi. 22); and the spirit, the πνεῦμα, itself becomes unspiritual flesh. But if the life itself was the light of men, the creation must have been, to the pure man, a transparent symbol, a perfectly intelligible likeness of divine things (Rom. i. 20). And this thought is most gloriously carried out in the gospel. Christ has made the light of men manifest in the life.

7. "*In the darkness.*" The evangelist, writing as a Christian for Christians, can introduce the idea of darkness without further explanation, with no fear of being misunderstood. As he has not intended to give a cosmogeny, so he considers it unnecessary here to treat of the beginning of sin. His subject is the Logos, who has appeared as the Christ. Accordingly he delineates first the eternal divine nature of the Logos, and His congenial, friendly relations to the world and to mankind, and now comes to His *hostile* posture towards *sin*. And this he views in its deepest and most suggestive aspect, as an opposition of the light to the darkness. The sin which has come into the world is, above all things, darkness, self-darkening of the light of spiritual life in falsehood, John viii. 44. And this darkness is not the sinful spirits, but sin, as the obscuration of the life, including the life itself, so far as it becomes one with sin. Hence, "*shineth in the darkness,*" not *into* the darkness. This darkness, as such, can be only broken through, destroyed, by the light, not transformed into light. But in this the power of the light has been made manifest, that it has not ceased to shine even in the darkness of the heathen world. Nay, the deeper the darkness, the more wonderfully does the light scintillate through it in obstructed, coloured radiance, in the motley mythologies, usages, and philosophemes of the heathen world, so far as they are symbolical and have an ideal substance: the λόγος σπερματικός. John defines the relation between sin and the continual working of good in the world exactly as Paul does in Rom. ii. 13 and 14.

8. "*Restrained it not.*" The sense is: prevented it not from breaking through. Intimating the entrance of a historical advent in the active faith of Abraham. The historical beginning of the religion of active faith.

HOMILETICAL AND PRACTICAL.

The life of Jesus Christ in time, the great disclosure respecting eternity: (1) Respecting His own eternal nature; (2) Respecting the personal being of God; (3) Respecting the origin of all things (particularly the antithesis of spirit and nature); (4) Respecting the nature and destiny of man; (5) Respecting the contest between the light and the darkness in the history of the world.—The word of Scripture concerning "the beginning:" (1) The Old Testament word in the New Testament light; (2) The New Testament word on the Old Testament basis.—The great beginning between eternity and time considered: (1) As the great distinction between eternity

and time; (2) As the great union between eternity and time.—The three great words concerning Christ: In the beginning was the Word: (1) In the beginning was *the Word*—the divine nature of Christ; (2) In the beginning *was* the Word—the eternity of Christ; (3) *In the beginning* was the Word—the eternal operation and generation of Christ. Or, the Word was (1) Before the beginning (His relation to God); (2) For the beginning (His relation to the world); (3) In the beginning (His relation to things).—The Word which was in the beginning, a testimony (1) To the eternal Personality as the ground of all things; (2) To the eternal Spirit-Light as the law of all things; (3) To the eternal Love as the kernel of all things; (4) To the eternal life as the life of all things.—The Word in His exaltation over time: He (1) In the beginning founded all things; (2) In the middle executed all things; that He may (3) In the end judge all things.—The import of the Word in God, illustrated by the word in man: (1) The expression and mirror of the personal nature (of the spirit, the reason); (2) The expression and signal of personal act.—The Word, as the bloom of the tree of life; or the gospel, a witness of its own spiritual nature: (1) Of the Word as the seed of the tree of life; (2) Of the Word as the heart of the tree of life; (3) Of the fruit of the tree of life, or life eternal—the Word in redemption, a transfiguration of the Word in creation. — The glory in the beginning: (1) The prototypal primal glory of God; (2) The archetypal glory of the Word.; (3) The typical glory of the creation; (4) The antitypical glory of man.—The light in its rise; or: (1) The radiance of God and eternity; (2) The dawn of the world and time.—*All things*, etc., or the Christian doctrine of the creation: (1) The purification of the heathen doctrine (obviating the eternity of matter); (2) The deepening of the Jewish doctrine of the Shekinah (clearly pronouncing the personal life of love in God, as it enters into the world); (3) The glorification of the sound doctrine of scientific investigation (man the final cause of things, the God-man the final cause of man); (4) The verdict of the Spirit respecting the derivation of the word from a non-spiritual source (materialism).—The Christian features in all things: (1) The *creaturely* instinct of dependence, as an impulse towards the upholding Word; (2) The *natural* self-unfolding instinct, as the impulse towards freedom (the liberty of the children of God, Rom. viii.); (3) The *cosmical, world-forming* instinct, as an impulse towards unity; (4) The *spiritual* instinct, as the impulse to rise into the service of the Spirit.—The unity and the difference between life and light: (1) In the Son of God; (2) In the world; (3) In man; (4) In the Christian life.—The life a light of men: (1) In man (consciousness); (2) For man; the works of God as the signs and words of God (symbolism); (3) Respecting man; Christ the life of the life.—The life and light, or truth and reality, inseparable: (1) Without reality truth becomes

a shadow; (2) Without truth reality becomes a lie.—The great darkness which has spread over the bright world of God: The darkness (1) of falsehood; (2) of hatred; (3) of death.—The light in contest with the darkness, or the progress of revelation in the world of sinners: (1) The light shining in the darkness (the shaded, coloured light); (2) The light breaking through the darkness.—The eternal foundations of the advent of Christ.—The divine Life of Christ, the mark of all life: (1) The mark of the original glory of the world; (2) The mark of the deep corruption of the world; (3) The mark of the great redemption and glorification of the world.—The wisdom of the apostles and the wisdom of their time (or, of the ancient world).—Parallel passages: Gen. i.; Ps. viii., xix., and civ.; Isa. xl.; John xvii.; Rom. viii.; 1 Cor. xv.; Eph. i.; Col. i.; 1 John i.; Rev. i., xxi., and xxii.

STARKE: God has revealed even His divine constitution and the inmost secret of His nature.—The Eternal Word is now become also ours. Through this Word God speaks with us, and we speak with God. The eternal Word speaks in us, through us, to us, with us.—QUESNEL: The knowledge of the Son of God must be the first and the most excellent; without it, all knowledge is nothing.—NOVA BIBL. TUB.: See how many proofs of the divinity of our Jesus. He is God, the eternal Word, from eternity, in the beginning, before all creatures, the Creator of all things, the origin of all life, the source of all light.—If the Word of God was in the beginning, it is certain that He also will be in future to the end (LANGE). It is not said, the light was the life, but the life was the light. The life is the source of the light, even in the kingdom of nature, etc. That no true illumination takes place, except the man is brought back by regeneration from spiritual death to spiritual life (ZEISIUS). Whose life Christ is, his light He is also.—No other darkness can withstand the light, but the darkness of man.

MOSHEIM: The person through whom God spoke to men, did not first arise when the world was made, but was already, that is, from eternity.—RIEGER: This confessedly great mystery of the manifestation of God in the flesh continues as a standard at all times set up, under which all gather that are born of God, and which all that are of the world pass by.—LISCO: From the Word, as the light, proceeds all that is true and good in mankind.—GERLACH, after AUGUSTINE: Sin, not indeed consists, but manifests itself, in coming of nothing, and bringing man to nothing (eternal death).—BRAUNE: Thought is clear only in word: *He came.* This implies personality: the Personality, the Enlightener, came near to the Jewish people; in reference to men in general it is said, He was.—Thus John, who lay on the bosom of the Lord, as the Lord is eternally with His Father, opens his view into the depths of the life of Jesus Christ from the beginning, till it rises into the heights of the same life in the bosom of the Father.

HEUBNER: The mystery of the incarnation of the Son of God: (1) The holiest, deepest of all mysteries, in virtue of the person; (2) The most beneficent of all; (3) The most certain of all.—SCHLEIERMACHER: What is it which meets us everywhere as *truth*, in all the utterances of the human mind, in all investigations, in all holy words of inspired men? Ever that which contains a hint of the redemption which was to come through Christ.

SECOND SECTION.

THE PERSONAL LIGHT, OR CHRIST IN HIS PRE-HISTORICAL PRESENCE IN THE WORLD, ESPECIALLY IN HIS OLD TESTAMENT ADVENT, TESTIFIED BY THE OLD COVENANT AS IT IS REPRESENTED BY JOHN THE BAPTIST.

VERS. 6–13.

(1) THE REPRESENTATIVE OF THE COMING OF CHRIST, JOHN THE BAPTIST, VERS. 6–8. (2) THE COMING OF CHRIST INTO THE WORLD, IN ITS GENERAL GROUNDWORK AND ITS HISTORICAL GENESIS, VER. 9. (3) THE RELATION OF CHRIST TO THE WORLD AND THE CONDUCT OF THE WORLD TOWARDS HIM, OR THE GENERAL GROUNDWORK OF HIS ADVENT, VER. 10. (4) THE RELATION OF CHRIST TO ISRAEL, AND ISRAEL'S CONDUCT TOWARDS HIM, OR THE IMPERFECT, SYMBOLICAL ADVENT, VER. 11. (5) CHRIST'S GRADUAL BREAKING THROUGH IN THE WORLD IN THE CONTRAST OF THE ELECT TO THE LESS SUSCEPTIBLE, EMBODIED—(*a*) IN FAITH, AS THE BEGINNING OF THE REAL ADVENT, VER. 12; (*b*) IN THE CONSECRATION OF BIRTH AND THE BEING BORN OF GOD; THE DEVELOPMENT OF THE REAL ADVENT, VER. 13.

6 There was [became, arose] a man sent from God, whose name *was* John.
7 The same came for a [*omit* a] witness [testimony, εἰς μαρτυρίαν], to bear
8 witness of the Light, that all *men* through him might believe. He was not that [the] Light, but *was sent* [*came*; Lange, *he was*] to bear witness of
9 that [the] Light. *That* was the true Light, which lighteth every man, that cometh[1] into the world. [The true Light which lighteth (lighteneth, shineth
10 upon) every man, was coming (ἦν ἐρχόμενον) into the world.] He [It] was in the world, and the world was made by him [it], and the world knew
11 him not [Lange: did not recognise it in him]. He came unto his own [his own possessions or inheritance, τὰ ἴδια], and his own [his own people,
12 οἱ ἴδιοι] received him not. But as many as received him, to them gave he power to become the sons [children, τέκνα] of God, *even* to them that believe
13 on [in] his name: Which [Who] were born, not of blood [bloods, ἐξ αἱμάτων], nor of the [natural] will of the flesh, nor of the [moral] will of man, but of God.[2]

[1] Vulg.: *hominem venientem*; Luth., E. V.

[2] The difficulty of the passage has occasioned the omission of οὐδὲ ἐκ θελ. σαρκ. in Cod. E and others; and of οὐδὲ ἐκ θελ. ἀνδρ. in Cod. B and others. Others, as Augustine, have transposed the clauses.

EXEGETICAL AND CRITICAL.

Ver. 6. THERE WAS A MAN.—Ἐγένετο, arose, came into being; not ἦν, was, absolutely.—Chrysostom: ἐγένετο ἀπεσταλμένος. The life of John, so to speak, was lost in his mission (see ver. 23; comp. Isa. xl. 3). The appearance of John in this place is striking, and has been variously interpreted (see Meyer). In the introduction of the Baptist in this passage we see a representation of the whole prophetic testimony concerning Christ in concentrated, personal form, after the manner of this Gospel. The Baptist was the final recapitulation of all prophetic voices concerning Christ. The Old Testament had two sides—a hidden and a visible. The hidden side was the rise of the genealogical life of Christ itself, His christological advent; the visible side was the prophetic testimony concerning this advent. And as the verbal prophecy anticipated the real prophecy, in the nature of the case, so the fulfilment of the verbal prophecy in John preceded the fulfilment of the real prophecy in Christ. John therefore here stands in the right place, the auroral radiance of the essential Light; the great witness of the advent of Christ; the forerunner.

Ver. 7. THE SAME CAME FOR WITNESS.—*Testimony:* stronger here than preaching; stronger even than prophecy, as hitherto existing. John appeared first as a preacher, a preacher of repentance. But the preacher showed himself at the same time a prophet, announcing under divine impulse the approach of the Messianic kingdom. And then, in the miraculous manifestation at the baptism of Jesus, through the testimony of God, he became a witness of the person of Jesus of Nazareth, that He is the Messiah; so to speak, an apostle before the apostolate. As a prophet who, by divine commission, pointed to the Messiah, he completed the Old Testament prophecy in testimony. And for this testimony he was come. His mission rose into the office of forerunner. And even his martyrdom in the strict sense is in keeping. He sealed his preparatory preaching of repentance with his death (see ver. 33).

THAT ALL MEN THROUGH HIM MIGHT BELIEVE.—"Through John, not through the Light (Grotius), or through Christ (Ewald):" Meyer. In the divine purpose, John was to lead over the faith of Israel to Christ. This Christ also signifies, ch. v. 33. Through the unbelief of the Jews, this gracious design failed; though in the truly devout, first of all in the noblest of John's own disciples (ver. 35 sqq.), it was fulfilled; through them, in all believers.

Ver. 8. HE WAS NOT THE LIGHT.—This is certainly not said merely with reference to the unbelieving disciples of John. But in the wider sense the nation itself was an unbelieving disciple of John, contenting itself with the brightness of the Baptist, instead of going through him to the true Light itself, ch. v. 35. So far, therefore, as it is implied that many, even the leaders, made the

Baptist rather a hindrance than a help to faith, the words are written even against the disciples of John.

BUT (*he was*).—De Wette takes the ἀλλ' ἵνα, *but in order to*, imperatively; Lücke supplies ἦν, *was*; Meyer, ἦλθεν, *came*. Since the preceding verse strongly pronounces that the whole prophetic existence of John was intended to rise into a testimony for the Messiah, we give Lücke the preference: "He was, that he might bear witness."

Ver. 9. THE TRUE LIGHT—WAS COMING.—Various interpretations: (1) He (the Logos) or it (the Light) was the true Light; so the older expositors and Luther. But τὸ φῶς τὸ ἀληθινόν must be subject, not predicate; for in ver. 8 John was the subject. (2) Ἐρχόμενον εἰς τὸν κόσμον (*coming into the world*) is connected with πάντα ἄνθρωπον (*every man*), not with ἦν (*was*); Origen and most of the ancients, Luther, Calvin, etc., Hölemann, Meyer. Meyer observes that it could not be connected with ἦν; for the Logos was already in the world when John appeared. But the evangelist here evidently goes back to the entire relation of Christ to mankind, especially goes back to ver. 4. He had before spoken of the witness of the advent of Christ, now he depicts the advent itself. This is divided into two parts: (1) The relation of the coming Logos to man in general; (2) His relation to Israel. Hence we interpret: He was (from the beginning and in conflict with the darkness, ver. 5) coming, was on His advent to mankind. Therefore not (*a*) was come—Schöttgen, etc.; (*b*) just came (when John appeared)—De Wette, Lücke; (*c*) future: was on the point of coming—Tholuck; or (*d*) was destined to come—Luthardt; desired to come—Ewald; nor (*e*) was coming then, in the time before His baptism—Hilgenfeld, who even here would mix Valentinian Gnosis into the anti-Gnostic Gospel; but in a purely historical sense, instead of the imperfect—Bengel, Bleek, Köstlin; and with the peculiar Johannean significance: He was continually coming, continually on His way. Hence the participial form. The essence of this universal advent is to be recognised in the fact that the Logos shines in every man in his religious and moral nature and experience, as the λόγος σπερματικός. That the expression "every man" needed not the addition, that cometh into the world, is evident. And the phrase "to come into the world" is not used of the natural birth of an ordinary man, but is reserved for Christ.

THE TRUE LIGHT.—The real, essential Light, in distinction from the outward, cosmical light, which nevertheless is His token and symbol. (See Milton's *Paradise Lost:* the greeting to the light. Comp. ch. viii. 12, ix. 5.)

Ver. 10. IT WAS IN THE WORLD.—Not pluperfect (Herder); nor "in the person of Jesus, when John was testifying" (Meyer); but referring to His infinite presence in mankind (Baumgarten-Crusius). The repetitions of the idea of the *world* (κόσμος) are to be distin-

guished thus: In the first case the word combines the material and the moral world in one; in the second, it means the material or visible world alone, up to the roots of its moral conduct; in the third, the moral world alone, but considered as resting upon and representing the visible. Meyer well says: (1) The world *might* have known Him (constitutional affinity); (2) it *should* have known Him (according to His claim).

KNEW HIM NOT.—The whole verse strictly reads: "*It* was in the world, and the world was made by *it*, and the world knew *Him* (αὐτόν) not." The change of gender is highly significant. In the light of the world, the world should have known the personal founder of the world, the Logos. The gradation in the three clauses is also expressed by the repetition of "and." The world of heathenism knew not *the light*, still less *Him*, the personal character of the light. It took the divine for something *impersonal*, and sought to heal the wrong by fragmentary *personifications*, its gods.

Ver. 11. HE CAME UNTO HIS OWN HOUSE OR INHERITANCE.—Here the discourse is no longer of the universal advent of Christ in the world (Corn. a Lapide, Kuinoel, etc.), but of the theocratic advent in Israel (Erasmus, Calvin, etc., Lücke, Meyer); yet of this advent considered as intended for mankind. Israel is God's own people in the special sense, Ex. xix. 5; Deut. vii. 6; Sirach xxiv. 7 ff. It is not, however, the historical New Testament coming of Christ in Israel which is here spoken of. The expression *He came*, as denoting the historical moving of the Logos in the history of the world, determines us against the more general conception of the "own." Yet it must be kept well in mind, that in John particularly Israel stands not for itself alone, but as the medium for the entrance of Christ into the whole world. See ch. x. 16.

AND HIS OWN PEOPLE, *i.e.* the Jews. See Isa. vi.; Matt. xiii.; John xii. 41; Acts vii., xxviii. 25; Rom. ix.

Ver. 12. BUT AS MANY AS RECEIVED HIM.—No contradiction of the preceding words. His own, His people, as a whole, received Him not, but individuals. See Gal. iii. and iv. The antithesis, οὐ παρέλαβον and ἔλαβον, should be observed. The Jews should παραλαμβάνειν, take Him in addition to the Old Testament, receive Him in pursuance of the true traditions. This they did not. Thus others' receiving Him became the absolute λαμβάνειν, contrary to the outward, false tradition. Λαμβάνειν in John and Paul is a strong word, denoting the moral act of faith; comp. Rom. v. 11.

TO THEM GAVE HE POWER.—Opposed to the descent from Abraham and the relative sonship with God, of which the Jews boasted, John viii. Ἐξουσία is neither merely the *dignity* or *advantage* (Erasmus, etc.), nor the *right*, or *privilege* (Meyer), but the real power, the spiritual faculty (Lücke), and at the same time the real title. *Sonship* with God was *growing*, in its *formation-state*, in the Old Testament; there were only *incipient* sons of God,

Gal. iv. 1, but there were such really, and progressively, according to the advancing inwardness and depth of the Old Testament faith. This sonship with God, too, is connected indeed with a *semen arcanum electorum et spiritualium* (contrary to Meyer; see ver. 9); but this must be understood neither in a Gnostic sense nor in a Hegelian, but in a Johannean, John iii. 21. This incipient regeneration is also most certainly ethical, but not merely ethical; it is also substantial, though the antithesis between the eternal μονογενής and the regenerate τέκνα Θεοῦ by all means remains perfect, even after the advance of the latter to υἱοὶ Θεοῦ. The distinctions, ethical theogony in John (according to Hase), legal adoption in Paul, υἱοθεσία first appearing in the kingdom of the Messiah in the Synoptists (Meyer), are of little use; unless it may be said that John emphasizes the *ideal begetting*, Paul the *historical new creation*. The Messianic kingdom begins with the children of God, not they with it.

TO THEM THAT BELIEVE IN HIS NAME.—Not "ætiological," but "explicative;" for faith is not the cause of the gift of Christ, but the organ, *causa instrumentalis*. The clause describes λαμβάνειν. Faith in the name of the Logos is faith in Christ, more definitely, in His name (Acts ii. 36, iii. 16, iv. 12); and this definiteness of faith, in the evangelical acknowledgment of the personal truth in Christ, makes it saving, makes it the medium of the saving power of Christ, because the name of Christ denotes the concentrated expression of His nature in His gospel, in which truth and personal fact are one. So the name of God is to be understood: the revelation of God as a personal introduction of Himself to us. So the devout of the old covenant believed in the name of the Logos, in the essential contents and subject of the Messianic promises, ch. ii. 23, iii. 18, etc.

Ver. 13. WHO WERE BORN, NOT OF BLOODS.—It is confusing to ask whether οἵ refers to τέκνα Θεοῦ or πιστεύοντες. The subject is in both cases the same. It is the πιστεύοντες in the historical sense who are spoken of. The evangelist introduces the antithesis of the natural generation and regeneration, yet regarding the natural generation itself as advanced from the purely physical to the religiously consecrated theocratic generation. He first states the antithesis in general: οὐκ ἐξ αἱμάτων, *not of bloods*. Augustine explains the plural from the twofold sex of man and woman; Hölemann refers it to the successive begettings of the theocratic genealogy; Meyer finds that the plural is the same as the singular. We find in the plural a premonition of an ethical distinction of αἵματα. In ethical matters, αἷμα and αἷμα are not one and the same. And this the succeeding climax proceeds to say. According to Augustine and others, θέλημα σαρκός denotes woman in distinction from man (ἀνδρός). Mosheim distinguishes native Jews and proselytes; others, natural children and adopted (Starke); Lücke takes

ἀνήρ as no more than ἄνθρωπος; Meyer regards the sentence as a rhetorical progress to greater definiteness: the term σαρκός referring to the sexual instinct, ἀνδρός to the procreative will of the man. If this distinction be followed up, we must come involuntarily upon the track of the true interpretation. The common sensual desire knows nothing of procreative will, yet it doubtless has its θέλημα. Baumgarten-Crusius therefore rightly asserts that the progress is from the sensual to the most noble; and we see here a progress from the sensual begettings of the heathen world to the theocratically consecrated begettings, which introduce a sacred theocratic genealogy (see Lange's *Leben Jesu*, iii. 558, and *Posit. Dogm.* pp. 514, 532). In this passage is reflected the Scripture doctrine of hereditary blessing. Of course the evangelist tells us also that the consecrated births may indeed exhibit an approach to regeneration, and be the instrument of it, but that they are not able to effect it, and that regeneration, as a heavenly generation, forms a counterpart to the earthly.

DOCTRINAL AND ETHICAL.

1. The fact that a man (John) was designated the messenger of God even, so to speak, in his origin, Luke i. 15 and 44, announced the coming of another, in whom no issue between birth and new birth should exist. Yet the distinction is as clear as the connection. John, *as man*, became the messenger of God; the Logos, as messenger of God, John iii. 31, 1 Cor. xv. 25, became man. In John and Mary appear the two summits of the Old Testament spirit, the highest aspiration of human nature in the train of the Spirit of God: in Mary, the summit of fervent, humble, receptive piety; in John, the summit of energetic, prophetic piety in the official service of the law. Yet in them the higher spirit works from below upward, under the drawing from above. In Christ the divine is before, and in Him the nisus is from above downward under the drawing of the human longing, the need of life and salvation below. The Baptist is strongly conscious of this distinction, Matt. iii. 11, John iii. 31. And in accordance with this nature of Christ is the nature also of Christianity, the righteousness of faith in a righteous life.

2. *The same came for witness.* John the Baptist, the last, most distinct form of the Old Testament prophecy, and as such the witness of Christ in the history of the world, at the same time in his freedom from jealousy a witness to the Holy Ghost in the Old Testament. The death of John a martyrdom (witness-bearing) to his fidelity as forerunner.

3. Through John His noblest disciples came to believe; through them, all succeeding disciples and Christians. (See Schleiermacher, *Predigten*, i. p. 18.)

4. *He was not the Light.* An antithesis applying not only to the Old and New Testaments, but also to Christ, the fountain of light, and the apostles and Christians, with the prophets, as receivers and bearers of the light.

5. *The true Light was coming.* The pre-Christian advent. (1) Founded (*a*) in the nature of Christ: "The true Light, which lighteneth every man," *i.e.* shines into him from within through the fundamental laws of personal mental life, from without through nature and history; (*b*) in the nature of the world: Made by the Logos, standing by His presence. (2) Unfolding itself (*a*) *in a general invisible force:* The shining in the darkness, the lighting of every man; Christ's being in the world (*b*) *in historical theocratic form:* Education of Israel for His possession, and His coming to His own (the Old Testament religion in its development).

6. *Received Him not.* The obduracy, a self-estrangement, as well as a hostile bearing towards the admission of the yearning Householder. The obduracy of Israel in its historical development and completion; the great warning to the Christian world; warning, and alas, still more, Matt. xxiv. 38.

7. *That believe in His name.* Respecting the name, see above in the exegesis of this passage. Appearance of the name of the Logos, in the more definite sense, with the Old Testament revelation (the Angel of the Lord and the Messiah). Faith in the objective Messiah was in the subject, *incipient* sonship. In the righteousness of faith lay a point of union between the word of God and the heart of man, a quickening germ of personal children of God, therefore the power to *become* sons. But this could be brought to decision and contemplation only by the historical appearance of Christ, and by the redemption accomplished in Him. As the revelation of God strove from the first towards concentration in *the Name,* the making Himself personally, perfectly known, so true faith strives from the beginning after the concentrated receiving of a distinct personal life. Centripetal faith, living faith; centrifugal faith, dying or dead faith.

8. *Who were born not of blood.* The truth and the insufficiency of inherited privilege. The biblical doctrine of covenant grace not yet duly received in the church. Its antagonism to the unchurchly conception of the relation between nature and spirit, and even to the Augustinian overstatement of original sin. Its antagonism to Pelagianism. (See *Posit. Dogmatik,* p. 514 sqq.)

9. *But of God.* First the righteousness of faith present; then circumcision as the symbol of regeneration. The idea of real regeneration developes itself with the idea of the personal Messiah. Its development or genesis is reciprocal with that of repentance, faith, the experience of grace, in the saving process as it advances from the outward to the inward.

HOMILETICAL AND PRACTICAL.

John the Baptist, the Old Testament Evangelist of the Light: 1. In his mission and his name; 2. in his testimony and his work; 3. in his retirement and disappearance before the Light itself.—The Old Testament Advent of Christ: 1. In its ultimate basis (He was in the world); 2. in its historical manifestation (He came to His own); 3. in its earnest of victory (As many as received Him); 4. in its last attestation (There was a man).—John and Christ, or the personal manifestation of the saving Light: 1. John, the attester of the Light; 2. Christ, the attested Light.—The Old and New Testaments, one light of revelation: 1. The Old in the day-light of the New; 2. The New in the dawn-light of the Old.—John and Christ, or the kernel of revelation, personal life.—The Son of God as the nameless Name: 1. The namelessness of the name (*a*) in the world in general, (*b*) in Israel in particular; 2. the name of the nameless, (*a*) in its silent development (He was in the world; He came), (*b*) in its great works.—The Advent of Christ in the world, mistaken and yet perceived: Mistaken (*a*) by the heathen, (*b*) by the Jews. Yet perceived (*a*) by the yearnings of the devout in all the world, (*b*) by the hope of the faithful in Israel.—The name of the Light, its complete personal revelation in Christ.—Christ the name: 1. The name of the life in the world; 2. the name of the light in mankind; 3. the name of the salvation in the children of God.—Those who are becoming believers, are becoming children of God.—The power to *become*, or the freedom of the spirit, the groundwork of the new birth and nature.—The being born of blood and born of God considered: 1. In their antagonism; 2. in their essential distinction; 3. in their congenial connection; 4. in the Mediator of their union.—He who believes in the pollution of birth according to the Scriptures, must believe also according to the Scriptures in the consecration of birth.—The beginnings of the regeneration in the Old Covenant, a foreshadowing of the eternal new birth of Christ from heaven.

STARKE: Jesus alone had a forerunner.—Like the aurora before the sun, so John, according to the word of prophecy, must bear himself before Christ.—HEDINGER: Teachers and all Christians are indeed lights also, in virtue of their divine calling, fellowship with God, and holy living; yet their main object is to bear witness of the light in Christ, to lead to it by precept and example.—O glorious nobility! to be born of God, His child and heir!—Behold, what manner of love! 1 John iii. 1.—OSIANDER: What is due to Christ alone, must not be attributed to any man.—The eternal light sends forth rays in the hearts of all men. He who is not enlightened, must ascribe it to himself and the dominion of darkness.—CANSTEIN: Noble family helps not to sonship and salvation, but only the being born anew of God.—MOSHEIM: Men in the

state of nature are not children of God, and therefore have no right to salvation.

GERLACH, after Augustine: Corrupt men are called the world, because they love the world more than its Creator. By love we dwell in a thing with the heart, and we have therefore deserved to bear the name of that wherein we dwell by love.

HEUBNER: John must prepare the way for the reception of the Light.—The light must come gradually, else it blinds.—The nobility of the children of God is attained only through the Spirit, through birth from God, through a proper spiritual generation.

THIRD SECTION.

THE INCARNATION OF THE LOGOS, THE APPEARANCE OF THE REAL SHEKINAH AMONG THE FAITHFUL.

CHAP. I. 14–18.

(1) INCARNATION OF THE LOGOS, OR THE ABSOLUTELY NEW BIRTH. APPEARANCE OF THE REAL SHEKINAH, VER. 14. (2) TESTIMONY OF JOHN IN GENERAL, VER. 15. (3) EXPERIENCE OF BELIEVERS, OR GRACE, VER. 16. (4) ANTITHESIS BETWEEN MOSES AND CHRIST, THE LAW OF THE OLD TESTAMENT AND CHRISTIANITY IN THEIR AUTHORITY AND WORK, VER. 17. (5) ANTITHESIS BETWEEN THE WHOLE OLD WORLD AND CHRIST IN THEIR RELATION TO GOD, VER. 18.

14 And the Word was made [became, ἐγένετο] flesh, and dwelt [sojourned, tabernacled, ἐσκήνωσεν] among us, (and we beheld his glory [the real Shekinah], the glory as of the [an] only-begotten of [from, παρά] the Father,)
15 [*omit* parenthesis] full of grace and truth. John bare [beareth] witness of him, and cried [crieth], saying, This was he of whom I spake [said], He that cometh after me [behind me] is preferred [hath come to be] before me;
16 for he was before me [lit. first of me]. And [For][1] of his fulness have all we
17 received [did we all receive], and [even] grace for grace. For the law was given by [through] Moses, (*but*) grace and truth came [came to pass] by
18 [through] Jesus Christ. No man hath seen God at any time [No one hath ever seen God]; the only-begotten Son [God],[2] which [who] is in [toward] the bosom of the Father [of the nature of the Father and in his full confidence and service] he hath declared *him* [hath interpreted *all*].

EXEGETICAL AND CRITICAL.

Ver. 14. AND.—This καί has been explained in very different ways: as equivalent, for example, to γάρ (for) or οὖν (therefore), or

[1] Ver. 16, in most codd., begins with ὅτι instead of καί: *For* of his fulness, etc. Griesbach, Lachmann, Tischendorf.

[2] B, C*, L, Cod. Sin. *et al.*, read θεός for υἱός; probably from ver. 1.

as signifying the condition of Christ's becoming man. But it denotes an actual historical advance; not, however, as De Wette takes it, upon ver. 9, but as Lücke, upon ver. 11. First the universal advent was spoken of, then the theocratical advent in the Old Testament; now, after indicating the transitional distinction of consecrated human birth and birth from God, which were continually approaching each other, the evangelist comes to the point of incarnation, where birth and new or divine birth coincide.

THE WORD BECAME FLESH.—In this finishing sentence the subject is again named. Not a life only, or a light, from the Logos, was made flesh, but the whole Logos as Life and Light (see Col. i. 19, ii. 9). He became σάρξ—the strongest expression for becoming veritable man.

It imputes a Judaistic nonsense to the evangelist, to represent him as saying that the Logos took only the human σάρξ, and not a reasonable human soul (Praxeas, Köstlin, Zeller). The evidence of the contrary lies not only in the impossibility of conceiving a human σάρξ without ψυχή, and such a ψυχή without πνεῦμα (see Meyer, p. 65), but especially in the Old Testament usage of the term *flesh* to denote human nature (Isa. xl.); to say nothing of John's express designation of the ψυχή of Christ in ch. xii. 27, and the πνεῦμα in ch. xi. 33, xiii. 21, xix. 30. But while the half-Baur school thus construes John's statement of the incarnation judaistically, Hilgenfeld construes it gnostically; giving Christ (according to the Valentinian system) a real σάρξ indeed, but such as was exalted above material limitations. Meyer (against Frommann and others) contests without good reason the anti-Docetic force of this expression, though certainly the main force of it is rather anti-Gnostic; for the incipient Gnosticism first asserted an external connection of σάρξ and λόγος, against which the verb ἐγένετο would be more emphatic than the substantive σάρξ.

With the idea of the σάρξ comes also the idea of passibility, but by no means the idea of any weakness of the flesh arising from sin; for Scripture recognises the flesh in three stages: (1) pure in paradise; (2) weakened by sin; (3) sanctified by the Spirit; and the Logos could become flesh only in the latter sense.

All this carries in it the antithesis between His incarnation and His eternal, immaterial existence: yet neither in the sense of pantheism, which makes His incarnation an accident (Baur); nor in the sense of the mediæval scholasticism, which sees in it, even as incarnation, a humiliation of the Logos even into an incongruous, heterogeneous nature. The historical humiliation of Christ coincides, indeed, with His historical incarnation; yet the two are to be distinguished.

The supernatural birth of Christ is unquestionably implied in this passage, in that the origin of Christ as God-man stands in opposition to the natural births previously described, all which,

as such, needed to be completed by the birth from God (contra Meyer).

TABERNACLED AMONG US.—God dwelt as Jehovah in Israel, hidden in the most holy place of the tabernacle (σκηνή); now in the Logos He has tabernacled (ἐσκήνωσεν) among the disciples in the midst of the people, thus making the disciples themselves His tabernacle. (On *among us*, ἐν ἡμῖν, see ver. 16. The disciples and witnesses of Christ are meant, but as the central point of the people, and of all mankind.) The expression evidently alludes to the Old Testament dwelling of God in Israel. The idea of that dwelling of Jehovah in the holy tabernacle (Ex. xxv. 8, xxix. 45) is enlarged even in the prophets (Isa. iv. 5, lvii. 15). Now the Lord has taken His dwelling among His own people themselves. This reference is confirmed by what follows. "The Targums likewise represent the Word (מימרא) as the Shekinah (שכינא), and the Messiah as the manifestation of the latter" (Meyer).

AND WE BEHELD HIS GLORY.—Meyer rightly maintains, against Lücke, De Wette, and Tholuck, that this main thought cannot be read as a parenthesis. Such reading has been occasioned by the nominative πλήρης χάριτος, at the close of the verse, referring to λόγος. According to Baumgarten-Crusius and Meyer, this nominative refers, by a solecism, to αὐτοῦ, and serves to give more independent prominence to the descriptive clause. But the clause may also be read as a declaration prompted by the contemplation, ἦν being understood.

WE BEHELD.—The beholding has faith for its organ: it is not a merely outward vision, still less merely inward; nor does it perceive the glory of Christ only in single miracles or in a transfiguration, but in His whole life (comp. 1 John i. 1).

HIS GLORY, δόξα, כָּבוֹד.—The real appearances of the divine glory in the Old Testament must be distinguished from its symbolical signs. Its signs are the cloud and tempest on Sinai, the pillar of smoke and the pillar of fire, the cherubim over the ark of the covenant in the most holy place. Its real manifestations are, from the nature of the Old Testament, transient, and given in visions; manifestations of the Angel of the Lord (see above), or of the Lord Himself attended by a host of angels, Dan. vii. The manifestation of the Angel of the Lord is, in its nature, connected with the manifestation of His glory. The later Jewish theology has designated these manifestations as the *Shekinah*. In Christ the Shekinah appears in full reality.

When Meyer, with Hofmann (*Schriftbew.* ii. 1, p. 21), makes the incarnation of Christ itself equivalent to His humiliation, and so conceives even *theanthropic* existence as distinct from simple divine, he has no Scripture for it, either in ch. xii. 41, xvii. 5, 22, 24, or in Phil. ii. 6. Unquestionably the human δόξα of Christ in His earthly life was to be relatively conceived; but only (1) in that He

entered into the historical conditions of humanity, especially into subjection to the law, (2) in that the life of the first man waited in Him for its completion in the higher, imperishable manifestation of the second.

THE GLORY AS OF AN ONLY-BEGOTTEN.—A closer description of the δόξα. It was alone in its kind, and could be characterized only thus: as of the only-begotten. The ὡς expresses literally not the reality (Euthym. Zigabenus: ὄντως), but in similitude, the idea of the only-begotten, to which the appearance of Christ corresponded, while assuredly it first awakened that idea and brought it to view. Only the μονογενής could manifest Himself so (ch. i. 18, iii. 16, 18; 1 John iv. 9). That John has the term from Christ Himself, is shown by ch. iii. 16, 18. Paul's πρωτότοκος, *first-begotten*, is a parallel. Both terms denote not only the trinitarian relation of the Son of God, but also His theanthropic relation. In the expression of John, however, the incommunicable relation of Christ to God predominates; in that of Paul, His incommunicable relation to the world. In the one, the ontological idea of the Trinity rules; in the other, the economic and soteriological. The notion of the *only-begotten* is closely akin to that of the *beloved* (ἀγαπητός), not identical with it, as Kuinoel holds. The word denotes indeed, according to Meyer, the *only*-begotten; but it thereby makes Christ also the *peculiarly* begotten (Tholuck), who is the principle of all other births and regenerations. The reference of μονογενοῦς to δόξα (Erasmus and others) is wholly without support.

FROM THE FATHER.—Origen: ἐκ τῆς οὐσίας τοῦ πατρός. His origin and issue is from the essence of the Father. His coming forth from the Father (ch. vi. 46, vii. 29, xvi. 27) does not exclude, however, His continuance in the heaven of the Father (ch. iii. 13; comp. ch. i. 18). His human relations do not supersede His divine.

FULL OF GRACE AND TRUTH.—Comp. ver. 17. The result of the beholding, uttered in an exclamation of astonishment, expressing the main forms in which the δόξα was seen in Him. He was full of grace and truth. Not only did He seem all grace and truth, but grace and truth seemed concentrated in Him. And this was His glory, for grace and truth are the main attributes of Jehovah in the Old Testament, since the Messianic spirit recognised Him as pre-eminently the God of redemption (חֶסֶד וֶאֱמֶת, Ex. xxxiv. 6; Ps. xxv. 10, xxxvi. 6). This reference to the Old Testament is groundlessly doubted by Meyer; for though אֱמֶת denotes also faithfulness, yet faithfulness and truth are one in the divine nature; and the rendering of חֶסֶד by ἔλεος in the Septuagint decides nothing, since ἔλεος finds its more precise equivalent in רַחֲמִים. But Meyer well observes that ἀλήθεια answers to the light-nature (φῶς), χάρις to the life-nature (ζωή) of the Logos. Of course the life is as much concerned in the truth of Christ, as the light in

the grace; the latter notions are more soteriologically concrete than the former. Christ, as absolute redemption, was pure grace; as absolute revelation, pure truth.

Ver. 15. JOHN BEARETH WITNESS OF HIM.—Having described the advent of Christ to its consummation in the incarnation, the evangelist comes to the testimony of John concerning Christ. He first introduced John's mission to bear witness of Christ, ver. 6; now he comes to his actual testimony concerning Christ, and that as a testimony even to His præ-existence and His higher nature. Afterwards follows the testimony of the Baptist concerning the Messianic (ver. 19) and the soteriological (ver. 29 sqq.) character of Jesus.

BEARETH WITNESS.—Present. John's testimony is perpetually living, active, and valid. Its continued validity in the present rests upon the past fact that he cried only in Israel, and uttered what he had to say of Christ (κέκραγε λέγων). Hence Christ could appeal to his testimony, ch. v. 33; Matt. xxi. 24. Κράζειν, elsewhere also, ch. vii. 28, 37, etc., for loud public proclamation. There is no reason for taking the perfect in a present sense.

THIS WAS HE OF WHOM I SAID.—Οὗτος ἦν. He it *was*. Not because John is conceived as speaking in the present. In the testimony of John two periods must be distinguished: before and after the baptism of Jesus. Before the baptism, he preached the Messiah in His higher characters, as approaching, but knew not yet the Messianic individual; after the baptism he could point to Jesus, and say, *This was He*, of whom I declared that præ-existence. Thus this second stage of his testimony is here in hand.

HE THAT COMETH AFTER ME.—"He that comes after me, has come before me:" Meyer. But it means, *was made, has become* (γέγονε) before me. John appeared before Christ, as His forerunner and herald; as to his progressive approach in His Old Testament advent, Christ was before him. *His coming forth* pervaded the Old Testament, and was the impelling power and cause of all prophecy, even the prophecy of John. And this earlier coming had its ground in His earlier (absolutely early, eternal) existence; hence ὅτι πρῶτός μου ἦν. These are, indeed, primarily antitheses of time. But the designation of the one coming after, as being before, implies at the same time a deeper and higher principle of life. According to Aristotle, the *posterius* in the real development is the *prius* in the idea, or the value of the life. This is true of man in relation to the animal world, of the New Testament in relation to the Old, of Christ in relation to the Baptist. The ἐντιμότερός μου ἐστί of Chrysostom, therefore, is involved in the clause; while Meyer is right, against Lücke, Tholuck, and others, in not taking this for its primary sense. The ἔμπροσθέν μου γέγονεν, of course, means not *was* before me (Luther and others), but *has become* before me (against Meyer). Commentators have not been able to reconcile themselves to this γέγονεν, because they have not yet fairly reconciled them-

selves to the Old Testament incarnation of Christ. Hence Meyer: it is equal to προέρχεσθαι. Luthardt: He who at first came after me, as if He were my disciple, is since come before me, that is, become my master. Baumgarten-Crusius: of the ideal præ-existence of Christ in the divine counsels. This interpretation lies in the right direction, but misses the fact that the præ-existence of the Logos was personal and real, and that the ideal præ-existence of the God-man was from the first dynamically real, the power of the creation, the central force and the core of the Old Testament (the "*root*" of Isaiah), and in Israel was in a continual process of incarnation, which was objectively represented beforehand in the Angel of the Lord.

FOR HE WAS BEFORE ME.—The eternal præ-existence of Christ is the ground of His theocratic manifestation. Here again Meyer emphasizes the temporal sense, against the reference of the πρῶτος to rank, contrary to Chrysostom, Erasmus, and many others. He would take the merely temporal conception (*i.e.* the præ-existence of the Logos); hence πρῶτος in the sense of πρότερος. The comparative, however, could hardly stand here. Such præ-existence itself involves the higher, even divine dignity.

Meyer justly holds, against Strauss and others, that the Baptist could certainly have, from Mal. iii. 1, Isa. vi. 1 ff., and Dan. vii. 13 ff., the idea of the præ-existence of Christ, which even the Rabbins attested.

Ver. 16. FOR OF HIS FULNESS DID WE ALL RECEIVE.—Undoubtedly the testimony of the Baptist continued, as Origen, Chrysostom, and others take it. We adjust the ἡμεῖς πάντες by referring it to the Old Testament saints (ver. 12), and particularly to the prophets, whose line John closed.

From the fulness of Christ have we all drawn our supply, says the last of the prophets, and (even) grace for grace. The last, best, highest, which each one in the end received from His fulness, was grace. Thus the Old Testament experience of salvation looked to its completion in the New Testament. Comp. 1 Pet. i. 11, 12.

OF HIS FULNESS.—See ver. 14, πλήρης.—That the idea of the πλήρωμα does not necessarily originate in Gnostic soil (as Schwegler and others hold), to pass thence into a pseudo-Johannean Gospel, a more thorough knowledge of the history of religion might abundantly teach. The heathen philosophy knows only an ideal pleroma as the basis of things; in the actual world all proceeds in broken emanations *in infinitum*, upon the premises of pantheism. But the idea of the real pleroma was an essential principle of the Old Testament religion and promise. In the Messiah the old piece-work was to become a whole, shadows were to become reality, revelation was to be finished. See Isa. xi. 1. Hence even Matthew, at the outset, speaks repeatedly of positive fulfilment, ch. ii., etc. Likewise all the evangelists and apostles in their way: Eph. i. 10;

Col. ii. 9, 17, i. 19. The pleroma of Christ in the world corresponds with the pleroma of the Trinity in heaven; it is absolute revelation and religion concluded and consummated in His personality; and it is patent that this idea could be only borrowed by the Gnostics, to be altered and corrupted. The πλήρωμα of Christ is His fulness of being in its revelation, ontologically present, actively demonstrating itself. He had already partially opened Himself in the Old Testament, so that all the prophets might draw from Him. Comp. John x. 6 sqq.; 1 Pet. i. 11, 12.

AND (EVEN) GRACE FOR GRACE.—*And even:* not, and that; or, to wit.—*Grace for grace.* Variously interpreted. (1) Starke: The grace of restoration, for the grace lost in paradise. (2) Chrysostom, Lampe, Paulus, and others: The grace of the New Testament instead of or after that of the Old. (3) Augustine: First justification, then eternal life. (4) Bengel and most moderns: One grace after another from the fulness of Christ.—At the same time, however, the Baptist doubtless thought of the different developments of religious experience in the course of the Old Testament prophecy. Grace was continually assuming new forms.

Ver. 17. FOR THE LAW, etc.—The antithesis of the Old and New Testaments, as in Paul. It must be remembered that both apostles (and all the apostles) recognise likewise the unity of the Old and New Testaments. This unity, even according to our text, is Christ Himself; and it is elsewhere in John (ch. viii. 56), as well as in Paul (Rom. iv. 4), represented by Abraham, or by promise and prophecy, also by the prophetic, typical side of the Mosaic law itself. The law, however, as law, constitutes the opposition of the Old Testament to the New. But the law is here placed in a twofold opposition to the New Testament. (1) As against grace, it is the binding commandment, which cannot give life, but by its demand of righteousness works the death of the sinner, either unto life in repentance, or unto death in the judgment, while it is incapable of giving life, expiating, justifying, sanctifying. Rom. vii.; 2 Cor. v.; Gal. iii. (2) As against truth or the reality of salvation and of the kingdom of God, it is first only type, prefiguration, symbol; and then, when the reality is come, shadow. Col. iii. 17; Heb. x. 1. Notice also the further antithesis, that the law was *given, set forth, laid down* (ἐδόθη), as a lifeless statute; grace and truth *came, became* (ἐγένετο), unfolded themselves as life.

GRACE AND TRUTH.—*Grace* as the complete New Testament grace of redemption, "in the distinct and solemn sense," yet according to its historical progress, which began with Abraham's righteousness of faith, Gen. xv. 6.—*Truth,* as the full truth of life and the full life of truth, the reality and substance of salvation, in contrast with the shadow.

CAME THROUGH JESUS CHRIST.—In the historical synthesis, JESUS CHRIST, who is here for the first time called by His full

name, the development of the grace also culminates in the absolutely efficient grace of redemption. But as Christ the Logos was from eternity, so also was the grace, as the power of the love and righteousness of God over the foreseen guilt of the world. Development is therefore no more to be ascribed to the grace in itself, than to the Logos in Himself; but the eternal grace, with the eternal Logos, entered into historical development towards incarnation; and the consummation, Christ in Jesus, was also the consummation of the grace. The thing here expressed, therefore, is the historical completion and operation of grace, not as a mere work of Christ (Clement of Alex.), or of God (Origen), but rather as the vital action of God in Christ. Dorschäus: "ἐδόθη *et* ἐγένετο *eleganter distinguuntur, Ebr.* iii., *prius enim organicam causam, posterius, principalem notat.*" Yet leaving the Father the first principle.

Ver. 18. NO MAN HATH SEEN GOD AT ANY TIME.—That these words also might have been spoken by John the Baptist, appears from ch. iii. 31, 32; and that they are to be actually attributed to him, from the fact that the evangelist evidently distinguishes the testimony concerning Christ which, from ver. 15, the Baptist gave in general, and particularly among His disciples, from his next following testimony, ver. 19, before the rulers of the Jews. Our verse, however, not only particularizes respecting the ἀλήθεια, ver. 17 (Meyer), but at the same time enlarges the preceding thoughts. Christ is so truly the fulfiller of grace and truth, that He stands in contrast not only to Moses, but also to the prophets and to the Baptist himself (see ch. iii. 31). No man hitherto has seen and revealed God in the sense in which He has seen and revealed Him. Christ, therefore, as fulfilment, is the first veritable revelation.—GOD is emphatically put first. God, in His interior essence, and in His fulness and full glory, no man hitherto hath seen.—NO MAN; *i.e.* not only, not even Moses; but also, none of all the prophets, not even the Baptist.—SEEN (ἑώρακε). Not merely *perfecte cognovit* (Kuinoel); nor does the term refer to intuition without visions (Meyer); still less to such a seeing on the part of the Logos as was suspended by His incarnation. For as to Christ's seeing of God, this was in its nature at once internal, intuitive beholding and external seeing. When the prophets beheld, they saw not with the outward eye; when they saw, they beheld not in the prophetic way; and all that they in their prophetic moments beheld, was piece-work, which they beheld in its symbolical image. In Christ the prophetic vision became one with the ordinary external vision. He saw in all the outward works of God His Spirit, His personal love; and what He saw in the Spirit, He saw not merely as idea, but as actual divine operation. To Him all sensible seeing was permanently a sublime seeing of the majesty of God, a blissful seeing of the love of the Father. And of this vision of Christ, though it was grounded in the eternity of the Logos, Brückner

justly observes that it was not interrupted by the incarnation. See ch. iii.

THE ONLY-BEGOTTEN SON WHO IS ON (or TOWARD) THE BOSOM OF THE FATHER.—With the præ-existence of the Logos before His incarnation, His co-existence during His incarnation is so simply put, that we can find in these words nothing too high for the theology of the Baptist. If the Baptist elsewhere called Him the One who baptized with the Holy Ghost and with fire (Matt. iii.), the Bridegroom of the church (John iii. 29), the One who cometh from heaven, in contrast with all prophets, he thereby designated Him also as the only-begotten Son. We may then leave it entirely undecided how far he actually understood the Sonship of Christ from Psalm cx. and other passages, and whether the term μονογενής does not belong rather to our evangelist.—WHO IS ON THE BOSOM OF THE FATHER. According to Hofmann and Meyer, the evangelist is speaking here, and speaking *of Christ exalted.* From this the εἰς τὸν κόλπον is supposed to explain itself as expressing the exaltation. But this would deprive the clause of all force; and reduce it to a pointless, self-neutralizing announcement. If it means: *The only-begotten Son,* who has now ascended to the bosom of the Father, who once preached to us when He was with us,—the relative clause, besides being unmeaning, would be inaccurate; it should read: Who is *again* in the bosom of the Father. The passage i. 50 does not prove that during the earthly life of Christ such an εἶναι εἰς τὸν κόλπον τοῦ πατρός did not belong to Him. The antithesis between His being on earth (ch. i. 51) and His being in heaven (ch. iii. 13), between His being with the Father (ch. viii. 35), representing the Father (xiv. 9), and being one with the Father (x. 30), and His coming forth from the Father (xvi. 28), His being alone with the Father in His passion (xvi. 32), and His being forsaken by God (Matt. xxvii. 46), as well as between His glory (ch. i. 14) and His being not yet glorified (vii. 39),—is to be explained neither by a dualistic separation between the consciousness of the Logos and the consciousness of Jesus, nor by a pantheistic admission of human limitations into the Logos (Thomasius), but by the alternation of Christ's moods between His self-subsistent relation to God and His self-imposed compassionate relation to the world, or between the predominance of self-limiting grace and that of heaven-embracing omnipotence; between the states of humiliation and exaltation in their essential principle and positive spirit. We therefore, with De Wette, take ὤν as a timeless present, and εἰς after the analogy of the πρὸς τὸν Θεόν in ver. 1, as expressing the eternal direction of the Son towards the Father. Lücke rightly refers the being in the bosom of the Father, or for the Father, to the incarnate Logos, as He here appears in the definite character of the only-begotten Son. Following the common acceptation, Tholuck considers the figure as borrowed from the place of fellow-

ship at, table, at the right hand, ch. xiii. 23. Meyer thinks this unsuitable, but refers the expression to the paternal embrace, Luke xvi. 22. But the common acceptation is supported by the kindred expression of Christ, that He will come with the Father to His own, to make His abode with them, John xiv. 23; comp. Rev. iii. 20, xix. 9.

HE HATH, etc.—Ἐκεῖνος is certainly very emphatic; yet not as looking to the local superiority of heaven, but to the majesty of the Son of God.

INTERPRETED.—Ἐξηγήσατο is hard to explain. Lücke refers it to the grace and truth which Christ has seen in God; Meyer, to the substance of His view of God. Lücke translates: He hath revealed it; De Wette: He hath proclaimed (declared) it, told it; Meyer: He hath explained, interpreted. The New Testament parallels, Luke xxiv. 35, Acts xv. 12, 14, etc., admit both renderings, but favour that of De Wette; the passage Lev. xiv. 57 (LXX.) seems rather to favour Meyer, especially since the word, in classic usage, is applied particularly to the explaining of divine things. As we attribute the word to the Baptist, we conceive that it contains an allusion to the obscure beginnings of revelation in the Old Testament. The Baptist has not understood the historical predictions of Jesus, but has no doubt recognised in Christ the key of the ancient time, the perfect interpretation of the rudiments of revelation. We therefore take ἐξηγήσατο absolutely, with respect to the old covenant. In virtue of His seeing of God He has cleared up the law in grace and truth, brought the Old Testament gloriously to light in the New. He has *brought* and *made* solution.

DOCTRINAL AND ETHICAL.

1. See the preceding exegesis.

2. *The Word was made flesh.* He *was* God, He *became* flesh. What He *was*, He was not merely in idea (Hegel), but in personal divine subsistency; what he became (ἐγένετο), He became not merely *in appearance* (Gnosticism), nor in a *partial* way (joining Himself to the flesh, or veiling Himself in it, according to Nestorianism, or depriving the flesh of its genuineness, and transforming it into a divine manifestation, according to Eutyches), nor only for a *particular need* and *purpose* (Anselm), but perfectly and for ever. As Word, He was the full expression of the essence of the Godhead, and therefore was also *pure* eternal *being* and personal *life;* in His coming forth, He entered into veritable, integral human nature in its pure essence. The Word could not be changed by the flesh (contrary to modern attempts to carry change into the essence of God); but the flesh was to be perfected by the Word in His coming in it, carried *from conditional potentiality to determinate actuality,* made the glorified organ of the eternal Spirit. The prosecution of

the doctrine of the *Communicatio idiomatum* lies not on the side of the divine nature, but on the side of the human.

As regards the doctrine of the incarnation, the Logos, as eternal Logos, became man, without change in Himself; that is to say, the incarnation was not occasioned by the sin of man. The doctrine of the flesh must, according to our passage, be so constructed that the flesh shall be as penetrable (and more) to the Spirit as to sin. The union between the divine and human natures is the great mystery of life; and to think of it rightly we must keep the distinction, that the divine *being* unfolds itself in a conscious way, like a work of art from a human mind, while the human *becoming* effects itself in an unconscious way, after the manner of the development of a plant. The pure contradistinction appears in the work of art, which unfolds itself *synthetically*, subjecting to its service the material originally belonging to it, and the metamorphosis of the plant, which reveals spirit *analytically*, without attaining any power over itself. In the life of the natural man (in the pure sense of the term) nature predominates, but the spirit comes more and more to power (1 Cor. xv. 45); in the life of the spiritual man, who is from heaven, spiritual consciousness predominates, appropriating, pervading, and ruling the human organism. So the Logos, with the absolute *master power* of His essence as Logos, entered into human nature. He is not only voluntary in His incarnation in general; He is *voluntary* in each act of His human nature, *i.e.* of his human self-limitation for the sake of a higher spontaneity. He is voluntarily born (Luke i. 26 sqq.), voluntarily a child (Luke ii. 51), voluntarily sleeps (Mark iv. 38), is voluntarily ignorant as to the day of judgment (Mark xiii. 32, 33), voluntarily suffers (Matt. xxvi. 53), voluntarily dies (John x. 18); but all in order that He may truly *live* (John v. 17, ix. 4), truly unfold Himself (John x. 15, 16, xii. 24), truly watch (Matt. xxvi. 38), truly know (Mark iii. 12), truly act and triumph (John xii. 12), and eternally live (John xvii.).

In other words, Christ entered into the entire life of man, sin excepted, to raise it to the second, higher life of glorified humanity. This opposition is illustrated by the suspensions of consciousness in our natural life itself; and before we decide respecting the divine mystery of the Logos entering into sleep, we must be clear respecting the human mystery of our own minds sleeping, He *goes* to sleep. Weakness must be transfigured by freedom into rhythm, or determination of power. In the *ideal* incarnation of Christ, His *historical* incarnation, His subjection to law, is actually involved.

3. *And we beheld His glory.* The humiliation of Christ in the form of a servant did not hinder the evangelist from seeing His glory. The omnipotence which, in the strength of love, puts limits upon itself (Matt. xxvi. 53, 54), is not entered into an *absolute* humiliation, but into a humiliation *to our human vision*, in order to reveal Himself in a higher glory. It remained κρύψις, inasmuch as

it remained at every point free; it became κένωσις, inasmuch as it made earnest of the self-humiliation. But it did not leave its riches of power and honour behind in heaven; it yielded them up to the world, 2 Cor. viii. 9. The world had the honour of judging the universal Judge; it had the power to put omnipotence to death; the wisdom to judge concerning Him; the omnipresence of the Roman Empire to bring Him down to Golgotha, the grave, and Sheol; but it thereby only gained the power to judge itself, that it might be the medium of that revelation of omnipotence in the impotence of Christ whereby it was overcome, judged, and reconciled. Full faith in the cross must feel that Christ has humbled Himself by surrender of Himself to the world, not in heavenly reservation towards the world, and that here has taken place on the full scale what occurs elsewhere on smaller scales, or here in one central fact what appears otherwise everywhere in history: God makes Himself weak, and stands as bound in His government, over against the freedom of the sinner, to let him feel in the judgment that physical power is nothing of itself, and that truth, righteousness, and love are all.

4. Christ is the *Only-begotten* (μονογενής), inasmuch as He is the one Word, in whom all things were ideally and virtually included, in distinction from the universe in its development; He is the First-born (πρωτότοκος), inasmuch as He has entered, as a principle, into development.

5. *And of His fulness.* If John could bear witness of the præexistence of Christ, he could also testify that the prophets had all drank of His fulness, and that their highest, fairest experience had been the experience of grace.

6. *Grace for grace.* The reciprocal forms of grace in the Old Testament, and in the whole history of the world.

7. The distinction between the Old and New Testaments: (1) Moses, the servant, serving; Christ, the Son and Lord, reigning in the obedience of the Father; (2) Given, laid down; come; (3) Law; grace and truth (see above).

HOMILETICAL AND PRACTICAL.

The combined testimony of the Old Testament John and the New to the incarnation of the Son of God: (1) The agreement of the two testimonies; (2) their difference; (3) their copiousness.—The Old Covenant and the New: (1) In contrast: Moses and Christ; (2) In harmony: John and Christ.—The Old Covenant in its relation to the New: (1) The advent of the New (Christ in the Old Testament); (2) the discipline for the New (Moses and the Law); (3) a shadow vanishing before the New ("No man hath seen God at any time").—Twofold testimony of the Baptist concerning Christ: (1) Concerning the near approach of Christ, whose person he yet knew not; (2) concerning Jesus, that He is the Christ.—The in-

carnation for our salvation: (1) A great mystery in its nature ("the Word was made flesh"); (2) a historical fact in its demonstration ("dwelt among us"); (3) an assured sight of blessed eye-witnesses ("we beheld"); (4) a blessed experience of all believers ("full of grace and truth").—The consummation of revelation: (1) The revealing Word, which had appeared in the Angel of the Lord, now become man; (2) the glory of God above the most holy place, now bodily manifested in the dwellings of men; (3) the entranced vision of divine tokens, now become the blessed seeing of the divine glory; (4) the law transformed into the fulness of grace and truth.—"The Word was made flesh:" a gospel of the highest knowledge; being (1) a view of Christ; (2) the key of philosophy; (3) a prophecy for Christianity.—The announcement: The Word was made flesh: (1) A preaching of repentance (sin therefore does not belong to the flesh, Rom. viii. 3); (2) a preaching of faith. Our flesh should be transformed through the Word.—Christ has explained all: (1) The mysteries of the Old Testament; (2) the mysteries of humanity (the Word was made flesh); (3) the mysteries of nature (the Word entered into the process of growth); (4) the mysteries of God.

STARKE: O the mystery! God is become man; the Son of God the Father, a son of man; the Word, a child; the Life, a mortal man; the eternal Light is in the midst of darkness, Rom. ix. 5.—How deeply the Most High has abased Himself, and how gloriously the Humbled has exalted us!—CANSTEIN: Christ has pitched His tent in our nature, that He might make His abode in each one of us; and He will still more gloriously pitch His tabernacle among men, and more peculiarly manifest His glory, Rev. xxi. 3, 11.—Jesus is ever, in His whole office, full of grace and truth. In His prophetical office He preaches grace and truth; in His priestly office He procures them; in His kingly office He gives and maintains them.—Seest thou how the Word is made flesh? Give diligence that thou mayest be made like Him according to thy measure in glory.—ZEISIUS: Christ, the one inexhaustible fountain of all graces, from which all believers from the beginning have drawn.—CANSTEIN: The true use of grace received fits us for more grace, so that one grace becomes the reward of another, yet remains grace, Heb. x. 1. Christ is the end of all the Mosaic system of shadows, and in Him we have the substance itself, which the shadows only prefigured, Heb. x. 1; Col. ii. 17.—*Ibid.:* Grace and truth belong together. Where grace is, in the forgiveness of sins, there appears also the truth of a holy and upright nature in Christ. And where the latter fails, grace also is wanting.—HEDINGER: Christ a prophet and interpreter of the divine will.

MOSHEIM: The second word: "Truth" is contrasted with ceremonies. Moses set forth only types and shadows; the Saviour has preached pure truth, the grace and love of God towards men, without figure.—VON GERLACH: "He that cometh after me is preferred,"

etc. One of the many sacred enigmas in this Gospel, in which the literary sense gives a paradox to incite us to seek a higher.—From AUGUSTINE: The same God who gave the law, has also given grace; but this law He sent by His servant; with the grace He has Himself come down.—HEUBNER: This sentence ["the Word was made flesh"] contains all: (1) The divinity of Christ—He is the Logos; (2) His true humanity—He is made flesh. This dwelling denotes His true human life, and is a pledge of our future dwelling with Him.—There is no stopping, no limit, in grace, but ever new growth in insight, power, joy, and peace. SCHLEIERMACHER: *Grace for grace.* It is properly equivalent to grace in reward for grace; *i.e.*, for our receiving one grace from Him, another grace is in turn imparted.—Only the One who is from the Father hath seen the Father (John vi. 46); only in Him and through Him can man know God the Father, and draw from His fulness grace and truth.

111890

II.

THE GOSPEL OF THE HISTORICAL MANIFESTATION OF CHRIST, OR HIS SELF-REVELATION AND HIS VICTORY IN CONFLICT WITH THE DARKNESS OF THE WORLD.

CHAP. I. 19–XX. 31.

FIRST SECTION.

THE RECEPTION WHICH CHRIST THE LIGHT OF THE WORLD FINDS IN HIS LIFE OF LOVE AMONG THE MEN AKIN TO THE LIGHT, THE ELECT.

CHAP. I. 19–IV. 54.

(I.)

JOHN THE BAPTIST, AND HIS PUBLIC AND REPEATED TESTIMONY CONCERNING CHRIST. JESUS ACCREDITED AS THE CHRIST, ATTESTED THE SON OF GOD, THE ETERNAL LORD, AND THE LAMB OF GOD.

CHAP. I. 19–34.

(CHAP. I. 19–28 : *Pericope for the 4th Sunday in Advent.*)

(1) TESTIMONY OF JOHN THE BAPTIST BEFORE THE RULERS OF THE JEWS. JESUS THE MESSIAH COMING AFTER THE BAPTIST, THE ETERNAL PRE-HISTORICAL AND SUPER-HISTORICAL LORD BEFORE HIM.

19 And this is the record [testimony] of John, when the Jews sent[1]
20 priests and Levites from Jerusalem, to ask him, Who art thou? And he
confessed, and denied not; but [and he] confessed, I am not [Not I am]
21 the Christ. And they asked him, What then? Art thou Elias [Elijah]?
And he saith, I am not. Art thou that prophet? And he answered, No.
22 Then[2] [in official demand] said they unto him, Who art thou? that we may
23 give an answer to them that sent us. What sayest thou of thyself? He
said, I am the voice of one crying in the wilderness, Make straight the way
24 of the Lord, as said [Isaiah] the prophet Esaias [ch. xl. 3]. And they[3] which

[1] Codd. B, C*, Lachmann, add *πρὸς αὐτόν*. Not decisive.

[2] The *οὖν* after *εἶπον* here is significant. Not, as by Lachmann, according to B, C, to be omitted.

[3] Tischendorf, after several codd. (A*, B, C*, L), omits the article before *ἀπεσταλμένοι*. As Origen supposed a second embassy, the omission may have arisen with him.

were sent were of the Pharisees [And they had been sent by the Pharisees].
25 And they asked him, and said unto him, Why baptizest thou then, if thou
be not that [the] Christ, nor[1] Elias [Elijah], neither[1] that [the] prophet?
26 John answered them, saying, I baptize with [in] water; but there standeth
one among you [in the midst of you there standeth one], whom ye know
27 not: He it is[2] [This is he] who coming after me, is preferred [taketh place,
or, hath come to be] before me, whose shoe's latchet I am not worthy to
28 unloose. These things were done in Bethabara [Bethany][3] beyond Jordan,
where John was baptizing.

(2) TESTIMONY OF THE BAPTIST BEFORE HIS DISCIPLES. THE HISTORICAL LAMB OF GOD; UPON HIM THE DOVE.

29 The next day John [he][4] seeth Jesus coming unto him, and saith, Be-
hold the Lamb of God, which taketh away [taketh away by bearing, or.
30 beareth away] the sin of the world! This is he of whom I said, After me
cometh a man which [who] is preferred [taketh place, or, hath come to be]
31 before me; for he was before me. And I knew him not; but that he should
be made manifest to Israel, therefore am I come [for this cause came I] bap-
32 tizing with [in] water. And John bare record [witness], saying, I saw the
33 Spirit descending from heaven like[5] a dove, and it abode upon him. And
I knew him not: but he that sent me to baptize with [in] water, the
same said unto me, Upon whom thou shalt see the Spirit descending and
remaining [abiding] on him, the same is he which [who] baptizeth with [in]
34 the Holy Ghost [Spirit]. And I saw [have seen, ἑώρακα,] and bare record
[have borne witness, μεμαρτύρηκα] that this is the Son of God.

EXEGETICAL AND CRITICAL.

Ver. 19. AND THIS IS.—The gospel history itself begins with the testimony of John the Baptist: comp. Matt. iii.; Mark i.; Luke iii. The question is, whether the same testimony is meant here as in ver. 15. Origen supposed this to be another testimony; Meyer thinks it the same. Evidently in ver. 15 a general testimony with μαρτυρεῖ is distinguished from a special, καὶ κέκραγε. This most public testimony concerning Jesus before the rulers is undoubtedly meant here. It is a definite pointing of the rulers of the Jews to the person of the Messiah, not related so distinctly by the Synoptists, but of the highest importance for the history of the temptation. *This:* αὕτη, the following. Ὅτε points also to a particular event,

[1] A, B, C, L, read οὐδέ both times, instead of οὔτε. The latter is probably exegetically the more accurate particle.

[2] The words αὐτός ἐστιν and ὅς ἔμπροσθέν μου γέγονεν are wanting in B and C, and in Origen. Bracketed by Lachmann, omitted by Tischendorf. The Johannean style is in favour of the first words; the connection with ὁ ὀπίσω, etc., is in favour of the others. Cod. A, etc., and the similar expression in ver. 15, are in favour of both.

[3] The Recepta reads Βηθαβαρᾷ, after Origen. Authorities decisive against it.

[4] Against the addition ὁ Ἰωάννης are A, B, C, etc. Meyer: "Beginning of a church lesson."

[5] Most codd. read ὡς, not ὡσεί, which comes from Matt. iii. 16, Luke iii. 22.

which took place at a particular time. That this event must have followed the baptism of Jesus is clear; because, according to vers. 31–33, it was that which gave the Baptist himself his first certainty respecting the person of Jesus; and this certainty he expresses here, vers. 26, 27; likewise ver. 29. Olshausen, Baumgarten-Crusius, and others, place the baptism between the two testimonies, ver. 19 and ver. 29; Ewald, between ver. 31 and ver. 32; all against the testimony of the section before us. That John knew of the existence of the Messiah earlier, and with human reverence presumed that he found Him in the person of Jesus, Matt. iii. 14, is not inconsistent with his still needing a divine attestation. As regards the history of the temptation, its termination coincides with the present testimony; for Jesus, the next day, comes again behind the Baptist, and soon afterwards (not forty days after) returns to Galilee.

WHEN THE JEWS FROM JERUSALEM.—Ἰουδαῖοι, probably as yet primarily in the neutral sense, though already conceived as about to become a hostile body, on the way to apostasy from true Judaism in opposition to the Messiah. The conception is the historical one of the Jews as the theocratic people, as in ch. ii. 13, iii. 1, v. 1; then branching into a friendly one (ch. iv. 22, xviii. 33) and a hostile (ch. v. 10, vii. 1, viii. 31, x. 24, etc.), which in the sequel prevails. In the latter sense the term therefore denotes the Jews as Judaists. Meyer, therefore, is not perfectly accurate when he says: "John, in his writing, lets the Jews, as the old communion, from which the Christian has already entirely withdrawn, appear steadily in a hostile position to the Lord and His work, the ancient theocratic people as an opposition party to the church of God and its Head." The Jews do certainly appear in this character predominantly in John, and with good reason Meyer observes that this can furnish no argument against the genuineness of his Gospel (against Fischer and Hilgenfeld). The expression *The Jews*, as he also remarks, varies according to the context; here it is the Jews from Jerusalem, the Sanhedrin.

PRIESTS AND LEVITES.—The Levites, as an attendant body, were designed, under certain circumstances, to arrest the Baptist, and at any rate to add state as a convoy of police, or to enhance the official dignity of the priests. It is a touch of historical accuracy.

WHO ART THOU?—*i.e.* in thy official, theocratic character. That they supposed he might lay claim to the Messiahship, is evident from the answer of John. They had official right, according to Deut. xviii. 21, to inquire into his character and his credentials as a prophet. They had occasion to do so in his baptism (ver. 25), not only because the baptism connected itself with the kingdom of Messiah (Ezek. xxxvi. 25, xxxvii. 23; Zech. xiii. 1), but also because the baptism was a declaration concerning the whole congregation of the people, that it was unclean (Hag. ii. 14), which could

easily offend the pride of the Pharisees. Besides, the people were already inclined to take him for the Messiah, Luke iii. 15. According to ver. 24, the delegates were of the party of the Pharisees. These had probably moved in the Sanhedrin that the deputation be sent, because the Messianic question was of much more importance to them than to the Sadducees, and because they, with their sensuous Messianic hopes, took the matter of the credentials of the Messiah more strictly in their more external sense.

Ver. 20. AND HE CONFESSED, AND DENIED NOT.—Should this mean only: He denied not his own real character? he confessed in this matter the truth? The double expression, positive and negative, would be rather strong for this. The question of the Sanhedrin set before him the temptation to declare himself the Christ. But in so doing he would have denied the Christ whom he already knew, and denied his own better, prophetic knowledge. We suppose, therefore, that his confessing and not denying in regard to himself imply at the same time his confessing and not denying in regard to Christ. This is indicated also by the emphatic order of the words, *ἐγὼ οὐκ εἰμί*, which is supported by the best authorities as against *οὐκ εἰμὶ ἐγώ*. Meyer: "*I for my part*," implying that he knows another, who *is* the Messiah.—The reserve of the Baptist towards the deputation shows the mighty prophet, who understood them. He leaves each successive development of his deposition to be drawn from him, till the moment for his testimony arrives. This mysterious bearing is no doubt intended also to humble and press the self-conceited spirit.

Ver. 21. WHAT THEN? ART THOU ELIJAH?—The question is a half inference. He who comes with such pretensions must be, if not the Messiah Himself, at least the Elijah who precedes Him. They refer to the Messianic prophecy, Mal. iv. 5. The pure sense of this prophecy, that an *ideal* Elijah should precede the Messiah, which John actually was (Luke i. 17; Matt. xi. 14, xvii. 10), had early become corrupted among the Jews, as is shown by the very translation of the passage in the Septuagint. *Ἠλίαν τὸν Θεσβίτην* (Elijah the Tishbite). Thus these messengers understood the word entirely in a superstitious sense, taking it literally for the actual Elijah. Hence John answers categorically: I AM NOT. But he adds no explanation; for this would have involved him in an exegetical controversy, and turned him from his main object, which was to testify of Christ.

ART THOU THE PROPHET?—The next question in the spirit of their theology; hence occurring immediately. The prophet, with the article; *the* well-known prophet; a personage in their Messianic theology presumed to be familiar. According to Chrysostom, Lücke, Bleek, Meyer, the prophet meant would be the one spoken of in Deut. xviii. 15; but this we must certainly, with Hengstenberg and Tholuck, deny, for this prophecy was at least in Acts iii. 22, vii. 37,

referred to the Messiah. It is a question whether the passages, John vi. 14, vii. 40, refer to the passage in Deuteronomy. From Matt. xvi. 14 it is sufficiently evident that an expectation of Jeremiah or some one of the prophets as the forerunner of the Messiah was cherished. Probably this expectation was connected with the doctrine of the woes of the Messiah, that is, with what was known of the suffering Messiah. The wailing Jeremiah, or one of the later prophets of affliction, seemed better fitted for the forerunner of the suffering Messiah than the stern, judicial Elijah. The gradual shaping of this expectation of Jeremiah as a guardian angel in the theocratic day of suffering, appears in 2 Macc. ii. 7, xv. 13. This particular prophet, therefore, is meant, who should complete the forerunning office of Elijah, and probably precede him. This expectation also was here literally and superstitiously taken. Hence again: No!—the short answer οὔ. Luthardt quite falsely refers to the prophets in the second part of Isaiah (ch. xl.). Against this see Meyer.

Ver. 22. THEN SAID THEY UNTO HIM, WHO ART THOU?—Now they come out with the categorical official demand of an explanation. Yet we must notice that they do not yet say: Thou art unauthorized. They distinguish the prophetic appearance of the Baptist in general from his baptism. They wished primarily that he should explain himself concerning his prophetic mission.

Ver. 23. I AM THE VOICE OF ONE CRYING.—Isa. xl. 3. As Christ, when He calls Himself the Son of man, applied to Himself as Messiah a passage of prophecy which had been unnoticed and obscured by the Jewish Messianic theology, Dan. vii. 13, so did the Baptist when he called himself the voice of one crying in the wilderness. By this the same subject was meant, as by the Elijah of Malachi; but the passage had not been corrupted by a carnal interpretation, and was perfectly fitted to denote the unassuming spirit of the Baptist, who would be wholly absorbed in his mission to be a herald of the coming Messiah. The quotation is after the Septuagint, except εὐθύνατε instead of ἑτοιμάσατε. It appears from this passage that the Synoptists (Matt. iii. 3), following John's own declaration respecting himself, have applied that passage of the prophet in its direct intent to him.

Ver. 24. WERE OF THE PHARISEES.—This conveys primarily the explanation that they did not understand a scripture for which they had no distinct exegetical tradition; at least they knew not how to apply the passage cited to John. Then, that they were disposed to allow the right to baptize only to one of the three persons named: the Messiah Himself and His two forerunners. Baptism was the symbol of the purification which should precede the Messianic kingdom. The tract Kiddushin says (see Tholuck): "Elijah comes, and will declare clean and unclean."

Ver. 26. I BAPTIZE IN WATER.—In this answer Heracleon, and

Lücke and De Wette after him, have missed the striking point. According to Meyer, John now explains himself more particularly respecting what he has said. To the question, Why baptizest thou? he answers: I baptize only with water; the baptism of the Spirit is reserved to the Messiah. To the reminder, Thou art not the Messiah, etc., he answers: The Messiah is already in the midst of you, therefore is this baptism needful. The matter resolves itself simply into John's declaration, The Messiah is the proper Baptist of the prophets; and his implied assertion, Your interpretation of Ezek. xxxvi. 25 is false. But because this true Baptist is here, I with my water-baptism prepare for His baptizing with the Spirit. It is at the same time implied that it is rather the Messiah who accredits him, than he the Messiah. *In water.* See Matt. iii. 11.

BUT THERE STANDETH ONE AMONG YOU.—If the *αὐτός ἐστιν* and the *ὃς ἔμπροσθέν μου γέγονεν* be omitted, as they are in Codd. B, C, L, the clause would proceed: One whom ye know not, cometh after me, etc. We retain these words, which are doubted by Tholuck and Meyer; because John in ver. 15 has noted this formula as the most public testimony of the Baptist.—WHOM YE KNOW NOT. A reproof: Ye ought to have known him already; a hint: Ye must now learn to know him. The words, *Standeth*, or hath come, among you, can hardly refer only to the birth of Jesus in Bethlehem and His obscurity in Nazareth. They look to the baptism of Christ as the beginning of His public appearance. The objections of Baur and Bäumlein to this are groundless.

Ver. 27. HE IT IS, WHO COMING AFTER ME [behind me].—See ver. 15.—WHOSE SHOE'S STRING, etc. See Matt. iii. 11. That is: Whom I am not worthy to serve as a slave. It is a parallel, or a concrete form, of the expression, ver. 15, *ὅτι πρῶτός μου ἦν.*

Ver. 28. IN BETHABARA BEYOND JORDAN.—Rather BETHANY; see the Textual Notes. But not the Bethany on the Mount of Olives, ch. xi. 18. The place seems to have been a ford on the farther side of the Jordan in Peræa, not otherwise known under this name of Bethany. Origen explored that region, and found a Bethabara (see Judg. vii. 24) about opposite Jericho. The conjecture of Possinus and Hug, that the name בֵּית אֳנִיָּה, *domus navis*, expresses the same as בֵּית עֲבָרָה, *domus transitus* (ford-house), is not invalidated by the suggestion (of Meyer) that this etymology does not suit Bethany on the Mount of Olives; for the name of Bethany might have arisen in different ways. Bolten and Paulus, by a period after *ἐγένετο*, made out the Bethany on the Mount of Olives; Kuinoel made the "beyond," this side; Baur invented the fiction that the author would make Jesus begin as well as finish His ministry in Bethany.—The statement that the deputation received their answer from the Baptist at Bethany, beyond Jordan, leads to the inference that on their return through the wilderness they

already came unintentionally into the neighbourhood of Jesus at Jericho.

Ver. 29. THE NEXT DAY JOHN SEETH JESUS COMING UNTO HIM.—The evangelist finds the days now following so important, that he enumerates them in order: the first, ver. 29; the second, ver. 35; the third, ver. 43. Hereupon Luthardt observes, p. 76: The evangelist begins and closes with a *week;* on the third day those disciples come to him, on the fourth Simon, and on the fifth Philip and Nathanael join the others, on the sixth Jesus is journeying with His disciples; on the seventh in Cana. If this exact reckoning of a week were designed (so that Jesus, according to Luthardt, would as it were keep a Sabbath in Cana), the fourth day would have to be made distinct, and the third (ch. ii.) marked as the seventh. It is much more natural to let the three days come so that the calling of Peter falls late in the evening of the day of ver. 35. The third day (ch. ii. 1) is, according to Origen, Baur, and Meyer, the third from the day of ver. 43. Baur gives as a reason for this (which is a change from a former view of his) a silly fancy, that the six days should correspond to the six water-pots in ch. ii. Meyer better: If it were the third day from that of ver. 35, or the day following that of ver. 43, we should have τῇ ἐπαύριον again. Against his longer reckoning (ch. ii. 1: the third day from that of i. 43) we must, however, observe that the proper starting-point of the reckoning thus far is still the day of the accrediting of Jesus as the Messiah on the part of John. It is important to the evangelist to set forth what a life from day to day was then begun. On the first day, the pointing of the disciples to Jesus; on the next, three or four disciples gained; on the day after, two more. If now we suppose that the third day is the same with the ἐπαύριον of ver. 43, or is reckoned from the accrediting of Jesus, ver. 19, this explains the fact that the marriage-feast had already continued nearly three days when Jesus arrived, and that the wine was exhausted. The line between the day in the wilderness and the day of ver. 43 still remains somewhat uncertain.—Our first date, ver. 29, denotes the day after that declaration of the Baptist to the deputation from Jerusalem, not *one of* the days following. Jesus returns from the temptation. The reason why He returns to John is not given; yet it is at hand. John must know that Jesus intended to disappoint the chiliastic Messianic hopes of the Jews. He must also bear witness of the course which Jesus intended to take; he must be guarded to the utmost against the vexation of imagining that Jesus would adopt a different course from what he might have expected in the Messiah accredited by him. And then this also was what led to John's transfer of his disciples to the discipleship of Jesus, though the outward attachment of the Baptist himself to Jesus was not to be expected.

BEHOLD THE LAMB OF GOD.—The Baptist knew from three

sources the appointment of the Messiah to suffering: (1) The experience of suffering by the pious, especially the prophets, as well as the import of the sacrificial types and the prophecies of the suffering Messiah. (2) The baptism of Christ, which indicated to him that Christ must bow under the servant-form of sinners, or which was an omen of His suffering; see Matt. iii. 14. (3) A decisive point, which has not been noticed: The Baptist has directed the deputation from Jerusalem to the Messiah, who was in the vicinity. He may therefore suppose that they have come to know him. And now he sees Christ coming back from the wilderness, alone, in earnest, solemn mood, with the expression of separation from the world. He could not have been a man of the Spirit, without having perceived in the Spirit that an adversity, or a sacrificial suffering of premonitory conflict, had taken place. This accounts also for his first exclamation being: Behold the Lamb of God!—and the supposition that the evangelist has put his own knowledge into the mouth of the Baptist (Strauss, Weisse), loses all support. That the subsequent *human* wavering of the Baptist, Matt. xi. 3, is not inconsistent with his present *divine enlightenment and inspiration*, needs no explanation: the opposition between the divine and human elements is nowhere entirely transcended in the Old Testament prophets. And Matt. xi. 3 itself proves that John had till then depended with assurance upon Christ, and even then could not give Him up under temptation. The Baptist, says Meyer in explanation, had not a sudden flash of natural light, or a rising conviction, but a revelation. But sudden flashes produced by rising convictions can hardly be separated from revelations, unless we conceive the latter as immediate, magical effects. With a natural light we have nothing to do.

Now comes the question: What is meant by *the Lamb of God?* By the article it is designated as appointed, by the genitive as belonging to God, appointed for Him for a sacrifice, Isa. liii.; Rev. v. 6, xiii. 8. The phrase implies also, selected by God. The question arises, however, whether the expression is to be referred to the paschal lamb (with Grotius, Lampe, Hofmann, Luthardt, and others), to the sin-offering (with Baumgarten-Crusius and Meyer), or to the prophetic passage, Isa. liii. 7 (with Chrysostom). For it is clear that we are not, with Herder, to suppose it a mere figure of a religiously devoted servant of God. We are evidently directed primarily to that passage of Isa. liii.; for John had taken the description of his own mission from the second part of Isaiah, and the Messianic import of the passage named cannot be evaded (see Lücke, i. p. 408 sqq.; Tholuck, p. 90; my *Leben Jesu*, ii. p. 466), and the particular features suit. The Septuagint reads ἀμνός for the Hebrew רָחֵל; ver. 7. It is said in ver. 10, He made "His soul an offering for sin," אָשָׁם. It is said of Him in ver. 4: "He hath borne (נָשָׂא, Sept. φέρει) our griefs." Specially important is ver. 11:

"By His knowledge shall my Righteous Servant justify many; for He shall bear (יִסְבֹּל) their iniquities." And the bearing, in connection with the idea of the offering for sin and the vicarious expiation, involves the idea of taking away, carrying off: it is therefore of no account that the Baptist says αἴρειν, and the Septuagint φέρειν (see 1 John iii. 5), for it is the way of the Seventy to express the bearing of sin by φέρειν. The interpretations, *put away* (Kuinoel), *support* (Gabler), abstractly considered, deviate from the notion of atonement, though they are included in the concrete term αἴρειν: *suffer—endure—piacularly bear—take away and blot out.* Latterly the term has been emptied of its element of expiation again by Hofmann and Luthardt, and referred to the then beginning suffering of Christ through the sins of men in His human weakness, without reference to His death (see against this, Meyer and Tholuck). Of course, on the other hand, the word of the Baptist is not to be referred, as a mature dogmatic perception, to the future death of Christ. Yet a germ-perception of the atoning virtue of the holy suffering even the ancient prophets had, Isa: liii. And how powerfully the thought had seized the Baptist, appears from his naming sin (τὴν ἁμαρτίαν) in the singular, as the burden which Christ has to bear, and besides as the sin *of the world.*—But if the prophet, Isa. liii., evidently himself went back to the notion of the expiatory sacrifice, then the Baptist also did the same. Lambs were by preference taken for the sin-offering, Lev. v. 6; see Tholuck. Christ, as the Lamb appointed by God, is a sin-offering, which atones for the guilt of the world. The fact that men have made Him, over and above this, even a curse-bearer, and that under the direction of God, is not included in the idea before us; yet neither is it excluded by it. But as regards the further step backward, to the paschal lamb, which Justin Martyr, Clement of Alexandria, and others combined with the reference to Isa. liii., it is contested by Tholuck and Meyer. Justly, so far as the paschal lamb in the stricter sense served as a meal of thank-offering; but unjustly, so far as the paschal lamb in the wider sense formed the root of the whole system of sacrifice, and pointed by the blood on the door-posts to the atoning offering, nay, even ran back to the curse-offering, the extermination of the Egyptian first-born.—Mark further the rapt manner in which the Baptist utters the great word: Behold the Lamb of God! The sequel shows that he speaks thus to his disciples.

Ver. 30. THIS IS HE OF WHOM I SAID.—Meyer properly observes: These words refer not to the testimony in vers. 26, 27, but to all that John had previously said of the coming Messiah. John had described the divine mark of the Messiah, before he knew the particular person; now he joyfully shows that he rightly described Him, and said none too much.

Ver. 31. AND I KNEW HIM NOT.—(Not: Even I knew Him not.)

—That is, I did not with divine certainty, by revelation, know Him;—though in his human feeling he reverenced Him in unrestrained foreboding (against Lücke, Ewald). Hence no contradiction to Matthew (against Strauss, Baur). But now he shows how he came to this knowledge. As he was to introduce the Messiah in official authentication, he must have a token from above. This was given him.

BUT THAT HE SHOULD BE MADE MANIFEST.—The ultimate and highest object of his baptism did not exclude the tributary purposes of preparing a people for the Lord. According to the Jewish tradition in Justin (*Dial. cum Tryph.* ch. viii.), the Messiah was to remain unknown till Elijah should anoint Him, and thereby make Him known to all.—BAPTIZING IN WATER.—"An humble description of himself, in comparison with Him who baptizes with the Spirit:" Meyer.

Ver. 32. AND JOHN BARE WITNESS, SAYING.—We might expect the mark of the Messiah given to John to come before his testimony, *i.e.* ver. 33 before ver. 32. Hence Lücke and others read this verse as a parenthesis. But this exhibition of the testimony of John is in two parts. The evangelist distinguishes the first exclamation of John respecting Christ as the Lamb of God from the then following testimony of the way in which he came to know Him. Thus we have to make a new paragraph at ver. 32. John bears witness of the way in which he came to know Jesus in His baptism as the Messiah.

I SAW THE SPIRIT DESCENDING.—Here we must (1) assert against Baur, that the Baptist is speaking of the actual event of the baptism; this is clear from the connection of ver. 32 with ver. 31; (2) dispute Tholuck and others in the idea that the Baptist had the manifestation alone, and that it was an inward transaction, excluding externality (though not excluding all objective element). "Even the σωματικῷ εἴδει in Luke iii. 22 cannot prove the outwardness of the phenomenon; for it rather expresses only the unusual fact that the dove served as the symbol of the Spirit:" Tholuck. Against this are: (1) the fact that the event was given by an inward voice to the Baptist as the token. On the supposition of mere inwardness the inward voice alone would have sufficed; at all events, it must have come at the same time with the token. (2) The mention of the appearance of the Spirit, ὡς περιστερά, *as a dove*. Merely inwardly seen, this would be only an apparition, not a token. (3) Θεάομαι is used, as in ver. 14, of a seeing which is neither merely outward nor yet merely inward. (4) The participation of Christ; according to the Synoptists, in the seeing of the phenomenon; to which must be added the voice: "Thou art my beloved Son!"—showing that Christ was the centre of the whole appearance. (5) The analogy of the signs (rushing wind and tongues of fire) at the outpouring of the Holy Ghost on the day of

Pentecost. See this Comm. on Matt. iii. 13–17, p. 77. Tholuck: "The point of comparison between the symbol (symbolical phenomenon, we should say) and the Spirit, Theodore of Mopsuestia takes to be the affectionate tenderness and attachment of the dove to men; Calvin, its gentleness; Neander, its tranquil flying; Baumgarten-Crusius, a motherly, brooding virtue, consecrating the water (Gen. i. 1); most, from Matt. x. 16, purity and innocence. This last is certainly to be taken as the main point, yet it is connected with the gentle, noiseless flight of this particular bird. In the Targum on Cant. ii. 12 the dove is regarded as the symbol of the Spirit of God." We suppose that the *phenomenon* and the *symbol* are to be distinguished: the *phenomenon* we take to have been a soft, hovering brightness, resembling the flashes from a dove floating down in the sunlight (Ps. lxviii. 13, "Yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold;" see Acts ii. 3); and the *symbol*, no one virtue of the dove, but her virtues, as a type of spiritual life, which, as such, never consists in a single virtue (see Matt. x. 16); hence purity, loveliness, gentleness, friendliness towards men, and vital warmth. On the reference of the dove to the church, see the Comm. on Matt. iii. 13–17, p. 78. Hence the "abiding upon Him" is part of the sign; in the continuance of the radiance the Baptist received assurance that the Spirit abode upon Christ.

Misinterpretations of this event: (*a*) The Ebionitic: An impartation of the Spirit, beginning with the baptism. (*b*) The Gnostic: The Logos uniting himself with the man Jesus;—a view dragged in again by Hilgenfeld. (*c*) Baur: The λόγος and the πνεῦμα ἅγιον are, according to John's representation, identical. *Attempted interpretations:* (1) Frommann: The preparation of the Logos for coming forth out of his immanent union with God. (2) Lücke, Neander, etc.: The awakening of the divine-human consciousness. (3) Hofmann, Luthardt: The impartation of official powers. (4) Baumgarten-Crusius, Tholuck: The impartation of the Spirit for transmission to mankind. (5) Meyer: Not an impartation to Jesus, but only an objective sign (σημεῖον) divinely granted to the spiritual intuition of the Baptist.

We find in this occurrence not merely the full development of Christ's consciousness of Himself personally as the God-man, but also of the accompanying consciousness of His Messianic mission, as a calling; in particular, to self-humiliation in order to exaltation;—a development produced by a corresponding communication of the Holy Ghost without measure, which should make Him, in the course of His humiliation towards exaltation, the Baptist of the Spirit (*Geistestäufer*) for the whole world (see Isa. xi.; Joel iii.; Matt. xxviii.). This consciousness is (1) that of being the Son of God, and (2) that of the divine good pleasure blessing the path of humiliation upon which in His baptism He entered.

Ver. 33. AND I KNEW HIM NOT.—Looking back to the earlier stage, and strongly emphasizing the ignorance by the repetition. Then the Baptist tells us how the miraculous appearance became to him the sign. In the nature of the case, this mark must have been given him before the occurrence itself. The description of Christ as the true Baptist, the Baptizer with the Holy Ghost, corresponds with John's humble sense of the impotence of his own baptism of water.

Ver. 34. AND I HAVE SEEN.—In the *perfect.* Plainly this cannot be understood of a mere internal process.—AND HAVE BORNE WITNESS. Not, I consider myself as having now testified (De Wette); nor, I have testified, and do now testify (Lücke). The Baptist undoubtedly looks back with joyful mind to the testimony which he bore before the rulers of the Jews. He has borne it, and that a plain, straightforward testimony; *borne witness to this Man,* Jesus of Nazareth, and testified that He is not merely Messiah, but also the Son of God. As if he would say: *I have lived.* My mission is in its substance accomplished (see ch. iii. 29). Hence from that moment forth he points his disciples to Jesus.

DOCTRINAL AND ETHICAL.

1. *Who art thou?* Starke: "Whether this question (of the Sanhedrin) was put sincerely, or hypocritically and with evil intent, is uncertain; but the latter is more probable. Others, however, think the former, since there are no indications that the delegation was sent out of mere envy, or with the design of questioning his office. Causes of the embassy: (1) John's unusual sort of official work, in the wilderness preaching and baptizing, and the great gathering of the people to him. (2) The conviction, from many signs, that the time of the Messiah must be at hand. (3) The vehement longing of the Jewish people everywhere for the advent of the Messiah, especially by reason of their great oppression under the Roman power, etc., because they hoped the Messiah would erect again their fallen commonwealth, and because they did not yet imagine that the kingdom of the Messiah would turn to the prejudice of their prestige. Furthermore, they must either not have known the origin and family of John, or must have been entirely foolish to suppose the Messiah could be born of the tribe of Levi."

2. The two testimonies of the Baptist form the contents of this section: Christ *the Lord* (the Old Testament manifestation of God, the Angel of the Lord, Jehovah): (1) Christ the *Lamb of God* (the Servant of God); (2) Christ the *Son of God.*

3. From the first testimony it is evident that Christ was accredited by John in an entirely official manner; in the second we see how Christ was accredited by John himself most distinctly by God.

Likewise, that John points his disciples to Christ, and that every genuine forerunner does the same; while the spurious forerunners, the chief priests, keep their disciples to themselves.

4. On the import of the baptism of Jesus, see the exegesis under ver. 32, and Com. on Matt. ch. iii. 13.

5. Between the 28th and 29th verses falls the close of the history of the temptation of Jesus, and with it the settlement of His Messianic calling, or, as Reinhard puts it, His plan. He comes out of the wilderness with the clear sense of His destiny, and His willingness to become the Lamb of God. This, then, the prophetic Baptist perceives in His appearance through the Spirit.

6. It is noticeable that the temptation of John by the Sanhedrin, and that of the Lord by Satan, coincide in time. The Baptist says, I am not the Christ; Jesus says, I am not the Christ according to the perverted antichristian hopes of the hierarchy, according to the notion of the ungodly world.

7. Gerlach: "In the fact that he alone knew the Messiah, while the entire people and their rulers knew Him not, John would give them the credentials of his own prophetic mission."

8. The ultimate object of the mission of John the Baptist: To make Christ known by official attestation according to the Old Testament law before the rulers of the Jews, by the testimony of the New Testament Spirit among his disciples. Malachi pointed to John (Elijah), John points to Christ; and thus the Messianic prophecy converges at last to the distinctness of an index finger.

HOMILETICAL AND PRACTICAL.

See the Com. on Matt. iii. 13–17; Mark i. 1–8; Luke iii. 1–22. The temptation of John and the temptation of Christ. The first and last temptation of John, and the first and last temptation of Christ.—*Who art thou?* or, the perfect ignorance of a hardened, formal spirituality before living spirits.—*No,* and again *no!* or, how the spirit of John refuses to suit the forms of the Pharisees.—The great twofold testimony of the Baptist concerning Christ: (1) The same both in public and in the confidential circle; (2) varying in form: in its legal office before the Jewish rulers describing Christ as the eternal Lord, and in its spiritual office in the circle of disciples describing Christ as the Lamb of God.—The denials of John and the denials of Christ as against the current notions of Elijah and Christ, a proof that between the spirit of Holy Scripture itself and the exegesis of a traditional hierarchical theology there is an immense difference.—The lessons of the connection between John's humble knowledge of himself and his knowledge of Christ.—John, as a witness of his own knowledge of Christ, free and open, yet also wisely reserved (1) in reference to *what* he knew of Christ (speaking to the unsusceptible only of *the*

Lord, to the susceptible of the *Lamb of God*); (2) in reference to *how* he knew it: showing to the one company only that he knows Christ, to the other how he came to know Him.—The self-denial of John the true confession, as an example to us: (1) The true confession of Christ; (2) the true confession of himself.—John and the Pharisees, or the servant of the law of God and the men of human commandments (the man of the law and the men of traditions).—The Baptist, as God's prophet, consistent with himself, and therefore one thing to the Pharisees, another to his disciples.—The glory of Christ in the light of the human and the divine nature: (1) High as heaven above the Baptist; (2) one with the Father in the Holy Ghost.—The word, I have borne witness, is equivalent to I have lived: (1) In the mouth of the Baptist; (2) in the mouth of the Lord (the "true witness"); (3) in the mouth of every believer.—*The Lamb and the Dove*, or the sensible signs of the kingdom of heaven (1) in the lamb, and in all silent, devout passiveness of nature; (2) in the dove, and in all pure, beautiful joyousness of nature.—Christ the Lamb of God, who bears the sins of the world: (1) bears; (2) bears with; (3) bears away.—The testimonies of the Baptist concerning Christ, at first apparently without effect, and afterwards of immeasurable, permanent power.—Christ the centre of all testimonies of God: (1) The inexhaustibly and strongly Attested; (2) the inexhaustible and true Witness.—*The Pericope*, vers. 19–28. The spiritual position of things at the advent of Christ in its permanent import: (1) The spiritual leaders of the people understand not the Baptist, and know not Christ; (2) the Baptist preaches and testifies of Christ as a voice in the wilderness; (3) Christ fights out His victory in secret.—John, a pure prophetic character, the standard of value between the Pharisees and Christ: (1) As compared with the Pharisees, grandly exalted; (2) as compared with Christ, small, even to the deepest self-humiliation.—The mysteriousness of the testimony of the Baptist: (1) The mysteriousness of the testimony itself; (2) the mysterious features in the attested One; (3) the mysterious intimation of His work.

STARKE: Before persons whose candour and fear of God we should most trust, we are many a time most on our guard.—Woe to the city and to the country whose watchmen are blind!—CANSTEIN: Christians in general, and preachers in particular, should not arrogate to themselves what belongs to Christ, but point their hearers away from themselves and to Christ, to look for all their salvation from Him.—HEDINGER: No one may take to himself credit, or receive praise beyond due measure and contrary to humility, 2 Cor. x. 13.—In calling himself a voice, he not only hints that his preaching is from heaven, but also that in him nothing is to be honoured save his voice; nay, that all he is, is as it were nothing but voice. —CANSTEIN: We have to do not with the person (humanly taken), but with the matter itself.—CRAMER: Spare neither friends nor

foes to confess the truth.—Jesus is in the midst of us, though we see Him not.—OSIANDER: To the minister of the church it belongs to preach and to administer the sacraments, but Christ gives the increase and pours out the Spirit.—ZEISIUS: A true teacher should, after the example of John, be *well instructed, authenticated, and established.*

GERLACH: The decisive self-denial of John in his relation to Christ gave, and still gives, the greatest weight to his testimony. This self-denial was, and still is, to unbelief, incomprehensible; in this, that a man could so clearly know his mission and its limits.—BRAUNE: Whom John had announced as coming with axe, winnowing-fan, and fire, Him he now commended as the Lamb of God which taketh away the sin of the world.

HEUBNER: On the rights of the magistracy in regard to religion.—What privileges has the spiritual power?—The limits of obedience.—Who art thou? as it were the Who is there? demanded of every one in the ministry of the kingdom of God.—Tycho Brahe's symbol: *Esse potius quam haberi.*—Christian self-valuation.—Persius: *Quem deus esse jussit, disce.*—Christian choice of calling.—Assurance of an eternal mission.—In John the testimony of the best and noblest of his time and of the ages before is set forth.—SCHLEIERMACHER: The baptism of John stood in a manner between the law and the gospel.—John's testimony concerning Christ a type of ours.—COUARD: An evangelical preacher will and must bear witness only of Christ.—To what the question, *Who art thou?* would lead us if put to ourselves.—RIEGER: John the model of an evangelical preacher.

(II.)

THE DISCIPLES OF JOHN AND THE FIRST DISCIPLES OF JESUS. JESUS ACKNOWLEDGED AS THE MESSIAH, THE KING OF ISRAEL, WHO KNOWS HIS ISRAELITES, AND ALSO KNOWS "THE JEWS;" SIGNALIZED BY MIRACULOUS DISCERNMENT OF SPIRITS, PERSONAL CHARACTERS BECOMING MANIFEST IN HIS PERSONAL LIGHT.

CHAP. I. 35–52.

35 Again, the next day after [*omit* after], John stood, and two of his dis-
36 ciples; and looking [fastening his eye] upon Jesus as he walked, he
37 saith, Behold the Lamb of God! And the two disciples heard him
38 speak, and they followed Jesus. Then [And] Jesus turned, and saw
(39) them following, and saith unto them,[1] What seek ye? They said unto
him, Rabbi (which is to say [which means], being interpreted, Master),
39 (40) where dwellest [abidest] thou? He saith unto them, Come and [ye

[1] [Tischendorf, Alford, and others divide ver. 38 into two, commencing the second part with τί ζητεῖτε; hence the difference of verses to the end of the chapter.]

shall] see. [Then] They came and saw where he dwelt [abode], and abode [for their part] with him that day: [.] for [*omit* for] it was about
40 (41) the tenth hour. One of the two which [who] heard John speak, and
41 (42) followed him, was Andrew, Simon Peter's brother. He first[1] findeth his own brother Simon, and saith unto him, We have found the Messias [Messiah], which is, being interpreted, the [*om.* the] Christ [Anointed].
42 (43) And he brought him to Jesus. And [*om.* And] when Jesus beheld him, he [Jesus looking on him] said, Thou art Simon the Son of Jona [John]:[2] thou shalt be called Cephas, which is, by interpretation, A
43 (44) stone [Peter]. The day following [the next day] Jesus [he][3] would go [ἠθέλησεν, intended, was minded, to go] forth into Galilee, and findeth
44 (45) Philip, and saith unto him, Follow me. Now Philip was of [from]
45 (46) Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and
46 (47) the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing [have] come [εἶναι]
47 (48) out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed,
48 (49) in whom is no guile! Nathanael saith unto him [answered him], Whence knowest thou me? Jesus answered and said unto him, Before that [*om.* that] Philip called thee, when thou wast under the fig-tree, I
49 (50) saw thee. Nathanael answered and saith unto him, Rabbi, thou art the
50 (51) Son of God, thou art the King of Israel. Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree,
51 (52) believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter[4] [*om.* hereafter or henceforth] ye shall see heaven open [opened], and the angels of God ascending and descending upon the Son of man.

EXEGETICAL AND CRITICAL.

Ver. 35. AGAIN, THE NEXT DAY.—The day after the first testimony of John, or after the day of Christ's return from the wilderness, which followed the day of John's testimony concerning the Messiah before the Jewish rulers; to the evangelist ever memorable. He counts these never-to-be-forgotten days one by one. Upon the testimony of the first day the two disciples of

[1] The reading πρῶτος is firmly held by Tischendorf against Lachmann, who reads πρῶτον after Codd. A, M, etc.

[2] Cod. B reads Ἰωάνου, so Lachmann; Cod. L 33, and some versions, Ἰωάννου. The same authorities give the same in ch. xxi. 15, 17, and besides, Codd. C and D interchange Ἰωάνου and Ἰωάννου. The Recepta is supported primarily by Matt. xvi. 17, where all authorities read Ἰωνᾶ. Lücke observes: The less usual Ἰωνᾶ might easily be confounded with the Ἰωάνου or Ἰωάννου more current among the Greeks. Meyer supposes that John gave the form Ἰωάνης to the name, whence it became the more usual Ἰωάννης.

[3] After ἠθέλησεν the Recepta has ὁ Ἰησοῦς. "Beginning of a church lesson."

[4] The ἀπάρτι is wanting in Codd. B, L, and in considerable versions; omitted in Tischendorf and Lachmann. It was doubtless dropped because it seemed unsuitable to the words following, which were taken for actual angelic appearances.

John did not follow Jesus. They doubtless felt that this must involve departure from their old master. The next day was the day of their calling and decision.

AND TWO OF HIS DISCIPLES.—One was Andrew, we know from ver. 40 (see *Com. on Matthew,* ch. x. 1–4); the other was certainly John. We judge thus from (1) John's manner of mentioning himself, either not at all, or indirectly (ch. xiii. 23, xviii. 15, xix. 26, xx. 3, xxi. 20); a manner which he seems to have extended also to his mother (xix. 25; comp. *Introduction,* p. 3), and to which we might cite analogies in Mark (ch. xiv. 51) and Luke (ch. xxiv. 18). (2) The giving of one name, suggesting a personal reserve in regard to the other. (3) The very lifelike character of the subsequent account. (4) The more distinct calling of the sons of Zebedee immediately after, with the sons of Jonas, on the sea of Galilee, Matt. iv. As the calling of the latter is introduced here, so is doubtless the calling of the former.

Ver. 36. AND LOOKING UPON JESUS.—His eye rests upon Him, is steadily and continuously directed towards Him, ἐμβλέψας; see ver. 42, *et al.*

AS HE WALKED.—The day before, Jesus had returned to John out of the wilderness. Probably He then took leave of him, after coming to an understanding with him respecting their conduct towards each other. We may suppose that Jesus expects the transfer of the disciples of John. To-day He comes no more to John, but after an excursion returns to His abode. That He comes within sight of the Baptist is wholly natural, yet at the same time designed.

BEHOLD THE LAMB OF GOD!—As the disciples of John had yesterday heard the same word, and no doubt some explanation of it, no more than this repetition of the exclamation was now necessary, to cause these two disciples to go personally after the Lord; no more extended discourse (so Meyer, rightly, against Lücke and Tholuck. And of a multitude standing by, to whom he spoke in presence of the two, there is not a word).

Ver. 37. AND THEY FOLLOWED JESUS.—The ἀκολουθεῖν being immediately repeated, must mean more than: went towards Him to see Him (Nonnus, Euthymius). They went towards Him, in any case, with the thought of discipleship, though their decision to be disciples must have been afterwards wrought by Christ. Bengel: "*Primæ origines ecclesiæ Christianæ.*"

Ver. 38 (39). WHAT SEEK YE?—Anticipating, yet meeting their seeking. That they are seeking, He acknowledges. But in the impersonal τί He couches a sort of testing. That they were now quite timid, as Euthymius Zigabenus proposes, is evident from their embarrassed answer. They do not express themselves directly respecting their seeking; yet they plainly say that they seek not *something* from Him, but *Himself.*

RABBI, WHERE ABIDEST THOU?—An acknowledgment that He was a master; an intimation that they wish to speak with Him in quiet; an implication that He has a hospitable house near by; an inquiry, when they may meet Him there. John writes for Greeks, and therefore explains the term *Rabbi*.

Ver. 39 (40). COME AND YE SHALL SEE.—An unmistakeable allusion to the rabbinical formula of requiring one to convince himself: Come and see! (בא וראה, according to Buxtorf and Lightfoot), which Meyer groundlessly rejects.

AND ABODE WITH HIM.—Ἔμειναν receives its significant sense from the preceding ποῦ μένεις.

IT WAS ABOUT THE TENTH HOUR.—According to the Jewish computation, four o'clock in the afternoon; according to the Roman (from midnight to midnight), ten o'clock in the morning. The expression, *abode with Him that day*, seems to favour the latter computation. For this are Rettig, Tholuck, Ebrard, Ewald. For the Jewish, Lücke, Meyer. Decisive arguments for the Jewish are: (1) The Greeks of Asia Minor, for whom John wrote, had with the Jews the Babylonian reckoning, from sunrise to sunset. (2) The Romans also used the natural day besides the other computation. (3) In ch. iv. 6 the sixth hour is far more probably noon than six o'clock in the morning or evening (see *Leben Jesu*, ii. p. 474); in ch. iv. 52 the seventh hour is most probably the first hour after noon; ch. xi. 9 implies the Babylonian reckoning; and in ch. xix. 14 the sixth hour cannot be six o'clock in the morning, though to place it at noon causes difficulty (see *Comm. on Mark* xv. 25, and *Matt.* xxvii. 45). (4) Even of a late part of the afternoon it may be said in popular speech, that they abode with Him that day, especially if the conversation extended into the night. Reference of the hour to what follows further on (Hilgenfeld, Lichtenstein; see Meyer) is unwarranted.

Ver. 40 (41). ONE WAS ANDREW, etc.—The form of the statement leads us to inquire after the other. Andrew is more particularly described as the brother of Simon Peter, on account of the subsequent distinction of Peter. He no doubt influenced the decision of John as well as of Peter, and afterwards of Philip (who "was of the city of Andrew and Peter"). He appears again as mediator and pioneer in John xii. 22 (comp. Mark xiii. 3). On Andrew, see *Matt.* on ch. x. 1–4, and the word in Winer.

Ver. 41 (42). HE FIRST FINDETH.—For this finding Luthardt supposes a separate day, without support from the text. The text, in fact, leads us to suppose that this finding occurred on the same day that the disciples were with Jesus (Meyer, against De Wette, etc.). We may easily imagine, too, that Andrew found his brother on returning in a common lodging-place. The supposition that the disciples then brought Peter to Jesus still on the same evening, is more difficult. But even this has a parallel in the nocturnal

visit of Nicodemus, and it makes the whole procedure uncommonly animated, showing the intense excitement of the disciples. Meyer thinks the emphatic statement, that Andrew is the first to find his own brother, an intimation even that John next found his brother James, and brought him to Jesus. John is silent about it, indeed, after the manner of his peculiar, delicate reserve respecting himself and his kindred (even the name of James does not occur in his Gospel); but the πρῶτος betrays it, and the Synoptical account confirms it, Mark i. 19. This opinion is certainly more strengthened by the ἴδιον (which is not merely possessive), than the opinion of De Wette and others, that the two together sought out Simon.

WE HAVE FOUND THE MESSIAH.—"With the stress on the first word, implying a longing search:" Meyer. And the name *Messiah*, used by the Aramaic-speaking disciple, the evangelist interprets to his readers.

Ver. 42 (43). BEHELD HIM.—Ἐμβλέψας. The penetrating look of the Lord, introducing one of those mental miracles of immediate discernment of characters which here follow in rapid succession, and of which the knowledge of Nathanael is especially signalized. Jesus is the knower of hearts, ch. ii. 25. It is characteristic that John first brings out this power of the Lord: in keeping with his Gospel of the ideal personality.

THOU ART SIMON.—This calling him by name is not necessarily through miraculous knowledge (Chrysost., Luthardt), for Andrew had introduced him to Jesus; but is doubtless intended to put Simon as the son of Jonas in contrast with Peter. שִׁמְעוֹן, *heard;* יוֹנָה, *dove;* כֵּיפָא, *rock.* The sense is: What thou art not, and canst not be, as Simon, son of Jonas, but what thou art adapted to be, that shalt thou become. On the more particular sense of the antithesis, see *Comm. on Matt.* xvi. 17; on the different calls, *Matt.* on ch. iv. 19, p. 93. In Matt. xvi. 18 this previous naming is evidently presupposed. It is characteristic of Judaism as the religion of personal life, that persons were commonly designated by names significant of their peculiarities. See the citation in Tholuck. According to Tholuck, the rock, the emblem of firmness, would refer to the choleric temperament of Peter. But none of all the temperaments suffices to describe a *concrete direction of character.* A recent assurance, that the name Peter refers not at all to his stamp of character, but entirely to the work of grace in him, can be accounted for only by want of insight into the nature of a charism.

Ver. 43 (44). THE NEXT DAY, JESUS . . . TO GO FORTH.—Had therefore not yet gone forth. Was intending to set out.—AND FINDETH PHILIP. He was by this circumstance again detained. The acquaintance may be accounted for by two facts. Philip had been also at the Jordan; probably, like others, a disciple of John.

He was a townsman of Andrew and Peter, of Bethsaida (iv. 5, xii. 21), and perhaps just then on his way home. Philip, one of the earliest apostles of the Lord. His characteristic, according to John vi. 5, xii. 21 sqq., xiv. 8, seems to have been a striving after ocular evidence in the nobler sense, a buoyant and resolute advance to the object in view (see *Comm. on Matt.* p. 183). Tradition, contrary to the fact of his earlier calling, has made him the disciple to whom Christ spoke the words in Matt. viii. 22 (Clement of Alex. *Strom.* iii. 187). More probable is the tradition that he preached in Phrygia (Theodoret, Nicephorus), and died at Hierapolis (Euseb. iii. 31, etc.). The accounts of his marriage and his daughters have confounded him with Philip the deacon, with whom he is in general frequently interchanged (see the art. in Winer and in Herzog's *Real Encycl.*).

FOLLOW ME.—This cannot mean merely: Join the journeying company; yet neither is it the call to the apostolic office. It is the invitation to discipleship, in the form of a travelling companionship. The rest of the interview (how Jesus knew Philip, and Philip knew the Lord) is not mentioned; only the decisive word of the call. Probably the evangelist would tell us that the quick, active character of Philip did not need many circumstances.

Ver. 45 (46). PHILIP FINDETH NATHANAEL (Theodore, gift of God).—The same with Bartholomew (see the *Comm. on Matt.* p. 182), and, according to ch. xxi. 2, of Cana in Galilee. He was probably, therefore, going in the same direction. The calling of Nathanael also is represented as occurring at the outset of the journey, not (as Ewald makes it) on nearing Cana. Nathanael seems also to be one of the devout (Luke ii. 38), who had been with John the Baptist; and Philip's having to find his friend (we find him afterwards paired with Nathanael, Matt. x. 3, etc., except in Acts i. 13) may be explained by Nathanael's having forgotten himself in devout meditation apart under a fig-tree.

OF WHOM MOSES IN THE LAW.—The promises in Genesis and Deut. xviii. 15, recognised as verbal and typical prophecies.—JESUS OF NAZARETH, THE SON OF JOSEPH. The distinguishing of the person first by his father, then by his residence, was usual among the Jews. Utterly groundless is the inference from these words, that John knew nothing of the miraculous birth of Jesus (De Wette, Strauss); this would not follow, even though the words were those of John himself instead of Philip.

Ver. 46 (47). CAN THERE ANY GOOD THING COME OUT OF NAZARETH?—Grounds of the prejudice: (1) Nazareth lay in Galilee (Ebrard); yet Nathanael himself was a Galilean. (2) Nazareth too small and insignificant to be the birth-place of the Messiah (Lücke and others). (3) The village was considered, as is evident from the τί ἀγαθόν, immoral (Meyer, with the remark that Luke iv. 16 sqq. also may agree with Nathanael's opinion). Yet, literally

taken, the expression would be absurd: out of the worst town some morally good thing may come. Any good thing, therefore, must here mean, anything excellent, any eminent person; and Nathanael's doubt of this must have arisen from the smallness and insignificance of the place in proportion to the greatness of the Messiah. Tholuck: The place has no celebrity either in the Old Testament or in Josephus, and seems to have always been but an insignificant market-town, as the etymology of נְצֶר implies (Hengstenberg, *Christol.* ii. p. 127; Clark's Engl. ed. ii. p. 109). The pagan Julian contemptuously called Christ the *Galilean;* the Jews call Him הַנָּצְרִי to this day. On Nazareth and its situation, see the *Comm. on Matt.* on ch. ii. 23.

COME AND SEE.—The second time. A watchword of the Christian faith.

Ver. 47 (48). BEHOLD TRULY AN ISRAELITE INDEED, IN WHOM IS NO GUILE.—The word of the Lord addressed, not directly to Nathanael, but to others on his approach. *An Israelite indeed:* that is, not merely a Jew, but a Jew of the higher theocratic turn. The reason why Nathanael is called a genuine Israelite, is his freedom from *falsehood.* In the Jewish nature there was much guile; in the Israelite temper, and the lively character it unfolded, there was no guile. Meyer's reference of the expression to the description of Jacob in Gen. xxv. 27 is not of decisive importance. Christ perceived the man without guile by spiritual distant sight, as Discerner of the heart; an advance, therefore, on the miraculous knowledge of Peter. The frankness with which Nathanael expressed his prejudice against Nazareth, quite agrees with the judgment of the Lord.

Ver. 48 (49). The question of Nathanael, WHENCE KNOWEST THOU ME? is a new feature of the straightforward, clear character. He does not hypocritically decline the commendation; he does not proudly accept it; but he wishes to know whereon it is founded. He expresses himself evidently as surprised, but not as overcome; hence as yet without the title Rabbi. According to Jewish etiquette, no doubt, uncivil.

WHEN THOU WAST UNDER THE FIG-TREE.—According to Meyer, Philip cannot have found him under the fig-tree (as the Greek fathers and Baumgarten-Crusius suppose), but in another place; neither the πρὸ τοῦ φωνῆσαι, nor the ὄντα ὑπό, etc., would have force. But if the mood of Nathanael under the fig-tree was the characteristic thing, Philip might have even found him still there, without the significant element of the Lord's expression being invalidated thereby. Again, according to De Wette and Meyer, the word of Jesus is intended to indicate only a miraculous vision of the person of Nathanael (beyond the range of natural sight), not a look into the depth of his soul. But in this case Jesus would not have answered the question of Nathanael at all. Jesus must have

seen something in the spiritual posture of Nathanael under the fig-tree, which marked the person as the Israelite without guile. "As the Talmud often speaks of Rabbins who pursued the study of the law in the shade of fig-trees, most persons think of a similar occupation here:" Tholuck. According to Chrysostom and Luther, Nathanael was probably occupied with the very hope of the Messiah.

Ver. 49 (50). RABBI, THOU ART THE SON OF GOD.—In joyful certainty, Nathanael now gives threefold expression to his hitherto reserved acknowledgment. First, *Rabbi*, the title, for even this most just due he had not before paid; then *Son of God*, because He showed the divine power of the Heart-Searcher to look upon the soul; then *King of Israel*, that is, Messiah. There is at the same time an extremely fine return of the commendation: An Israelite without guile; Thou art the King of the Israel without guile, that is, my King. Though the ideas Christ and Son of God have become more or less interchangeable, yet it makes a difference whether the confession of the Messiahship precedes that of the divinity, or the reverse. Nathanael reasons from the Son of God, who demonstrated Himself to him, to the Messiahship.

Ver. 50 (51). BECAUSE I SAID UNTO THEE—BELIEVEST THOU?—Not properly a question; still less an intimation of censure for a defective ground of faith (De Wette); but an expression of surprise that he so joyfully believes upon a single token. Hence, too, a greater is then promised him.

Ver. 51 (52). VERILY, VERILY.—The Hebrew *Amen*. אָמֵן, from אָמַן, an adjective, *sure, true, faithful;* also used as a substantive and adverb. When a final word of devout acclamation, Deut. xxvii. 15–26, Ps. xli. 13, lxxxix. 52, or of religious confirmation of one's own word, Rom. ix. 5, xi. 36, it is a sentence: *Ratum sit, ita sit.* When an initial word, it is an adverbial protestation, *verissime, certissime;* put singly in Matt., ch. v. 18, xvi. 28 (Luke ix. 27, ἀληθῶς), and Luke. In John double: ch. iii. 3, v. 19, viii. 51, xii. 24, xiv. 12, xxi. 18. Substantively: *Amen*, 2 Cor. i. 20; *the Amen*, Rev. iii. 14.—That the Hebrew word was early familiar in Christian worship, is evident from the fact that John does not explain it. In modern times even a small sect has gathered upon the consecrated word, called the *Amen* Church. For the first time here, the word of the most solemn asseveration. "Only in John, and only in the mouth of Jesus; hence the more certainly authentic."

I SAY UNTO YOU: to the little company of disciples now already collected.

(HENCEFORTH) YE SHALL SEE HEAVEN OPENED.—The expression is evidently suggested by the word concerning the Israelite without guile, and the description of Christ as the King of Israel; and stands related to that dream of Jacob, in which his higher Israel-nature decisively came forth (Gen. xxviii. 12), though he did not

receive the honourable title of Israel until a later time. The first Israel saw heaven open, but only in dream, only for a while; the ascending and descending of the angels were assisted by a ladder; the Lord stood above the latter in the heavens; and the vision vanished away. Yet the living intercourse between heaven and earth, between God and man, had announced itself and opened in the old theocracy, and was now gloriously to complete itself. The expression can by no means be limited to actual appearances of angels in the life of Jesus (Chrysostom and others), nor to His working of miracles (Storr); yet these points are not (according to Meyer) to be set aside, since they are phenomena peculiar to the New Testament intercourse between heaven and earth. On the other hand, the angels are no more to be reduced to personified divine powers (as by De Wette), than the divine powers to angels (as by Hofmann). Meyer rightly emphasizes the terms *henceforth* (ἀπάρτι) and *ye shall see* (ὄψεσθε); they show that it is the total Messianic revelation in its actual operation which is spoken of, and that this is represented in figurative language. The expression, however, is not exactly *symbolical*, inasmuch as, in a spiritual sense, heaven is really opened, and the living personal intercourse between the Father and the Son also becomes manifest in manifold angelophanies, voices, and spiritual revelations. "The ἀναβαίνοντες stand first in the Old Testament also; we might, as in fact Philo does (*De Somniis*, p. 642), think of the reciprocal actings of human wants and prayers and divine powers; but the former are never called messengers of God. More correctly: They return to heaven to receive new commissions:" Tholuck. If we consider that Christ is the incarnate Angel of the Lord, we may refer the ascending unquestionably to His high-priestly intercessions, works, and sacrifice, the descending to the gradual unfolding of the riches of His kingly glory. Luther: "Now are heaven and earth become one thing, and it is just as if ye sat above, and the gentle angels ministered to you." Calvin: "*Quum prius nobis clausum esset regnum dei, vere in Christo apertum fuit, . . . ut simus cives sanctorum et angelorum socii.*" For other explanations, see Tholuck, p. 102.

UPON THE SON OF MAN.—In John as well as in the Synoptists Christ designates Himself by this term. See *Comm. on Matt.* ch. viii. 20. "Undoubtedly the precedent in Daniel has suggested the language in the Revelation, ch. xiv. 14, i. 13, in which latter is also μετὰ τ. νεφελῶν; and those like passages in which the Redeemer is mentioned as appearing ἐπὶ τ. νεφελῶν, ἐν δόξῃ, in His Messianic and judicial glory, Luke xxi. 27; Matt. xxvi. 64, xvi. 28: so, therefore, Chemnitz, with the joint conception of the *humilitas* taken from the passages in Ezekiel; Beza, Scholten, Lücke:" Tholuck. Yet the fact that the Lord applied this name to Himself, and that the people did not recognise it as a designation of the Messiah, John xii. 34, itself very plainly shows that the phrase was not

current as a Messianic phrase of the Jewish theology, though after the example of Daniel the term itself appears in the book of Enoch and in 4 Esdras, as well as, among the Rabbins, the expression, "He that cometh in the clouds." The fact that the apostles abstain from the phrase, Tholuck explains from Heb. ii. 6; that is, because the term referred to the humiliation of the Son of God. As to Hofmann's hypothesis (*Schriftbeweis*, ii. p. 51), see Tholuck, p. 104. Hofmann lays stress on the point that the phrase in Daniel is not, The Son of man; but, One *like* a son of man. This manner of interpretation would require that the Old Testament prophecy everywhere have the New Testament idea and phraseology pure and simple, in order to have them at all. Strangely, Tholuck thinks the tracing of the expression to Daniel excludes the interpretation proposed by Herder: Man κατ' ἐξοχήν, the pattern man; that, according to this, by a son of man must strictly be understood a man who shares the lot of actual mankind, as in Num. xxiii. 19, Job xxv. 6. And why not? Christ, as the second man, the Son of mankind, 1 Cor. xv. 47, is as well in His suffering the heir of its judgment, as in His work the heir of its righteousness of faith; and assuredly for this very reason the Son of man, the supernatural bloom of the race, because He is the Son of God. Luthardt, too, thinks this latter idea, which he likewise gives, must be vindicated against the derivation of the name from the book of Daniel. But the vision in Daniel must, after all, have an idea; and it is sufficiently clear why Jesus chose this particular term from Daniel to designate Himself.

DOCTRINAL AND ETHICAL.

1. The greatness of the Baptist and the majesty of Christ appear in John's pointing his disciples to Christ, and Christ attaching the best of them immediately to Himself. In these disciples of John the spiritual perfection of the work of the Baptist is seen.

2. It is remarkable that the first disciples of John who followed Christ, followed Him upon the repeated testimony of the Baptist: Behold the Lamb of God! The testimony to the præ-existence and glory of Christ does not convince the rulers of the Jews; this testimony, which shows a future full of suffering for Christ, convinces the disciples of John who here come to view. This of itself shows that they can never have shared the entirely crude, sensuous hope of the Messiah, in its hard, unspiritual form, much as they were still involved in sensuous expectations of a nobler sort.

3. Coming to Christ is here illustrated in every way. Prophetic testimony, office, word, points to him. Then brother brings brother, friend brings friend, townsman brings townsman. One comes with another, and one after another.

4. These first disciples stand the decisive test-question, whether

they seek something from Him, or seek Himself and all in Him. They seek Him; and when they exclaim, We have found the Messiah, they mean, We have found, absolutely.

5. In keeping with this prominence of the personality of Christ, He manifests His glory first in miracles of pure knowledge, with the most varied insight into the dark depths of personal life. Thus in our text He sees through, in particular, Peter and Nathanael, and at the close of the chapter the evangelist celebrates Him as the knower of hearts. So afterwards He reads Nicodemus, the woman of Samaria, Judas, the people, etc.

6. The manner in which the Evangelist John, with delicate modesty, has here interwoven the story of his own calling with the gospel history, reminds us of the similar manner of Matthew (ch. ix. 9); and these two analogies might lead us to presume that Mark (ch. xiv. 51, 52) and Luke (ch. xxiv. 13–35) have done likewise. See the exegesis, ver. 35. Christianity, in the light of the person of the Lord, brings to view and into play the worth and warrant of all the personages purified by Him. But evidently these great, sanctified delineators of the life of Jesus and the facts of redemption have wrought in with the utmost modesty their own names, for the most part only by hints, in any part of their picture.

7. In this place Israel meets us in its purity, and doubtless is made prominent in its higher import, because the evangelist sees himself further on compelled to exhibit Judaism so strongly in its hatred of the truth.

8. Christianity, an open heaven over open eyes, and a revelation of ever new and ever greater glories of the Lord, first in His life, then in His church, because divinity is become one with humanity in Christ, and this life communicates itself through the Holy Ghost to believers.

HOMILETICAL AND PRACTICAL.

On both histories together (vers. 35–43 and 44–51). The exuberant beginning of the church of Christ: *a.* Its going forth out of the Old Testament; *b.* its rising into the New.—The Israel of the Old Covenant, and the Israel of the New.—The effect of the testimony of John: residing (1) in the perseverance (repetition) and emphasis of it; (2) in the matter of it (the Lamb of God).—Three unique days in the kingdom of God (the next day, etc.).—Christ the Lamb of God.—The coming of the disciples to Jesus a type of our coming to Him.—How quickly Christ and His elect recognise and meet each other!—The spring seasons of the kingdom of heaven.—The unity and the diversity of the Lord's ways of calling His disciples.—"We have found!"—Working for the Lord.—Christ the heart-searcher.—The three great proofs of the Messiah: (1) From the Old Testament (Moses and the prophets, closed up

by John the Baptist); (2) from Christ's representation of Himself; (3) from the experience of the disciples.

On the first history (vers. 35–43). The first two disciples of Jesus: John and Andrew.—The two decisive questions: What seek ye? and, Rabbi, where dwellest Thou?—The invitation of Christ, "Come and see," in its permanent import.—The first word of the Lord and His last respecting Peter, according to the Gospel of John.—How the natural brotherhood becomes transfigured in the spiritual.

On the second history (44–51). Philip and Nathanael, or friendship, in its relation to the kingdom of God: (1) Its destination for it; (2) its glorification in it.—Honourable prejudice, and how it is overcome by the facts of experience.—The word of the disciple, "Come and see," an echo of the word of Jesus, "Come and see."—The preaching of Philip: (1) Infinitely difficult: the connection of the name of Messiah, of whom Moses in the law, and the prophets, did write, with Jesus of Nazareth, the son of Joseph; (2) perfectly decided: We have found Him! (3) Irresistibly confirmed: Come and see!—One of the rare commendatory words of Christ, on a most rare occasion: (1) Bestowed upon a man who spoke contemptuously of His birth-place; was prepossessed against Himself; had, immediately after an hour of earnest devotion, fallen again under a prejudice; (2) and bestowed for the very reason that he was without guile.—"An Israelite without guile." In all nations, as in all men, the essential permanent nature and destiny must be distinguished from the corruption of it (the true Israelite from the false Jew; the intellectual German from the dreamy German; the open, frank Frenchman from the insolent Frenchman, etc.; Peter the rock from Peter the shaken reed, etc.).—The threefold homage of Nathanael: (1) Rabbi (which he had owed from the first); (2) Son of God (which he had denied Him); (3) King of Israel (with which he submits to Him as an Israelite without guile).—Christianity an open heaven over the open eyes and hearts of believers.—The ascending and descending angels; or, the intercourse between heaven and earth, a reciprocity of personal vital functions between the Father and Christ, Christ and His people, the church triumphant and the church militant.—Open hearts, a foretokening of the open heaven (Christ's look into the soul of Nathanael, a foretokening of all the wonders of revelation).

STARKE: Preachers must repeat a thing often for the sake of those weak in faith.—QUESNEL: To enforce industriously the all-sufficient sacrifice of Jesus Christ, a main duty of the servant of God.—Here the Lord begins to collect a little church, to which John has given up his disciples.—Jesus calls and draws men to Himself; yet without violence.—ZEISIUS: Experience in spiritual things gives great certainty and firmness in faith.—Regenerate Christians acquire a new name, which no man knows.—OSIANDER:

Every one who truly believes in Christ is a rock, against which all the gates of hell are powerless.—QUESNEL: Judge of divine things not by outward appearance, nor under human prejudice.—ZEISIUS: Uprightness is pleasing to the Lord, 1 Chron. xxix. 17.—The omnipresent eye of the Lord.—The opening of heaven the opening of a way whereby the heavenly riches course to the earth, and free way (access) is given from earth to heaven.—Relation of the descending and ascending to the humiliation and exaltation of Christ (?).—Christ the ladder to heaven.

BRAUNE: The voice of the preacher prepared the way for Him; in the company of the preacher He must find His first adherents.—The anticipating friendliness of Jesus.—The blessedness of a Christian is ungrudging, and would communicate itself to all the world.—But why the ascending (of the angels) first, the descending after? Because intercourse between heaven and earth is not now first beginning, but has already begun (above all, the Angel of the Lord has come down in the flesh).—GERLACH: It seems that John the Baptist always spoke in short, weighty sentences, which he often repeated and deeply impressed.—The Son of God, the King of Israel, Ps. ii.—LISCO: Jesus finds disciples through the testimony of His herald (and here the first two); Jesus finds disciples through the testimony of those who have come to know Him (and here probably again two: Peter and James the elder); Jesus finds disciples through the immediate call of His own word (here the last two). Yet, in the wider sense, (1) the office of the herald, (2) the joint witness of the disciples, (3) the call of Jesus, run through the whole formation of discipleship.—The best counsel against all errors: Come and see!—HEUBNER: The whole service of the teacher consists in pointing to Christ; no man can take the place of Christ, but human aid can help to find Him.—Jesus' turning, a powerful stroke on the heart; Jesus' look, an attracting power.—What seek ye? a question which Jesus puts to every one who comes to Him.—The open hearts went straight forward.—There is a great difference between mediate and immediate acquaintance with Jesus.—The more like Jesus, the more inexhaustible a man is.—The more one is conversant with Jesus, the more he finds in Him. In other men one is often disappointed; in Jesus every expectation is exceeded.—ALBERTINI: How does the Saviour enlist disciples?—SCHLEIERMACHER: The meeting of Christ and His disciples an example for us in forming earnest social relations.—The deepest corruption is the falsehood of man.—Through the Redeemer alone is made the bond between heaven and earth.

(III.)

THE KINDRED AND FRIENDS OF THE LORD, AND THE FIRST MIRACLE OF JESUS AT CANA, AS THE EARNEST OF THE GLORIFICATION OF THE WORLD, AND AS THE FIRST MANIFESTATION OF HIS GLORY. CHRIST TRANSFIGURING THE EARTHLY MARRIAGE FEAST INTO A SYMBOL OF THE HEAVENLY.

CHAP. II. 1–11.

(*Pericope for 2d Sunday after Epiphany.*)

1 And the third day there was a marriage [a marriage feast was held] in
2 Cana of Galilee; and the mother of Jesus was there. And both Jesus was
called, and his disciples [and Jesus also was invited, and his disciples], to
3 the marriage. And when they wanted wine [And wine having failed, or,
when wine failed], the mother of Jesus saith unto him, They have no wine.
4 Jesus saith unto her, Woman, what have I to do with thee? mine hour
5 is not yet come. His mother saith unto the servants, Whatsoever he saith
6 unto you, do it. And there were set there six water-pots of stone, after
the manner of the purifying of the Jews, containing two or three firkins
7 apiece. Jesus saith unto them, Fill the water-pots with water. And they
8 filled them up to the brim [top]. And he saith unto them, Draw out now,
9 and bear unto the governor [ruler] of the feast. And they bare *it*. When
the ruler of the feast had tasted the water that was made [had become, or,
been made] wine, and knew not whence it was, (but the servants which
drew [who had drawn] the water knew,) the governor [ruler] of the feast
10 called the bridegroom, And saith unto him, Every man at the beginning
doth set forth good wine [setteth forth the good wine first]; and when
men have well drunk, then[1] that which is worse: but [*omit* but] thou
11 hast kept the good wine until now. This[2] beginning of miracles [signs, τῶν σημείων] did [wrought] Jesus in Cana of Galilee, and manifested forth
his glory [his transfiguring power, τὴν δόξαν αὐτοῦ]; and his disciples believed [the more] on [in] him.

EXEGETICAL AND CRITICAL.

Ver. 1. AND THE THIRD DAY.—Most probably identical with the ἐπαύριον, ch. i. 43 (44). See the EXEG. *ad loc.* The marriage feast had probably been nearly three days in progress, when Jesus on His arrival was invited to it.

IN CANA OF GALILEE.—In the Galilean Cana; in distinction from another. (So ver. 11, ch. iv. 46, xxi. 2.) Not *Kef'r Kenna*, but *Kâna el-Jelîl*, according to Robinson, iii. p. 443. Galilee was originally only a district (גְּלִיל) of Upper Galilee, which was divided from Lower Galilee by a line running from Tiberias to Zabulon.

[1] Τότε is wanting in B, L; probably overlooked by reason of the τόν immediately following.

[2] The art. τήν before ἀρχήν in the text. rec. is wanting in A, B, L, etc., and rejected by Lachm. and Tischend.

Hence in the time of John there was no doubt a Galilee in the stricter ancient sense, to be distinguished from a Galilee in the wider sense. This distinction is important in John iv. 45. The other Cana, from which ours is distinguished, has been sought now, according to Josephus (*Vita* xvii. 1), erroneously in Peræa, now in a Cana in the tribe of Asher (Josh. xix. 28), south-east of Tyre (Robinson, iii. 657), which, "though also to be counted in Galilee, lay so much in the vicinity of Phœnicia, as to justify the designation of our Cana as κ. τῆς Γαλιλαίας" (Meyer). But that northernmost Cana also belonged to Galilee. We can allow this distinction only on the supposition that the region of Cana of Galilee was a Galilee in the narrow sense, in the most provincial terms. As Kef'r Kenna, which tradition has fixed as the Galilean Cana, lies some distance to the south, it might fall in the province of Lower Galilee, and might well form the antithesis. Ewald has made a Kanath east of Jordan the other Cana, which is scarcely to be mentioned. Cana lay on a round hill.

AND THE MOTHER OF JESUS WAS THERE.—The mother of Jesus, John writes; not Mary. Luthardt (with Hofmann and Lampe) holds (p. 420, comp. p. 116) that Jesus entirely dissolved the relation of son to Mary on the cross, with the word: "Woman, behold thy son!" John seems far from this, to speak mildly, rare exegesis. Jesus returned with His disciples to Galilee, their common home. They accompanied Him to Nazareth. But the mother of Jesus had gone to the wedding at Cana, which lay farther north in the mountains. Probably they met in Nazareth with the invitation which occasioned their following the mother.

Ver. 2. AND JESUS ALSO WAS INVITED, AND HIS DISCIPLES.—Ἐκλήθη cannot be taken as pluperfect. Where would the inviter have looked for the Lord on the Jordan? And there, too, He had as yet no disciples to be invited with Him. The invitation was rather an after-thought, and from this in part the lack of wine might be explained. Meyer supposes that the invitation was given in Cana itself. But people do not go in search of a member of a family at a feast; at all events, this would amount to their inviting themselves. The fact that Nathanael was of Cana might increase the relations of the Lord to the house of friends with which His mother Mary seems to have been closely connected. It may certainly be inferred from this passage and ver. 12, that Joseph was no longer living (against Meyer, who unwarrantably cites ch. vi. 42). Of a removal of Mary from Nazareth to Cana, Ewald speaks alone.—If we reckon for the return to Cana, including the stoppage at the calling of Philip and Nathanael, as a three days' journey, Jesus, according to Origen's computation of the third day (from the day of ch. i. 43), would have arrived with His disciples in the evening of the first day of the feast. As a wedding generally lasted seven days (among the poorer people, indeed, only three, or even

one: comp. Gen. xxix. 27, Judg. xiv. 14, Tob. ix. 12), the supply of wine, with but moderate care, would hardly have been exhausted so soon. We are forced to conclude, therefore, that the Lord came with His disciples on one of the later days of the feast; and this works backward to the supposition that the third day dates from the testimony of John, as the day when Jesus was publicly and theocratically accredited as the Messiah in Israel.

Ver. 3. AND WHEN WINE FAILED.—Gladly had the nuptial family, which undoubtedly belonged to the true waiting ones in Israel, improvised their invitation; but it seemed to fare ill for a while, in having neglected the usual Jewish calculation. The less could their spirit turn to their mortification. Tholuck adduces the cheapness of wine in the East, to infer that the family was in limited circumstances. But even where wine is cheap, it is not always at hand in abundance, even for the wealthy. In any case, the need here existing was not so much that of poverty as that of family honour, especially of festal feeling and joy.

THEY HAVE NO WINE.—No *more* wine. According to Chrysostom and others, Mary speaks these words because Jesus had already wrought miracles, and she expects one now. Contrary to ver. 11. According to Lücke, Jesus has already done extraordinary works in smaller circles, and so given rise to the expectation. According to Bengel and Paulus, Mary would suggest to Him to depart with His disciples; according to Meyer, to provide some remedy, "which in fact might have been done in the most natural way (by fetching more wine)!" Calvin thinks it a hush-word to the guests (perhaps a hint to go). Tholuck: "The object of Jesus' journey could not have remained unknown to Mary; if, according to the popular faith, she was considering the miracle the test of the Messiah, she might now request even the first exercise of the divine power." Nothing of all these intentions appears in the words. To *tell* the need is not necessarily to *apply* for help. So far as its form is concerned, the expression proves only that the people let Mary know the lack, and that she told it to the Lord; rather giving up than asking help. Mary had probably a hundred times found in her family life, that the Holy Child during His growth could tell what to do, when no one else could, though not exactly by miracle strictly so called. A *confident expectation*, however, must have been couched in her complaint: this is evident from the answer of the Lord. She certainly meant, in general, Tell us what to do; and, if any one please, more specifically, according to Bengel, Bring the feast to a close, though in some other way than by an embarrassed departure.

Ver. 4. JESUS SAITH UNTO HER, etc.—The terms of Luther's version, Woman, what have I to do with thee? are much too strong. The phrase forms a scale, from the strongest rebuke to the gentlest refusal, according to the tone. The address, γύναι, WOMAN, has

no tinge of contempt. Augustus says to Cleopatra in Dio: Θάρσει, ὦ γύναι. So the address to Mary Magdalene, John xx. 15, γύναι, is plainly an expression of compassion. And so, too, is John xix. 26 to be taken.

The phrase τί ἐμοὶ καὶ σοί, What to me and to thee (in which κοινόν or the like is to be supplied), has not among the Hebrews (מַה־לִּי וְלָךְ), as in the classics, a repulsive, reprehensive sense, as Grotius shows, *ad* Matt. viii. 29. The expression is uttered in Judg. xi. 12, 2 Sam. xvi. 10, in friendliness. It readily consists with this, that Jesus would assert the elevation of His divine calling above natural relationship, as in Matt. xii. 50 (Tholuck). Ebrard: That is my matter; leave that to me. Hengstenberg: "*Was mir und dir, Weib?*" Literally correct, but not good German.

MINE HOUR IS NOT YET COME.—Euthym. Zigab.: The hour for working miracles. Ewald: Of my full sense of Messianic power. Lücke and others: For the revelation of my glory. Meyer: The juncture for help. According to Bruno Bauer, His hour must always mean the hour of His death.—According to Tholuck, it is the ὥρα for the manifestation of His δόξα, as determined by the object of the miracle and the circle of witnesses. In this regard this scene seemed not so suitable as Jerusalem, yet the affectionate Son would also fain please His mother. Hence οὔπω refers to the precise moment. The right time of publicity, the right moment—two different ideas: His hour is His time for acting or suffering, as the Father appoints it to Him by the occasion and in His spirit, in distinction from the hour which is assigned Him by the opinion of men. Comp. John vii. 6, viii. 20, xiii. 1; Luke xxii. 53. The "*not yet*" opens the prospect of help to come at the right time.

Ver. 5. WHATSOEVER HE SAITH UNTO YOU.—Meyer thinks she means, He will require your service, perhaps in bringing wine. Meyer says: Whatsoever He saith unto you, without qualification; yet doubtless with the presentiment that He might say something very strange and striking, at which they were in danger of being startled.

Ver. 6. THERE WERE SET THERE SIX WATER-POTS OF STONE.—*There;* in the wedding-chamber, says Meyer. The washing of hands hardly took place in the wedding-chamber, rather in the court of the house. And the pots were too large for this, being doubtless not portable in the ordinary way: "large stone fonts" (Starke).—*Six* water-pots there were. Whether according to Jewish custom, can hardly be ascertained; at all events, the number, as symbolical, is the number of work, toil, and need. See ch. xii. 1: six days before the passover Christ came to Bethany. Rev. ch. vi.: the opening of the first six seals. Ch. xiii. 18: the number of the beast, 666. Nork (*Etymol. Symbol. Mythol. Real-Wörterbuch*): "Six is threefold discord (Dyad), hence 666 is the number of Anti-

christ. On the evening of the sixth day of creation, according to the rabbinical tradition, Satan was created at the same time with woman. The Cabbalistic book Sohar warns against the threefold six as the number of punishment. On its face this number bespeaks an accurate reporter.

AFTER THE MANNER OF THE PURIFYING.—The washing of hands and vessels before and after meals, Matt. xv. 2; Mark vii. 3. Probably the supply of water in them was already mostly consumed; at all events, they were emptied for their new use.

CONTAINING TWO OR THREE FIRKINS APIECE.—The Attic metretes was equal to the Hebrew בַּת (Joseph. *Antiq.* viii. 2. 9), and twenty-one Würtemberg or thirty-three Berlin quarts [about nine gallons English]. The Roman *amphora* was also called metretes, and was still smaller than the Attic; the Syrian Babylonian, on the contrary, was larger. "In view of this (total) quantity of from 252 to 273 quarts [over 100 gallons], the miracle is styled by De Wette a 'miracle for luxury' (*Luxuswunder*), and found offensive. The circumstances already cited (abundant supply for a poor family; an expression of benevolence) remove this difficulty; in the miraculous feeding also the quantity exceeds the bare necessity:" Tholuck. The truth of the miracle, however, forbids us at the outset to trespass upon the ground of the miraculous. Hence also we raise no question whether the water was made wine *after* it was drawn out, or *before*, in the pots themselves (Meyer, Tholuck).

Ver. 7. FILL THE WATER-POTS.—Not only is the water in the pots necessary, but also the obedience of faith. So also in the drawing. The pots being full, precludes all thoughts of the possibility of a natural process or a mixture. According to Meyer, this feature is intended to denote the abundance of the wine which Jesus produced; Gerlach, on the contrary: Only what was drawn became wine.

Ver. 8. DRAW OUT NOW, AND BEAR.—Expressing full confidence that they would, in virtue of His word, draw wine and carry wine.—UNTO THE RULER (MASTER) OF THE FEAST. Not the superintendent of the guests, συμποσίαρχος, whom the guests chose as their president (Xenoph. *Anab.* vi. 1. 30), but the superintendent of the servants, who as such also tested the meats and drinks, as a taster. Tholuck distinguishes the warden of the drinking from the warden of the table, and remarks that the presence of the latter does not necessarily yield the inference of wealth. He may have been of the friends of the family. At all events, a number of servants were present.—AND THEY BARE IT. Meyer: "But knew not that what they carried was wine." But they must have *believed* it to be, else we should be left to suppose a tone of mind in the people which would ill correspond with the elevation of the miracle. The drawing and bearing by the servants was an act of faith, like the sitting

down of the multitudes in the wilderness to receive the miraculous feeding.

THAT HAD BECOME WINE.—Not: That it became (was made) wine. In the perfect.

AND KNEW NOT WHENCE IT WAS.—It at first seems to give a better sense, to make the parenthesis of the 9th verse, according to Meyer, begin not with these words, but with *οἱ δὲ διάκονοι*, ending with *ὕδωρ*. Meyer observes that the construction continues with *οὐκ ᾔδει*, and this supplies the motive of the consequent *φωνεῖ τὸν νυμφίον*. But the ruler calls the bridegroom, not to ask whence he has the wine, but to remark to him that he has reversed the usual order of things with this supply of wine, which he seems to suppose the bridegroom has reserved. And John elsewhere begins a parenthesis with *καί*, as in 1 John i. 2. A decisive consideration might be this: If we put the *πόθεν* before the parenthesis, it indicates in the ruler the impression of the natural origin of the wine; in the parenthesis it emphatically expresses the thought of the evangelist, that he knew not the miraculous origin of the wine. The *ἐστίν*, as in ch. i. 40, is the usual intermixing of direct description in dependent clauses (Winer, p. 239).

CALLED THE BRIDEGROOM.—The wedding took place in the house of the bridegroom, and he gave the banquet. As to the custom here mentioned, there is little other evidence (see Lücke, p. 473). Wetstein: Pliny, *H. N.* xiv. 14. Cato, when he embarked for Spain, said of the rowers (*remiges*): *Qui etiam convivis alia* (referring to wine), *quam sibimet ipsis ministrant.* Two other citations (from Martialis and Cassius) Lücke himself considers entirely unimportant. The passage seems, however, to have some sense different from that commonly supposed, which gives a mild interpretation to *μεθύσκεσθαι, madere*, "have drunk enough" (Tholuck, after De Wette and others); on the contrary, Meyer: When they are intoxicated. The softening of the word gives the idea of a dishonourable custom: first to give good wine, then at the height of the feast to give poor. The custom meant is probably that universally dictated by moral instinct, of at last pouring water into the wine for those who are intoxicated, or giving no more, or even, where courtesy requires the offer to be continued, giving poor wine. This custom the master of the feast applies to the case in hand, without expressing any judgment respecting the condition of the guests. His "until now" refers only to a later period of the feast. —There is likewise a question, whether we must take the word, with Meyer, as a pleasantry, or, with Tholuck, as a half-jocular reproof. Lücke's hypothesis of an expression of surprise seems more fitting. Pleasantly as the words may have been spoken in the expression, "Thou hast kept the good wine until now," the ruler in any case conveys great astonishment. And strongly as this, on the one hand, attests the objective fact of the miracle, it as

strongly, on the other hand, shows a special quality in this wine. The wine seemed to the ruler the good, in contrast with what had been used.

Ver. 11. THIS WROUGHT JESUS AS A BEGINNING OF THE SIGNS.—Ἀρχή without the article, hence: This sign wrought Jesus as His first in Cana of Galilee.—Scholastic fancies respecting the bridegroom and the bride by Bonaventura, etc., see in Heubner, p. 236.

DOCTRINAL AND ETHICAL.

1. *John's accounts of the miracles.* We have already called attention to John's putting strongly forward the miracles of knowledge together with those of act; that is, the insight of the perfect personality into the dark recesses of personal life and of nature, in keeping with the character of this Gospel. As in ch. i. 38, 42, 43, 47 (comp. ch. ii. 25), iii. 21, iv. 17, v. 6, vi. 70, xi. 11, xiii. 3 and 38, xix. 11 and 28, xx. 27, xxi. 6, 17, 18, 22. The miracles in the development of the life of Jesus Himself, John rather takes for granted, after his general testimony concerning the δόξα of Jesus; particularly the miraculous birth (which, however, follows from ch. i. 13), the transfiguration (to which, however, ch. xii. 23 sqq., xvii. look back, and which the voice from heaven, ch. xii. 28, in some measure repeats), and the ascension (which is announced in ch. xx. 17). Even the miracle of the glorification of Jesus at the baptism is here only related incidentally by the Baptist, ch. i. 32; the walking of Jesus on the sea is but briefly touched, ch. vi. 16; and the resurrection of the Lord the evangelist presents mainly in its noblest bearings, as a victory over doubt, weak faith, and unbelief. On the other hand, John intimates, by the prominence he gives to the voice from heaven (ch. xii. 28) in the temple, that Christ was always very near, and drawing nearer, His estate of glorification; and in the account of the flowing of water and blood from the side of Jesus' body, he undoubtedly points to the mystery of the transformation in the body of Christ after His death (John xix. 34; comp. *Leben Jesu*, ii. 3, p. 1608).

Now as regards the miraculous works in the stricter sense, John entirely omits the expulsions of devils. According to Meyer, he significantly relates seven miracles of Jesus, "mentioning one of each of the main kinds: viz. a transformation, ch. ii. 1; a healing of a fever, iv. 47; a healing of a cripple, v. 1; a feeding, vi. 4; a walking on the sea, vi. 16; a healing of the child, ix. 1; a raising of the dead, xi. 1."

We distinguish, in the first place, these miracles in the stricter sense from miracles in a wider sense, among which we count the purification of the temple (ch. ii.), the moral enchaining of the officers (ch. vii. 45), and like things, especially the miracles of knowledge. Furthermore, we distinguish the miracles in Galilee

and those in Judea, insomuch as the miracles of Jesus have opposite effects in the two different spheres. After the first miracle in Galilee, His disciples believed on Him, ch. ii. 11; after the second He found faith in the imperial officer at Capernaum and in all his house, ch. iv. 53; after the third (wrought, indeed, on the east side of the sea, yet no doubt mostly on Galilean people), the people proposed to make Him king, ch. vi. 15; and the fourth could but enhance their reverence, ch. vi. 25. After the first miracle in Judea, on the contrary, which Jesus performed at the feast of Purim, healing a cripple whom the Jewish supernatural fountain and the angel had not healed, process was at once begun by the Jews against Him for excommunication and death, ch. v. 16; comp. vii. 32. After the second, the healing of the blind man at the feast of tabernacles, in which He brought the temple-fountain and the pool of Siloam into service, to show that He was the God of the temple, the ban was pronounced on His followers, and therefore doubtless upon Him at least, in so far as He acknowledged His Messianic dignity, ch. ix. 22. Upon the third, the raising of Lazarus, the decree to put Him to death was passed by the Sanhedrin (ch. xi. 47), the edict for His apprehension was issued to the people (ver. 57), even the death of Lazarus was consulted (ch. xii. 10); and in the sequel, on the passover itself, Jesus was crucified. Thus Judaism celebrates its feasts, and opposes to the life-miracles of Christ, plots of death, the sentence of death, and the death of the cross.

The miracles recorded by John we divide, according to their kinds, into *three miracles of healing*—the healing of the man sick of a fever, of the cripple, of the blind man: *three miracles of the mastery and glorification of nature*—the miraculous supply of wine, the feeding, the miraculous draught of fishes, ch. xxi. (Christ walking on the sea, related without the addition of Peter's, belongs with the miracles of the unfolding of the life of Jesus Himself): finally, *three symbolical miracles of the judicial majesty of Christ*—the purification of the temple (ch. ii.), which in its first performance was much more wonderful than in its repetition at the close of the life of Jesus; the moral enchaining of the officers who were sent to arrest the Lord (ch. vii. 45; comp. ch. viii. 59, x. 39); and the striking down of the soldiers in Gethsemane with His word. The greatest of the miracles related by John is the raising of Lazarus from the dead, the premonition of the resurrection of Christ, the foretokening of the resurrection, the glorification, and the judgment of the whole world, the great development of miracle which begins with His resurrection.

2. *The first miracle of Jesus.* Not only in John, but in the Gospel history in general, the changing of the water into wine is the first miracle of Jesus. But as the first in John it has a peculiar significance. As the portal of the Gospel of the absolute trans-

figuration of the world by the glorious spiritual personality and the redeeming operation of Christ, this miracle is the typical, symbolical token of the glorification of the world (see *Leben Jesu*, ii. p. 479).

Explanations of this miracle:

(*a*) NATURAL explanations by Venturini, Paulus, Langsdorf, Gfrörer. Paulus: A wedding joke; Jesus had caused a quantity of wine to be brought into the house, and to be put, mixed with water, into the pots at the table. Gfrörer: A wedding surprise-gift on the part of Mary (similarly Ammon).

(*b*) MYTHICAL. Strauss: Mythical basis: the changing of bitter water into sweet, in Ex. xv. 23 ff., 2 Kings ii. 19. Weisse: A parable misunderstood.

(*c*) SYMBOLICAL. Baur: A demonstration that the time had come when Jesus, the true Bridegroom, should lead off from the water of the provisional level of the Baptist to the wine of the higher Messianic glory.

(*d*) HISTORICAL. Various modifications:

(1) An *absolute* miracle of the transformation of substance, regardless of conditions; the older supernaturalism (Meyer even refuses to recognise any elevation of the spirit of the company).

(2) Historical in a still stricter sense, as a miracle admitting some *conditions; change of substance* under conditions; Augustine (*ipse fecit vinum in nuptiis, qui omni anno hoc facit in vitibus*), Chrysostom, Olshausen: acceleration of a natural process (which, however, must have included an acceleration of an artificial process, and in this the main factor, the vine, was wanting. Objections of Strauss, Meyer).

(3) *Change of accidents* under conditions. Neander: instances of mineral springs which have the taste of broth, intoxicating wines, etc. (instances from the classics in Lampe and Neander). Meyer puts Tholuck also on this ground; but Tholuck at present says: "These are still no help towards understanding the miracle, inasmuch as the inorganic or hard matter of the mineral springs would only come in the place of the vegetable. (Yet Neander mentions those facts only as analogies, showing how water can be modified.) In that which gives the offence here—the change of substance—natural science, however, till very lately has believed, with its *generatio equivoca* (*i.e.* the change of substance by changes of form erroneously), and now chemistry would see everywhere only change of form (but through change of substance—again erroneously)."

(4) *Transfiguration of the substance in actu.* Tholuck states with strange incorrectness: "J. P. Lange (*Leben Jesu*, ii. 1, p. 307) falls back upon the view that the elevated frame of mind in the master of the feast and in the guests caused the water to taste like wine." Meyer represents the thought more carefully, though he can make nothing of it: "In the element of an elevated frame of

mind, to which the guests, like the disciples on the mount of the transfiguration, were raised, *the transfiguration took place.*" But I had even said: "Thus Christ transported to heaven a company of devout and submissive men, and gave them to drink from the mysterious fountain of His divine life-power" (*Leben Jesu*, ii. p. 479). The operation of Christ, furthermore, I described as threefold: (*a*) The creative substitution of the wine, sympathetically communicated to the guests in their contemplation of Christ; (*b*) influence upon the drinkers through faith; (*c*) influence upon the element of the drink itself (p. 308). I cannot consider it an advance in exegesis, that Meyer comes to such an emphasizing of the change of substance as seems virtually to make the conditions of Augustine and others unsuitable; and that Tholuck appeals in fine to two systems of natural science which he himself considers false. As the abstract supernaturalism takes the simple, immediate change of substance for the gist of the miracle, I pointed to the central point of all miracles, and this among them, suggesting that all are rooted in the heavenly birth of Christ, and are conditioned upon the beginnings of regeneration, as the continuous development of the eternal central miracle, therefore also upon frames of the human heart. That such frames of heart existed here, is shown by the faith of the disciples, the confidence of Mary, the submissiveness of the drawers, the enthusiasm of the master of the feast. For this very reason, moreover, we have emphasized the act, in opposition to an abstract computation of the quantity of wine; as, for example, the Protestant orthodoxy emphasizes the presence of the body and blood of Christ in the substance of the act, in distinction from the magical representations of the body of Christ in the material substance (without deciding concerning the material left unemployed in the act; as Gerlach, for instance: see the exegesis on ver. 7). Then, in the third place, the analogy of similar instances of transfiguring mastery of nature was taken into account. Through the communion of the spirit of Christ, the feedings become wonderful; through the communion of the spirit of Christ alone, Peter walks on the water; in the hearts of the believing lay the conditions of the miracles of Christ throughout.

In thus tracing the miracle to its christological centre, the principle of the glorification of the world, we suppose, however, that Christ here brought also a latent, mysterious susceptibility of the water to an instantaneous development, in which, with regard to the quantity, it must certainly be considered that the very filling of the water-pots was done at His word and in the obedience of faith. Thus the δόξα of Christ in His first self-manifestation is to us the main thing.

(*e*) The miracle HISTORICAL, and at the same time of TYPICAL, SYMBOLICAL import:

(1) Older expositors, Lampe, Baumgarten-Crusius, Luthardt:

Exhibition of the contrast between the Old Testament and the New.

(2) Christ sets forth in the miracle at the same time the contrast of His new covenant with the severe ascetic spirit of the Baptist (Flatt, Olshausen).

(3) Prefiguration of the communion of the Lord with His people on the height of the glorified world (*Leben Jesu*, pp. 307, 479).

(4) Hofmann, Luthardt (with a simultaneous reference to the ancient covenant): Prefiguration of the heavenly marriage supper, Rev. xix. 9 (translation of the ideal conception just given (3) into realistic terms).

(5) De Wette: The distribution of wine a counterpart of the distribution of bread, and both together analogies of the Holy Supper (of which, again, Meyer finds nothing in the record. Comp. *Leben Jesu*, p. 310. On Hilgenfeld's explanation of it into a Gnostic element, comp. Meyer).

3. *The symbolical import of the miracle.* All the miracles of Jesus are to be considered as signs; that is, not merely facts, but also mirrors of the Christian idea, the Christian principle and its universal operation. But John has reason for marking this sign as the first which Jesus did, and as a manifestation of His glory. The description of it as a manifestation of His δόξα announces the wide symbolical significance of the miracle.

(*a*) The Old Testament pots of water, of purification, of statute, are changed into New Testament vessels of wine, vivification, free, festive life.

(*b*) The want in which the feasts of the old natural life end, is changed by the grace of Christ into the fountain of the higher joys of the kingdom of heaven.

(*c*) Mary, as the highest representative of the Old Testament faith, with the servants and the master of the feast, are changed into instruments of the manifestation of the New Testament glory of Christ.

(*d*) The earthly nuptials are changed into the basis of a higher festivity—the marriage of Christ with His own in their now established faith.

(*e*) The gift of the wine is made a token of the δόξα of Christ: which, as grace, converts all need into supply; and, as truth, gives everything symbolical, even earthly wine, in heavenly reality (He Himself the real vine).

(*f*) The gift of wine a token of the Supper of Christ, as the constant type of the progressive glorification of life, and its ultimate perfect glorification in the heavenly world.

HOMILETICAL AND PRACTICAL.

The first miracle of Christ the speaking expression of His life

and work: (1) Of His person, in which the earthly human nature becomes a heavenly (the essential, genuine vine, ch. xv. 1); (2) of the power of His love, which transforms the water of earthly need into the wine of heavenly joy (brings forth judgment unto victory, makes blessedness out of divine sorrow); (3) of His works, in which is everywhere reflected His main work of bringing to pass the new birth of mankind from the earthly kingdom into the heavenly; (4) of His last work, the glorification of the world.—The first miracle of Christ a prefiguring of His last.—A reflection of the first creation, in which the whole world, with all its estates, treasures, and forms of life, came forth out of water (and the Spirit of God moved—brooded—upon the face of the waters).—The miracle at Cana, the unveiling of a threefold mystery: (1) the mystery of a glorifying power in Christ; (2) the germ of transformation in nature; (3) the conformation of human nature for heavenly life.—The first sign of Jesus a revelation of His glory.—The great transformations in the one transformation of water into wine: (1) The transformation of the formal company into a fellowship of love; (2) of the earthly marriage into a figure and token of the heavenly; (3) of need into abundance; (4) of dishonour into glory.—The first work of Christ a token of that which turned the ignominy of the cross into the glory of the resurrection (the feast would have ended in shame).—The least guests become the first.—Human feasts: (1) What they are by nature; (2) what they become by sin; (3) what they again become, and only become, by the grace of Christ.—Jesus and His disciples also bidden to the wedding; or: These guests (1) the best guests in general, (2) in particular, the best wedding-guests, (3) therefore also the best guests at the table of need.—Jesus and Mary; or, the position of the Lord towards His mother according to Scripture and history (in contrast with the position which the legend gives). Mary, in her domestic life, had probably not known Jesus as a worker of miracles (Luther's *Tischreden*, ch. vii. § 12, p. 398; see Heubner, p. 240), but no doubt she had known Him as the little wonder-man, who knew a way in all domestic straits.—The hours of human judgment, and the hours of the Lord.—The water-pots of the Jewish ceremonial purification changed into wine-pots of Christian vivification (figure into reality, negative austerity into positive creative agency, want into satisfaction).—The good wine comes only with the word and blessing of Christ.—The wedding-blessing of Christ and the marriage-feast.—Christian marriage: (1) What it presupposes (friends of Jesus, susceptible, earnest); (2) What it brings (the blessing of Christ).—And manifested forth His glory, and His disciples believed on Him. (As at wedding-feasts often new betrothals arise, so here); Christ at this wedding becomes manifest as the Bridegroom, His disciples as the bride.—Christ the help of His friends in need.—The friendliness of God perfectly manifest in the friendliness of Christ. Disgrace in

matters of honour, one of the keenest troubles. Christ alone can relieve it.—The blessing of trouble.—The spiritual fruit of temporal want.—The glorification of the household by Christ, a beginning and foreshadowing of the glorification of the world: (1) The household a miniature of the world; (2) the Christian household the basis of the Christian world; (3) the household glorified by Christ, a prophecy of the glorified world.—The manifestation of His glory is the covering or neutralizing of our shame.—The human marriage feast transformed into a type of the marriage feast of Christ: (1) The festive beginning; (2) the interruption of failure; (3) the miraculous glory at the end; and this (*a*) in the life of Jesus, (*b*) in the history of the church, (*c*) at the end of time.

STARKE: *Nova Bibl. Tub.:* When we enter into the married state with Jesus, and invite Him to the wedding, blessing is to be expected; on the contrary, those marriages and weddings commonly do not prosper at which Jesus is not present, but carnal motives, lust, and desire of honour or wealth, prevail, 1 Cor. vii. 39.—Blessed the wedding at which Jesus is a guest.—*Bibl. Wirt.:* The Lord Jesus made His appearance at a wedding to honour the estate of marriage as His own (divine) ordinance, Rev. xix. 9; Hos. ii. 19.—How Jesus is invited. By what means He is driven away, and the devil invited. —Christians should come to each other's assistance in want; and if they themselves can do nothing, they should fly to God to create help.—CANSTEIN: If Christ receives not dictation from His mother in His humiliation, how much less in His glory!—Mary pointing away from herself to Christ.—MAJUS: Mary was a sinner, therefore she cannot be a mediator.—God has a very different hour from that which we men have.—The conversations at Christian weddings (and festivals).—If we would have God work miracles in us, we must first be obedient to His word.—*On the drawing of the water* (ver. 8). *Bibl. Wirt.:* Without labour, heaven will yield nothing.—First, Hands on (labour); then, Hands up (to receive the blessing).—The hearts which before were vessels of trouble, God makes afterwards vessels of the greatest joy.—CRAMER: God lets no one to come to shame who waits for Him.—God gives His gifts not sparingly, but in profusion.—Jesus transforms everything for the better, not for the worse. We should imitate Him in this as far as possible, Ps. xxxiv. 8.—CHRYSOSTOM: Christ made not wine simply, but the best wine.—God keeps the best drink for His children for the most part for the last, many a time even for heaven.—The first miracle of Moses was the changing of water into blood for the punishment of the Egyptians; the first miracle of Jesus was the changing of water into wine for the comfort of the poor (contrast between the law and the gospel).—The first sign, but not the last.

LISCO: We must not allow ourselves to be discouraged if the help delays.—GERLACH: In the previous words Jesus had promised the reopening of an uninterrupted communication between heaven

and earth, God and man, in the person of the Son of man. Here He now confirms this promise by His first miracle, which, however, like all miraculous occurrences in this Gospel, is related as if not for its own sake, but as an emblem of a perpetual miracle, whereby the Saviour is continually acting directly upon the human race (and the world).—Though there is no greater authority on earth than that of father and mother, yet it is nothing when the word and work of God approach (Luther).—The world gives first the best it has, thereby entices, and therewith intoxicates; Christ always keeps the best till the last.—HEUBNER: Influence of Christianity on the married life.—Jesus participates in social enjoyments, in banquets; therefore the Christian may. Christ teaches us the true behaviour in such society.—Christianity would sanctify the social propensity.—The good and bad sides of our social life.—We should sanctify the bonds of consanguinity.—The proverb: *Ehestand, Wehestand;* Wedded state, woful state.—Pious, needy families are a special object of the providence of God, and should be a special object of Christian philanthropy.—Romanists would find here a proof of the intercession of Mary. We find here rather a refutation of it, Ps. xxxvi. 8.—Jesus the true giver of joys, awakener of life, reliever of cares (invert the order).—The glory of Jesus manifesting itself on His first appearance.—The conduct of Jesus a model for Christians in social life.—The wedding at Cana, the picture of a Christian marriage: (1) The beginning, holy and happy; (2) the progress, bringing need and care, which Christ, however, helps to bear; (3) the end, the seeing of the glory of Jesus.—PISCHON: How can we build up the kingdom of God in our domestic life?—RAMBACH: The great value of domestic joys.—HARMS: When need is greatest, God is nearest.—SCHLEIERMACHER: How, under the direction of God, the nobler element, instead of the common and low, usually gains the upper hand in human society.—REINHARD: The special care on which needy but spiritually-minded Christian families may rely.—DRAESEKE: How Christians make wine out of water (a source of enjoyment out of everyday life).—RAUTENBERG: Jesus, the best family friend.—Mine hour is not yet come. This word should quiet us (1) amidst the faults of the church; (2) amidst trouble in our houses; (3) amidst the conflict in our hearts.—HARLESS: Marks of the grace of Christ: (1) That Christ gives us the most precious for nothing; (2) makes a glorious thing out of a common; (3) gives the best last; (4) gives according to His own time, not according to our ideas.

(IV.)

JESUS, THE GUEST IN CAPERNAUM, AND THE PILGRIM TO THE PASSOVER. THE PURIFICATION OF THE TEMPLE, AS A PRELUDE OF THE REDEEMING PURIFICATION OF THE WORLD AND REFORMATION OF THE CHURCH. CHRIST THE TRUE TEMPLE. THE SIGN OF CHRIST: THE DESTRUCTION OF THE TEMPLE, AND THE RAISING IT AGAIN. THE FIRST SPREAD OF FAITH IN ISRAEL, AND CHRIST THE KNOWER OF HEARTS.

CHAP. II. 12–25.

12 After this he went down to Capernaum [Kapharnaum], he, and his mother, and his brethren [brothers], and his disciples; and they continued there [and there they abode, καὶ ἐκεῖ ἔμειναν][1] not many days.

13 And the Jews' passover [the passover of the Jews, τὸ πάσχα τῶν Ἰ.] was
14 at hand [or, near, ἐγγύς]; and Jesus went up to Jerusalem, [.] And [he]
found in the temple those that sold oxen, and sheep, and doves, and the
15 changers of money [money-changers] sitting [established]: And when he
had made [having made, ποιήσας] a scourge of small cords, he drove them
[*omit* them] all out of the temple, and [both] the sheep, and the oxen; and
poured out the changers' money[2] [the money of the exchangers], and over-
16 threw the tables; And said unto them that [to those who] sold doves, Take
these things hence; make not my Father's house a house of merchandise
17 [a market]. And his disciples remembered that it was [is] written, The
zeal of [for] thine house hath eaten me up [will eat me up].[3] (Ps. lxix. 9.)
18 Then answered the Jews [The Jews therefore answered], and said unto him,
What sign showest thou unto us, seeing that thou doest these things?
19 Jesus answered and said unto them, Destroy this temple, and in three days
20 I will raise it up [again]. Then said the Jews, Forty and six years was
21 this temple in building, and wilt thou rear [raise] it up in three days? But
22 he spake of the temple of his body. When therefore he was [had] risen
from the dead, his disciples remembered that he had said this unto them
[*omit* unto them];[4] and they believed the Scripture, and the word which
Jesus had said [spoken].

23 Now when he was in Jerusalem at the passover in the feast day [at the
feast, ἐν τῇ ἑορτῇ], many believed in his name [ἐπίστευσαν, trusted in his
name], when they saw the miracles [his signs, αὐτοῦ τὰ σημεῖα] which he
24 did [wrought]. But Jesus did not commit himself unto them [οὐκ ἐπίστευεν
25 αὐτὸν αὐτοῖς, did not trust himself to them], because he knew all men, And
needed not [had no need] that any [one] should testify of [concerning]
man; for he [himself, αὐτός] knew what was in man.

[1] The singular ἔμεινεν (instead of the plural ἔμειναν), in A, F, G, was occasioned by the preceding κατέβη and the succeeding ἀνέβη.

[2] B, L, X, etc., read τὰ κέρματα.

[3] The most important codd., particularly A, B, R, besides Origen, etc., read καταφάγεται. The reading of the Recepta is conformed to the Septuagint.

[4] The addition αὐτοῖς is very feebly accredited.

EXEGETICAL AND CRITICAL.

Ver. 12. AFTER THIS HE WENT DOWN TO CAPERNAUM.—No doubt not directly from Cana, but from Nazareth. Not that, as Meyer says, the brethren here mentioned were not with Him at the wedding (this is not necessarily to be inferred from the silence respecting them), but that Nazareth was still the residence of Jesus and of the family of Mary, who no doubt returned home before they all went together to Capernaum, that they might thence join the nearest festival caravan for Jerusalem. He went down from the hill country towards the sea, on the coast of which Capernaum lay. On Capernaum, see the *Matt.* at ch. iv. 13.

HE, AND HIS MOTHER, AND HIS BROTHERS, AND HIS DISCIPLES.—The singular (κατέβη) is explained by the fact that Jesus was the leader of the train. That the family had already settled in Capernaum (which, according to Ewald, is here stated; according to De Wette, presupposed), is contradicted by the distinct indications that this removal did not take place till after the return of Jesus from Judea, and His appearance in Nazareth (Matt. iv. 13; Luke iv. 31; John iv. 43); though Meyer maintains that there also the removal is neither intimated nor supposed. But no doubt the removal had already been virtually induced by the connection with the disciples from the sea. The brothers of Jesus are distinguished from the disciples. Even though now His brothers, James, Judas, and Simon, had been called to be disciples, which is not at all probable, a separate category had still to be made, because there were yet Joses and the sisters, Matt. xiii. 55, 56. And that they had already attached themselves to the company of Jesus, shows that the usual exaggerated and extreme pressing of the statement in John vii. 5 is false. See Hengstenberg, *Das Evang. Joh.* i. p. 149 sqq.

NOT MANY DAYS.—Depending solely on the preparation for the approaching passover, which Jesus attended in company with His disciples, ver. 23. But that during these few days Jesus wrought miracles in Capernaum, must be inferred from Luke iv. 23.

Ver. 13. AND THE PASSOVER OF THE JEWS WAS AT HAND.—On the passover, see the *Matt.*

AND JESUS WENT UP.—Besides the attendance of Jesus at the feast when He was twelve years old, mentioned by Luke alone (ch. ii.), and the last attendance on the passover in the year 783, related by all the evangelists, John gives the remaining occasions of this kind. Here the first attendance on the passover, in the year 781; then a visit to another feast, not named, most probably the feast of Purim of 782 (ch. v.); then the feast of tabernacles (ch. vii.), and the feast of the dedication (ch. x. 22), in the same year. See the Introduction, § 8.

Ver. 14. AND FOUND IN THE TEMPLE.—In the fore-court of the temple. On the temple and the fore-court, see the *Matt.* on ch.

xxi. 12, and Winer, *sub. v.;* also Braune, *Das Evangelium von Jesus Christus*, p. 45. The first act of the Lord, in the confidential circle of susceptible disciples, was an act of positive glorification, coming into the place of the symbolical purification; His second act, in the bosom of the corrupted religious life of the people, was an act of negative purification, significant at the same time of His glorification. That this deed was looked upon by the better people as a miraculous sign also, and that, besides this, Jesus wrought other miracles in Jerusalem, may be inferred from ch. iii. 2. But John relates the purging of the temple alone as the first characteristic work, the signal-miracle of the Lord on His public appearance. To him the first cleansing of the temple was more important than the second. But the fact that John mentions only this cleansing at the opening of the Lord's official life, and the Synoptists mention only the similar act at its close, proves nothing against the truth of either or both the occurrences. See the *Matt.* on ch. xxi.

Ver. 15. HE DROVE ALL OUT.—Referring grammatically not to the animals, but to the men. But He drove the men out by raising the whip against their animals; precisely after the analogy of His method with the money-changers, whose tables He overthrew. To drive the men themselves, by themselves, from the temple, was not His design. Grotius: The whip, a symbol of the divine wrath. Meyer rejects all typical import. Yet even about the whip of an actual ox-driver there is somewhat typical; and the whip in the hand of Christ is at least a type of the punitive, reformatory office of discipline in the theocracy and the church.

AND POURED OUT THE MONEY OF THE EXCHANGERS, AND OVERTHREW, etc.—That is, He first dashed upon the tables hither and thither, and then overturned them. The right of free motion in the temple-space, where tables of money-changers did not belong.

Ver. 16. UNTO THEM THAT SOLD DOVES.—Because the doves were in baskets, they must be *carried* away (Rosenmüller, Schweizer). His command now sufficed for this, after the dove-traders had seen His earnestness: showing that even the ox-traders also He had not driven out with the lash; and showing likewise that He intended no injury, else He would have let the doves go. De Wette: He dealt more gently with the dove-merchants, because the doves were bought by the poor. Stier: Because He saw in the dove the emblem of the Holy Ghost. Both groundless. The difference in the mode of expulsion arises simply from the nature of the articles: doves in baskets. That the dove-sellers came last, may have been determined by the modesty of their business, which generally makes also modest people. These people were doubtless not so much traders properly speaking, as they were poor farmers or farmers' boys. As to the doves being emblems, so were also the sheep and oxen.

MY FATHER'S HOUSE.—See Luke ii. 49. The temple was still

His Father's house, because He was still waiting for the repentance of the people. The moment He takes His departure from the temple on account of their obduracy, He calls it: Your house, given over to desolation, Matt. xxiii. 38. *Our* Father's, even a prophet might perhaps have said: *My* Father's, Jesus says in the consciousness of His divine dignity and authority, as it were betraying Himself, without their understanding immediately the full sense of His word. The Pharisees, however, have doubtless already reflected upon the word as very suspicious (see John x.).

A HOUSE OF MERCHANDISE.—The term here is not so strong as at the second purification. It denotes the entire secularization of the system of worship. The term "den of thieves" in Matt. xxi. 13, on the contrary, denotes the prophet-killing and spirit-killing fanaticism into which this secularization at last ran out.

Ver. 17. AND HIS DISCIPLES REMEMBERED.—Olshausen: After the resurrection. Meyer, on the contrary, rightly: At the occurrence itself. The passage is Ps. lxix. 9 (10): "For the zeal of Thine house hath eaten me up; and the reproaches of them that reproached Thee are fallen upon me." Whether the Psalm be by David (Tholuck; comp. ver. 31; Ps. li.), or by Jeremiah (Hitzig; see v. 14?), or by some other theocratic sufferer, it belongs at all events, like Ps. xxii., to that class of typical passages in which the passion of Christ miraculously reflects and foreshows itself. Hence also Peter, Acts i. 20, applies to Judas the words of ver. 25 ("Let their habitation be desolate"); and Paul applies the Psalm several times to the conduct of the Jews towards Jesus, Rom. xi. 9, xv. 3. When Bengel, Olshausen, etc., and Luthardt refer the words "hath eaten me up" to the death of Jesus, and Meyer says, on the contrary, that the word is to be understood of the inward attrition of zeal (so that the disciples would mean, His zeal will yet consume Him from within), we may freely march over this difference of schools, and suppose (against Meyer) that the disciples, with anxious forebodings for the future of Christ, were smitten with the remembrance of that passage of the Psalm. For it is not necessary to suppose they had made out a clear idea of the sense of those words, any more than that Mary with her words meant, "Make wine!", or "Go home!" The school always reaches after fully expressed ideas or thoughts; actual life has also vague presentiments, anxious forebodings, dim, confused ideas; that is, life is subject to the fundamental law of gradual development. That the disciples did not connect a distinct expectation of the death of Jesus with their application of the verse of the Psalm to this action of their Lord, is proved by ver. 22; after Ps. xxii. 6–8, etc., they could not confine their thoughts to an exclusively internal self-attrition; probably they did not think of it at all in the Old Testament sense, though the metaphorical use of ἐσθίειν is clear, and consuming passions too (see Meyer, with a reference to Chrysostom,

Lampe, Wolf) are not wholly excluded. But here for the first time met and struck them the conflict of the spirit of Christ with the spirit of the people, the terrible life-staking earnestness in the appearance of Christ, which threatened to bring incalculable dangers after it. We may no doubt further suppose that this remembrance indicates great apprehensiveness in the disciples respecting the Lord. Though the future *καταφάγεται* may occur in the sense of the present, it does not follow that, according to Tholuck, it is to be read as present here. In this case the evangelist might better have used the *κατέφαγε* of the Septuagint.

Ver. 18. THEN ANSWERED THE JEWS.—*Ἀπεκρίθησαν οὖν.* Here the Jews already begin to appear in opposition to Jesus; accordingly the pharisaic and Judaistic Jews are intended, particularly the rulers. They regarded the act of Christ as a reproach to their religious government; therefore their interruption was an answer. And from their spirit it was to be expected; hence *οὖν.*—WHAT SIGN SHOWEST THOU UNTO US?—They did not see that the majestic and successful act itself was a great moral, theocratic sign, which accredited Him; they intended therefore a sign after some magical, chiliastic sort. It should be noticed that they did not venture to dispute the theocratic propriety of the act itself. The right of zealotry against theocratic abuses was legalized in the example of Num. xxv. 7; yet the prophets were accustomed to support great acts of zealotry by special miraculous signs, 1 Kings xviii. 23. The idea of such signs, however, particularly of the sign with which the Messiah should attest Himself, had gradually passed into the magical and monstrous. At all events, the challenge of a sign from heaven, Matt. xii. 38, xvi. 1, is here already put forth.

Ver. 19. DESTROY THIS TEMPLE.—This is the sign which He would give them. The imperative is permissive. (Glassius: *est Imperat. pro Futuro permissive.*) The Jews took the words of Jesus in an entirely literal sense, as ver. 20 proves, yet hardly without design. From this conception gradually arose the malignant perversion, slander, and accusation: This fellow said, I am able to destroy the temple of God, and to build it in three days. Matt. xxvi. 61; Mark xiv. 58; comp. Acts vi. 13. This conception John corrects in ver. 21: HE SPAKE OF THE TEMPLE OF HIS BODY. The Fathers universally acknowledge this interpretation. It has been supposed He pointed to His body as He spoke. Of this there is no indication.

Since Herder, Henke, and Paulus, down to Lücke, Bleek, Ewald (see Meyer, *in loc.*), it has been suggested, on the contrary, that John misunderstood the Lord; that Christ spoke of the temple as the symbol of the Jewish system of religion.[1] Destroy this edifice of religion, and in three days, *i.e.* in a short time, pro-

[1] See Heubner, p. 242. Henke was not the first to take this view, but Zinzendorf has it in his *Homil. über die Wundenlitanei*, p. 160.

verbially (with reference to Hos. vi. 2) represented by three days, I will set it up again renewed.

Kuinoel, Tholuck, Meyer, and many others, have maintained the correctness of John's interpretation. And with all reason; for an error of the apostle and the whole company of disciples in respect to so important a word of the Lord is utterly inadmissible (see the several not absolutely irrefragable arguments in Meyer).

A third view adheres to John's interpretation, but holds likewise an element of truth in the second view, and puts them in connection. The temple on Zion was the symbolical dwelling of God; the body of Christ was the real dwelling of God. The word of Christ, therefore, underneath its immediate reference to the external temple, has a deeper meaning: Destroy this temple and worship, as ye have already begun to do by your desecration,—destroy it entirely, by putting the Messiah to death, and in three days I will build it new, *i.e.* not only rise from the dead, but also by the resurrection establish a new theocracy (Theodore of Mopsuestia, Olshausen, Lange, *Leben Jesu*, i. p. 200; simultaneously Ebrard, *Kritik*, p. 325; later, in similar manner, Luthardt).

This combination is supported (1) by the actual connection. The crucifixion of Christ was the desecration, the spiritual dissolution of the temple, which must be followed by its outward destruction (see Matt. xxiii. 38; xxvii. 51), because the body of Christ was the real temple of God. (2) Christ, on this account, has repeatedly represented His death and resurrection as the one great sign which was to be given to the Jews instead of the required sign from heaven (John iii. 14; Matt. xii. 39, xvi. 4), and this sign, too, always connected with an antecedent Old Testament type. (3) A word concerning His death, without connection with an intelligible figure, would have assuredly been as yet wholly unintelligible to the Jews. (4) John gave the inmost and ultimate significance of the expression of Christ for the sole reason that it was the main matter, and that the figurative sense was self-evident. (5) In Matt. xxvi. 61 Christ puts in the true explanation, ver. 64, immediately upon the false interpretation, besides perversion, of His utterance.

IN THREE DAYS, a round number, 1 Sam. xxx. 12; see the *Matt.* on ch. xii. 40.

I WILL RAISE IT UP (again).—"It is only apparently contrary to John's explanation, that Christ, according to the New Testament doctrine, did not raise Himself, but was raised by the Father:" Meyer. And besides, the resurrection of Jesus was in one view as much His own act (John x. 18; Rev. v. 5), as in another view the act of His Father, especially in its results, 1 Cor. xv. 57; Eph. iv. 8. That Jesus was already familiar with the thought of His death, appears from the conversation which soon followed, John iii. 14. The explanation of Athanasius, quoted by Tholuck, is an

ingenious modified form of our third: With the putting to death of the body of Christ the Jewish system of types and shadows also is dissolved, and the real church thereby (by means of the resurrection) established.

Ver. 20. THEN SAID THE JEWS.—With an οὖν; it was to be expected that they would finish their malicious misunderstanding consistently.—FORTY AND SIX YEARS.—They mean the renovation and enlargement of the temple of Zerubbabel, which began in the eighteenth year of Herod's reign, 20 B.C. (Joseph. *Antiq.* xv. 11, 1), and was finished under Herod Agrippa II. in A.D. 64 (Joseph. *Antiq.* xx. 9. 7). According to Wieseler, it appears, therefore, that in this computation of forty-six years since the work was begun, the passover of the year 781 is the occasion on which it is made (*Chronol. Synops.* p. 106).

Ver. 21. THE TEMPLE OF HIS BODY.—Genitiv. Apposit.

Ver. 22. HIS DISCIPLES REMEMBERED THAT HE HAD SAID THIS.—This remembrance does not exclude former remindings; but the right remembrance came now with the right understanding of it. Comp. Luke xxiv. 26: "Ought not Christ to have suffered these things?" etc. As they now found the death of Christ foretold in the Old Testament, so they found also His glorification, which included His resurrection, Ps. xvi. 10, comp. Acts ii. 27, xiii. 35, 1 Pet. iii. 19; Ps. lxviii. 18, comp. Eph. iv. 8; Isa. liii. 7, comp. Acts viii. 35.

Ver. 23. NOW WHEN HE WAS IN JERUSALEM AT THE PASSOVER.—The evangelist thus distinguishes the stay of Jesus in Jerusalem during the passover from His first appearance there.—ON THE FEAST. Meyer justly says, this addition is not intended to explain the term passover for Greek readers; that must have been done by ver. 13. The expression signifies participation in the celebration of the feast. We suppose the feast days themselves are set off against the day of His entrance. On the day of the symbolical castigation He wrought other miracles, probably miracles of healing; and the first surprise of the Jews was followed by a demonstration of faith on the part of many attendants of the feast.—THE SIGNS. Evidently implying a multiplicity of signs, and such as determined those people to believe. He must therefore have done many miracles in Jerusalem.

Ver. 24. DID NOT COMMIT HIMSELF UNTO THEM.—The second πιστεύειν ἑαυτόν is evidently connected with the first πιστεύειν. He believed not in their believing, to such a degree as to commit or deliver up Himself to them. Various interpretations: (1) He withheld His doctrine (Chrysostom, Kuinoel); (2) He did not yield Himself to personal intercourse with them (Meyer). Without doubt simply: He did not yet entrust Himself to them as the Messiah, did not offer Himself as the Messiah, though they seemed inclined to recognise Him as such. It is the Lord's determination

not to appear publicly under the title of Messiah; and He follows it henceforth till the triumphal entry into Jerusalem; in full accordance with Matt. iv. 1–11.

BECAUSE HE.—He Himself, in distinction from indirect knowledge through others. How he knew them all, is in part shown by what has preceded. He knew in general that the secular spirit predominated in them; but He also saw through each one, as He met him, with a divine physiognomic discernment. In both cases is intended not only the general prophetic illumination, but the penetrating spiritual eye of the God-man.

Ver. 25. AND NEEDED NOT.—Explanatory of *αὐτός* in the previous clause.—OF MAN. Of man as to his sinful nature in general, and of man in particular, as He encountered each individual.—FOR HE KNEW. The positive expression for *He needed not.*—WHAT WAS IN MAN. Not only the special, miraculous, physiognomic knowledge (Meyer cites ch. i. 48, iv. 18, vi. 61, 64, xi. 4, 14, xiii. 11, xxi. 17), but also the general knowledge of the constitution of human nature (John iii.), of the order of the universe (xix. 11), and of the situation of the Jewish people in particular. Result: In the familiar circle of His disciples Jesus manifested His glory; in public He preserved His mysterious anonymousness as to the Messianic office.

DOCTRINAL AND ETHICAL.

1. *The different meanings of the two purifications of the temple.* According to Meyer, no essential difference should be perceived between the two acts. Yet the difference between the expressions "house of merchandise" in John, and "den of thieves" in the Synoptists, "the house of My Father" (*ὁ οἶκος τοῦ πατρός μου*) in John, and "My house" (*ὁ οἶκός μου*) in the Synoptists, as well as the greater rigour in the second case as described by Mark (not suffering any man to carry any vessel through the temple), is plain enough. According to Hofmann, Lichtenstein, and Luthardt, Christ in the Synoptists appears as a prophet to protect the place of prayer, in John as the Son to execute His domestic right. But this would lead to an entire reversal of the order of things in the self-manifestation of the Lord. The case is just the reverse. Christ performed the first cleansing of the temple as an anonymous prophet in the right of zealotism and the right of a prophet (see the *Matt.* on xxi. 12); the second, as the Lord of the temple, publicly introduced by the people to the holy city and temple as the Messiah.

2. *The body of Christ, the most real temple of God.* The crucifixion, the destruction of the temple in the strictest sense (Rom. ii. 22); the resurrection, the building of the eternal temple. Meaning of the sign: He who builds the eternal, essential temple,

has power also to purge the symbolical. The truth, that Christ is perpetually building greater, more glorious the temple of God, which the sin of man demolishes. The centre of this truth is the death and resurrection of Christ; its first tokens, the fall of Adam and the first promise (the protevangelium), the flood and the rainbow, etc.; its unfolding, the destruction of the theocracy and temple in Jerusalem, the rise of the church, the ruin of the mediæval church by the hierarchy, and its rebuilding in the Reformation, the inducing of the judgment of the world by anti-christianity, and the erection of a new heavens and a new earth. The wedding at Cana before the purification of the temple, the token of the transfiguration of the world before the judgment of the world.

3. *The first and second purifications of the temple.* When once the temple is made a house of merchandise (John ii.), it has also become in effect a den of robbers or of murderers, Matt. xxi. First the selling of indulgences, then persecution and reformation.

4. Christ entrusts Himself to no one in Jerusalem; *i.e.* He does not as yet come on the stage in His office as Messiah. Comp. the *Com. on Matt.* on ch. iv.

5. The *supernatural knowledge of Christ,* the source of His miracles of knowledge, and in fact everywhere divine-human; *i.e.* on the one hand not merely divine, nor on the other merely human, but both at once; divinely immediate, humanly exercised through means and organs.

HOMILETICAL AND PRACTICAL.

See Comm. on *Matthew,* on ch. xxi. 12–22; *Mark,* on ch. xi. 12–26; *Luke,* on ch. xix. 41–48.—The visit of Jesus the youth to the temple, and the visit of the man matured for the execution of His Messianic office.—The first, second, and last solemn appearance of Jesus in the temple (the last, Matt. xxi.–xxiii.).—As the crucifixion of Christ completed the desecration of the temple, so the resurrection of Christ completed the restoration of the temple.—Out of His word of holiest zeal *for* the temple, they made a word of blasphemy and deadly sin *against* the temple.—The purification of the temple, the perpetual charter of reformation.—What sign showest thou, etc.? The spiritual blindness which demands a sensible sign for the holiest sign of the Spirit.—How Judaism, by overdoing itself, falls back into heathenism, in asking a sign for the sense, when the sign of the Spirit gloriously stands forth.—So also the Judaism of legality in Christendom.—The scourge in the hand of Jesus, or the anger of personal gentleness itself. (1) The overpowering sign of the highest zeal (against sin); (2) the humbling sign of the highest majesty (against frivolity); (3) the ocular sign of the highest assurance (against doubt).—The Old Testament spirit in which the disciples viewed

the matter, indicated by their word, The zeal of Thine house hath eaten me up; the New Testament watchword of Jesus, My meat is to do the will, etc., John iv. 34.—To the temple of a Herod the hierarchs had even a right; in the temple of Christ they found themselves utterly out of place.—The token which Christ gives the Jews for the truth of His divine mission.—This token, the token also of reformation: Commit the utmost abominations in the temple, the more gloriously will the ruined temple be restored! —The conduct of the Jews on Christ's purifying of the temple, in its permanent import.—The destroyers of the temple would be its restorers, and the restorers must pass for destroyers.—From this first day of the public appearance of Christ, enmity calumniously laid up the word, which was to bring it to naught.—The Lord's great word concerning His end, at the beginning of His career.—The subsequent remembrance of Christ's words by His enemies, and the subsequent remembrance of them by His friends.—When He was at Jerusalem, many believed on Him; or, (1) festival believers, believers of festival seasons, when things go grandly in the church; (2) yet festival times, also true birthdays of faith.—But Jesus did not commit Himself to them; or, secret disciples, and a secret Saviour (anonymous believers, and an anonymous Christ).—Christ, the knower of hearts.—The first sign of Christ in the pious house, and His first sign in the impious church.—The transformation of water into wine, and of the driver's whip into a beneficent sceptre (in contrast with those who have turned the sceptre into a whip).—Christ and the hierarchs with reference to the temple of God: (1) He purifies and sanctifies it, they would make its desecrated condition its holiness; (2) He gives a moral and religious sign of the Spirit, they demand a magical, sensuous sign to accredit it; (3) He gives them for a sign the prophecy that they will kill Him, and they make of it a mortal charge against Him; (4) He announces to them a new supernatural temple, and they harden themselves in their old system to their judgment.—The first public Easter festival of Jesus, a foretokening of His future and eternal Easter.—Christ's observance of the prescribed feasts the dawn of the free festivity of the gospel.—Christ at the feast: (1) As an Israelite, in the spirit of the patriarchs; (2) as a Jew, according to the law of Moses; (3) as a prophet, after the manner of the prophets (my Father's house not a house of merchandise, the court of the Gentiles not a cattle-market); (4) as the Christ, introducing and indicating the course of His life and work.—Holy zeal and unholy zeal in contrast in the purification of the temple.—The open, noble indignation of Jesus, and the impure malicious reserve of His opponents.—Jesus, here as in Cana, a man, and a sinless man.—The keeping holy the temple: (1) The house of God; (2) the body; (3) the church.—The rising of the divine above the corruption and ruin of

the human; the eternal divine token thereof, the luminous centre of all divine signs: the resurrection of Christ from the death of the cross.

STARKE: MAJUS: Though the word and works of God are not bound to place, yet it is right, after the example of Christ, to observe proprieties of place and time.—OSIANDER: Christ, the Lord of the Law, submitted Himself to it, that He might redeem men from it.—CRAMER: Christ, not a secular king, but Lord of the temple; therefore He comes into the temple, and there begins His public function, Hag. ii. 3, 18.—HEDINGER: What has the abomination of usury to do in the temple of God? What the indulgence-monger in the sanctuary?—Ah, our churches to this day are sufficiently profaned by sinful garrulity, proud display of dress, etc. (even by unsanctified discourses).—*Nova Bibl. Tub.:* The abuses which have crept into the church must be scourged and banished. How much more must traditional abuses call forth our zeal! Hos. xii. 8; Zech. xiv. 21.—It is incumbent on all Christians, particularly on ministers, to be zealous for the house of God; yet should every one take good heed lest it be not according to knowledge.—OSIANDER: He who diligently pursues his calling may fear no danger. The protection of God will be with him.—MAJUS: The works of God need no miraculous attestation. They shine so brightly upon the eye, that God and His divine glory may be sufficiently recognised in them.—HEDINGER: Unbelief demands miracles and signs.—ZEISIUS: Where we have to do with false, malicious men, we are not called upon to make the truth so clear and bright, to their greater condemnation (dark words for dark men).—A mind occupied only with the earthly, cannot perceive the mysteries of God.—Instruction often serves more for others in the future, than for those to whom it is given at the time.—*Ibid.:* Fulfilment yields the best interpretation.—QUESNEL: Truth brings forth its fruits in their season.—*Ibid.:* Christian prudence requires that we do not lightly judge and condemn any, yet that we do not easily trust ourselves to any who present a good appearance.

GERLACH: "As Christ's kingdom is not a sword, how is it that He deals so hardly and harshly here with the priests of the temple, and concerns Himself with what properly belongs to the secular power? Because the Lord at that time stood between the Old Testament and the New, between what Moses had established in Israel, and what Christ was to establish after His death through His Holy Spirit and the preaching of the gospel; and He shows thereby that He is a Lord who holds both dispensations in His hand" (Luther).—LISCO: A picture of the reformation of a temple-desecration which had arisen from an abuse of Deut. xiv. 24–26.—HEUBNER: How much is contained in completely trusting one!—We must judge not, yet not hastily open and surrender ourselves

to any. The more perfect and noble a man is, the more true and open (and yet the more is he, again, a higher mystery).—SCHLEIERMACHER: What a zeal for His Father's house did the Lord Himself sanctify, in doing that!—But there afterwards came a time when even the Christian church was a house of merchandise.—Then He again gathered a whip: Luther, Zwingli, Calvin, and all the reformers.—It was not the whip that effected what the Redeemer did, but the spiritual power, of which that was only a sign and seal.—Our failure to act in many cases as the Redeemer acted here, is the cause of many evils in the Christian church and in all human affairs. That one is always putting upon another the performance of works well-pleasing to God, and no one maintains a fresh and free consciousness of the power which God the Lord has given him, and does all he can do to promote truth and goodness and prevent wickedness,—this is the reason why so many disorders are daily renewed in the smaller and larger relations of men.—BESSER: The Saviour (because they stifle the voice of conscience) draws back from them, and veils in a holy riddle the sign which they demand, and which was intended to be given them as the sign of all signs, the proper sign of Christ.—From every defeat a victory unfolds to the church; from every shame a glory.—*When therefore He was risen,* etc. Chemnitz presents the disciples, in their relation to the discourse of Jesus to them, as an example for all Bible-readers: They should not at once despise and reject everything in the Holy Scriptures which they cannot at first glance understand; nor must they despair of understanding, if they cannot at once penetrate the deep mysteries of the word. For the spirit of knowledge leads us into the truth by degrees.—Christ's power of trying spirits (Isa. xi. 3, comp. with 1 Sam. xvi. 7; 1 Tim. v. 22).

(V.)

JESUS IN JERUSALEM, AND NICODEMUS AS A WITNESS OF THE FIRST POWERFUL IMPRESSION OF JESUS UPON THE PHARISEES. THE CONVERSATION OF CHRIST WITH NICODEMUS BY NIGHT CONCERNING THE HEAVENLY BIRTH AS THE CONDITION OF ENTRANCE INTO THE KINGDOM OF GOD. SYMBOLISM OF WATER, WIND, AND THE BRAZEN SERPENT.

CHAP. III. 1–21.

(CHAP. III. 1–15, *Gospel for Trinity Sunday;* 16–21, *Gospel for 2d Pentecost.*)

1 [But] there was a man of the Pharisees, named Nicodemus, a ruler of the
2 Jews: The same came to Jesus [him] [1] by night, and said unto him, Rabbi

[1] The Recepta reads πρὸς τὸν Ἰησοῦν, against which there are decisive authorities, particularly A, B. "Beginning of a section and a lesson:" Meyer.

[Master], we know that thou art a teacher come from God; for no man can
3 do these miracles that thou doest, except God be with him. Jesus answered
and said unto him, Verily, verily, I say unto thee, Except a man be born
4 again [from above], he cannot see the kingdom of God. Nicodemus saith
unto him, How can a man be born when he is old? can he enter the second
5 time into his mother's womb, and be born? Jesus answered, Verily, verily,
I say unto thee, Except a man be born of water and *of* the [*omit* of the]
6 Spirit, he cannot enter into the kingdom of God [of heaven]. That which
is [hath been] born of the flesh is flesh; and that which is [hath been] born
7 of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born
8 again [from above]. The wind bloweth where it listeth [will], and thou
hearest the sound thereof, but canst not tell [knowest not, οὐκ οἶδας] whence
it cometh and[1] whither it goeth; so is [*it with*] every one that is [hath
9 been] born of the Spirit. Nicodemus answered and said unto him, How can
10 these things be? Jesus answered and said unto him, Art thou a master
[the teacher, ὁ διδάσκαλος] of Israel, and knowest not these things?
11 Verily, verily, I say unto thee, We speak that we do know [that which
we know], and testify that [which] we have seen; and ye receive not our
12 witness [testimony]. If I have told you earthly [human] things, and
ye believe not, how shall ye believe if I tell you *of* [*omit* of] heavenly
13 [divine] things? And no man hath ascended up to heaven, but he that
came down from heaven, *even* the Son of man which [who] is in heaven.
14 And as Moses lifted up the serpent in the wilderness [made it a high signal
for the surrounding wilderness], even so must the Son of man be lifted up;
15 That whosoever believeth in him[2] should [may] not perish, but [*omit* not
perish but][3] have eternal life.
16 For God so loved the world, that he gave his only-begotten Son, that
whosoever believeth in him should [might] not perish, but have everlasting
17 life. For God sent not his Son into the world to condemn [judge] the
18 world; but that the world through him might be saved. He that believeth
on him is not condemned [judged]; but he that believeth not is condemned
[hath been judged] already, because he hath not believed in the name of
19 the only-begotten Son of God. And this is the condemnation [judgment],
that [the] light is come into the world, and men loved [the] darkness
20 rather than [the] light, because their deeds were evil.[4] For every one that
doeth evil hateth the light, neither cometh [and cometh not] to the light,
lest his deeds should be reproved [detested, discovered, shown to be punish-
21 able]. But he that doeth [the] truth cometh to the light, that his deeds
may be made manifest, that [for] they are wrought in God.

[1] Lachmann, ἢ ποῦ, *or where*, according to A, the Vulgate, and other versions, Armenian, Arabic, Syriac, and several of the Fathers. The καί, therefore, arose probably from the need of a proverbial form of the sentence.

[2] Lachmann, ἐπ' αὐτόν, according to Cod. A; Tischendorf, ἐν αὐτῷ, according to Cod. B and others. Theodoret and Cod. L read ἐπ' αὐτῷ; Meyer is for ἐν αὐτῷ, and proposes to connect this with ἴχῃ. Against this is the parallel v. 16. Probably the above variations are efforts of the catholic spirit to sharpen the idea of faith, εἰς αὐτόν being a more general conception.

[3] Μὴ ἀπόληται, ἀλλ' is wanting in B, L, J, and many others. It is omitted by Tischendorf, and put in brackets by Lachmann. It has probably been taken from ver. 16.

[4] The order: αὐτῶν πονηρά.

EXEGETICAL AND CRITICAL.

Ver. 1. THERE WAS A MAN.—An important incident of the residence of Jesus in Jerusalem, exemplifying what has just been said, and introduced with the continuative δέ. Lücke: An example of the higher knowledge just mentioned. Tholuck: Of the weak faith just mentioned. De Wette: A proof of vers. 23–25. Luthardt: Transition from the people to an individual. Ewald: Nicodemus an exception. Strauss: Added through desire to show a believer from the cultivated world. Baur: Nicodemus a typical figure: outwardly believing, inwardly unbelieving Judaism. (On the contrary, Luthardt: He is, in fact, a genuine disciple in disguise; see Tholuck.) The views of Lücke and Tholuck do not exclude, but meet in, that of De Wette. An example, that is to say, at once of the weak faith to which Jesus cannot entrust Himself, and of His power to discern it. Yet John has especially selected this incident also on account of its great didactic importance, and as an example of the enthusiasm which Jesus at first awakened, extending even into the circle of the Pharisees. Treatises on the section: Knapp, *Scripta varii arg.* i. p. 183 sqq.; Fabricius, *Commentat.* Gott. 1825; Scholl, in Klaiber's *Studien*, v. 1, p. 71; Jacobi, *Stud. und Krit.* 1835, 1.

NICODEMUS.—A current name, first with the Greeks, then with the Jews (נַקְדָּם, נַקְדִּימוֹן; Lightfoot and Wetstein). Akin to Νικόλαος. Starke: "If the name be Hebrew, it is equivalent to *innocent blood* (נַקִּי and דָּם); but if Greek, *conqueror of people* (the same as Nicolaus). As the Jews gave not only Hebrew, but Greek and Latin names also, to their children, both meanings at last met in Nicodemus." The gradual unfolding of his faith appears by stages in this place, ch. vii. 50 and ch. xix. 39. "Tradition adds that he afterwards, having publicly acknowledged the doctrine of Jesus, and having been baptized by Peter and John, was deposed from his office and banished from Jerusalem (Photius, *Biblioth.* Cod. 171), but was supported in a country-seat by his kinsman Gamaliel, till his death:" Winer. Thus tradition makes him again in an unworthy manner keep out of sight with his faith. The Tulmud mentions also a Nicodemus, son of Gorion, properly called Bunni, who was a disciple of Jesus, and survived the destruction of Jerusalem, whose family sank from wealth into great poverty (Delitzsch, *Zeitschr. f. Luth. Theolog.* 1854, p. 643). The identity is not proved. Josephus also, *Antiq.* xiv. 3. 2, speaks of a Nicodemus who was sent as a legate of the Maccabean Aristobulus to Pompey. The apocryphal literature has completed the biography of Nicodemus in a Gospel ascribed to him.

The germ of a genuine faith had to contend in Nicodemus with regard for the polite world, thoughts of his station, fear of men, pharisaic prejudice, but, on a foundation of sincerity, conscientiousness, rectitude, and a higher fidelity even to his office, issues

victorious in courageous confession and joyful offerings; and the closing words of the conversation, ver. 21, are plainly enough a prediction of the Lord respecting him, after a reproof, ver. 20, of his stealthy coming in the night as a suspicious sign. Similar characters, though they probably did not all so decidedly come out, are described in ch. xii. 42.

A RULER OF THE JEWS.—Member of the Sanhedrin, like Joseph of Arimathea, ch. vii. 50. Of the party of the Pharisees.

Ver. 2. BY NIGHT.—That this is intended for a mark of weakness, is proved by ver. 20; and even by the particular mention of this circumstance itself, as well as by the very gradual appearing of his adhesion to Jesus. Koppe puts him down as a hypocrite (see Lücke), who came to question the Lord with evil intent, and who feigned simplicity; Niemeyer, on the contrary, represents his shyness as a true caution. "He was an honourable character, rather slow of nature," says Meyer. Yet no doubt something more. An educated man of age, sitting as pupil to a young, untitled rabbi; a Pharisee, stepping free of the despotic and heresy-scenting spirit of his sect; a Sanhedrist, who soon ventures to oppose the fanaticism of the whole council; a prominent, serene-tempered, mature man of the world, who under the cross of the dead Jesus appears as a disciple, and in a costly burial-gift gives token of his unreserved and joyful devotion, and thus evinces that there were given to him, and have continued with him, in his frigid school, a noble vigour of spirit, in his legal dignity a living yearning, in his high age a youthful striving, under all traditional prejudice a large ingenuousness; above all, under the whole system of pharisaic show, a sincere heart; and under all the rust of worldliness, the metal of a turn for the faith and devotion of the Christian. Meyer justly observes, against De Wette and others, that the coming of Nicodemus by night does not imply that no disciples were present at the interview; and the directness of the narrative, though bearing the Johannean stamp, leads us to suppose that John was a witness.

RABBI, WE KNOW.—First of all, Nicodemus accords to the Lord the dignity of Rabbi, denied to Him by many (ch. vii. 15); and this, considering the importance attached by the scribes to this title, is not without a favourable significance. This "we know" implies that he had kindred spirits in his circle, who acknowledged the high office of Jesus. Yet the word shades off, in a somewhat politic sense, from a *pluralis excellentiæ* into a suggestion of an indefinite prospect of recognition by the whole Sanhedrin. It expresses also the self-sufficient scribe-spirit, and unconsciously betrays over-valuation of knowledge and under-valuation of faith.

A TEACHER COME FROM GOD.—Acknowledgment of an indefinite prophetic character.

FOR NO MAN CAN DO THESE MIRACLES.—Acknowledgment of a number of accredited, important miraculous signs (ταῦτα τὰ σημεῖα)

which Jesus had done in Jerusalem, and which, in the judgment of Nicodemus, certified Him to be a new prophet of God. Miracle a test of a prophet, but under qualifications, Deut. xiii. 1, xviii. 20.

EXCEPT GOD BE WITH HIM.—The miracle proves the supernatural power which stands by the worker. False miracles might be performed through satanic agency, Ex. vii. But the character and greatness of the miracles of Jesus made it certain to Nicodemus that He wrought them in the power of God. And this involved the further inference that He was accredited by the miracles as a prophet sent from God. The ἔρχεσθαι is significant, ch. i. 6, 15.

Ver. 3. VERILY, VERILY, I SAY UNTO THEE.—One of the great cardinal truths of the kingdom of heaven, solemnly introduced. The answer consists of a series of antitheses: (1) The address of Rabbi is answered by an address without Rabbi; (2) the "we know" is met with "Verily, verily, I say unto thee;" (3) the word, Thou art come from above, and therefore art a teacher (from the kingdom of God), is met by the word, A man must be even *born from above*, if he would so much as see the kingdom of God; (4) the sign is met by the kingdom of God itself. And this antithesis runs through all: Thou wouldst know that I am a prophet; but thou still lackest the qualifications for seeing who I am, and seeing in me the personal manifestation of the kingdom of God.

Various views of the relation of the answer of Jesus to the address of Nicodemus: (1) Intermediate talk omitted (Kuinoel and others). (2) Jesus would lead him from the faith of miracles to the faith which morally transforms (Augustine, De Wette). (3) Jesus is come, not as a teacher, but for the moral transformation of the world (Baumgarten-Crusius). (4) Thou thinkest thou already seest a sign of the kingdom of God; no man can see the kingdom of God unless he be born anew (Lightfoot, Lücke). (5) Meyer: The address of Nicodemus is interrupted by Christ, and must therefore be completed from this answer. Nicodemus intended to ask: What must I do to enter into the kingdom of the Messiah? To this Christ here gives him the answer. But (*a*) the hypothesis of interruption is unsuitable; better, that of hesitation; best, that of polite, skilful waiting, as if to say, What more? (*b*) Nicodemus was as yet hardly so far advanced as to ask what Meyer puts into his mouth. The connection is probably this: Thou thinkest that I am *come* from God. But he who would even *see* the kingdom of God must be more than this; he must be *born* from above: how much greater must be said of the Founder of the kingdom of God!

Jesus gave him to understand that he had not yet reached the forecourt of true knowledge. At least Christ's answer confronts the proud consciousness of the address with the humbling nature of truth. And when He requires the new birth from above as the condition of seeing the kingdom of God, He means, according to the analogy of the Jewish designation of proselytes as born again

(Jeramoth, fol. 62, etc.), primarily: Except a man come out from the old system, become a proselyte, publicly commit himself to a new position. And in birth from above the word demands a great transition. Nicodemus would privately assure Him of the adhesion of a party of the Pharisees, implying the presumption that he would attach himself to the old order of things. Jesus demands of him a proselytism wrought by God, a coming forth from the darkness of night and of the old party, if he would have any understanding at all of the kingdom of God which he himself announces. We may still suppose that John relates only the essential, salient words, and omits intervening details; the main progress of thought, however, he has undoubtedly given, though in the colour of his own contemplation.

EXCEPT A MAN BE BORN FROM ABOVE.—Various interpretations of ἄνωθεν: (1) Locally: from heaven (ἐκ τοῦ οὐρανοῦ); (2) temporarily: afresh, from the very beginning (ἐξ ἀρχῆς). Both views are adduced by Chrysostom. In favour of the latter, in the sense of *iterum, denuo*, are the Vulgate, Luther, Olshausen, Neander, Tholuck. Against it are the verbal criticisms, that ἄνωθεν, taken temporally, means not *again*, but *from the beginning*, and that the rendering *again* has probably arisen under the influence of the expressions of Paul in Rom. xii. 2, Gal. vi. 15, Eph. iv. 23, Col. iii. 10, Tit. iii. 5; and of Peter in 1 Pet. i. 23. For the *local* explanation are Origen and many others, down to Bengel, Lücke, and Meyer. *From above*, in the sense of *from God*, ἐκ Θεοῦ. This is further favoured by the consideration "that John conceives regeneration not under the aspect of a second birth, but of a divine birth, ch. i. 13; 1 John ii. 29, iii. 9, iv. 7, v. 1:" Meyer. The ideas of being born from above or of God, and being born anew, are, however, in substance interchangeable, and Tholuck's objections to Lücke, etc., are untenable.

THE KINGDOM OF GOD.—The fact that the phrase "kingdom of God" occurs only here and in ver. 5, and nowhere else in John (except ch. xviii. 36, the βασιλεία Χριστοῦ, which Meyer has overlooked), not only proves, as Meyer rightly observes, the independent originality of this Gospel, but also characterizes John's view of Christianity. From his point of view, John sees not the form of a universal kingdom, but the world transfigured in personal being. Lücke: John seems to have transformed the positive Jewish idea into the more abstract, and to the Greeks more intelligible, formula of fellowship (κοινωνία, 1 John i. 3), the unity of believers with God and Christ. The essential elements of the idea of a kingdom, however, come out distinctly in ch. x. and xvii., and are fully developed in the Apocalypse. On the βασιλεία τοῦ Θεοῦ, see *Com. on Matthew* iii. 2.

HE CANNOT SEE.—Not even see; to say nothing of entering, being at home therein. Meyer disputes this interpretation; comp.

εἰσελθεῖν, ver. 5. That entrance and experience go with the seeing, must of course be understood.

Ver. 4. HOW CAN A MAN BE BORN WHEN HE IS OLD?—Taken literally, this reply of Nicodemus supposes an absurdity. And so Meyer, after Strauss, would take it. He admits that a Jewish theologian must have been familiar with the Old Testament ideas of circumcision of the heart (Deut. xxx. 6; Jer. iv. 4), and a new heart and spirit (Ezek. xi. 19, xxxvi. 26; Ps. li. 10, lxxxvi. 11); yet Nicodemus may have been limited in other respects; and now, on meeting Jesus, become really perplexed. We might rather suppose that the good-humoured old man spoke, possibly even wittily, with a double meaning. The first sentence may mean either: How can a Jewish senator, an elder of the people, become a heathen proselyte? or: How can a physically old man undergo new, fundamental, spiritual transformation? The second sentence would then illustrate this impossibility by a physical impossibility: Can he enter the second time into his mother's womb? The expositor must remember that the Orientals constantly express their thoughts in such similitudes. Meyer: "The ἄνωθεν he understood not as δεύτερον, but not at all." He assuredly did understand it as an equivalent of δεύτερον, for the total antithesis is evidently implied: ἄνωθεν γεννηθῆναι, ἐκ τῆς γῆς γεννηθῆναι. Then the idea of being born from above involves that of being born anew. Various interpretations: (1) A Jew is required to make himself the same as a proselyte (Wetstein, Knapp). (2) Luthardt: The beginning of a new spiritual life is not to be conceived without a new beginning of the natural. (This could not be said by one familiar with the Old Testament.) (3) The demand is as unreasonable as that one should enter a second time into his mother's womb, etc. (Schweizer, Tholuck). (4) No one can turn in mature age into a different spiritual state (Schleiermacher, Baumgarten-Crusius). Besides the two antitheses here quoted—an old man required to make a new spiritual beginning, a Jewish elder to become a proselyte—the expression contains also the intimation that an old, matured stage of the Jewish spirit could not pass into a new and different youthful life. But we still suppose that Nicodemus employs the sensuous expression in innocent good-nature, to bring out vividly, with rabbinic art, the impossibility of the requirement of Jesus.

Ver. 5. BORN OF WATER AND SPIRIT.—The next answer of Jesus has three noticeable features: (1) The imperturbable confidence expressed in the repetition; (2) The advance of the thought; the explanation of the birth from above as a being born *of water and Spirit*; (3) The entering into the kingdom of God, instead of seeing it. Whereupon further explanations follow, vers. 6, 7, and 8.

Different interpretations of water:

(1) The water signifies baptism (Fathers, and older Lutheran divines, Meyer, Tholuck, De Wette). Baptism is λουτρὸν παλιγ-

γενεσίας as the means of cleansing, Tit. iii. 5; 1 Pet. iii. 21; Eph. v. 26; Heb. x. 22; 1 John v. 6, 8. With baptism the gift of the Holy Ghost is joined, Acts ii. 38. Tholuck: "The water is (ch. vii. 39) the symbol of the communication of the Spirit." Yet probably in another sense. Calvin's objection: The words would then have been unintelligible, because the baptism of Christ had not yet begun. Strauss: This very thing proves a later insertion of the evangelist.

(2) The older Reformed divines (except Beza, Aretius), also Arminians, Socinians: ὕδωρ is a *figurative* term *for the purifying power of the Spirit;* therefore ἐκ διὰ δυοῖν.

(3) Piscator, Grotius, Episcopius, Neander, Baumgarten-Crusius: the baptism of *John.*

(4) Schweizer: the *proselyte* baptism, with: not only, but also —to be supplied.

(5) Baptism in the comprehensive sense as a theocratic historical lustration in its various phases according to the degree of the development of the kingdom of God. Thus the flood even is represented as a prototype of Christian baptism. Lücke alone brings forward the universal idea of baptism in its symbolical import: "Water is here, as in the baptism of John, the symbol of purification, of μετάνοια, of the essential but negative beginning of the being born of God." It is only to be observed, first, that a merely negative beginning is inconceivable; and secondly, that the μετάνοια in question is one which completes itself by entrance into a new, higher fellowship by means of the corresponding lustration. And this lustration, of course, was not yet before Nicodemus in the Christian form, but only in the form of the baptism of John. The word refers, therefore, *primarily to the baptism of John.* But to this, as the *lustration of its time.* The word found its fulfilment in the *Christian* baptism, which actually asserts its character as a dividing lustration between the old world and the new. The passage is therefore to be explained from the words of John, "I baptize with *water,*" etc.; except that Christ makes of the antithesis a synthesis. Concretely: One must become a divinely begotten proselyte, through the medium of discipleship under John and discipleship under Christ. It cannot be objected that John's office is only temporary (against Meyer). As the transition is through the Old Testament into the New, so it is also through the person who closes the Old Testament to him who opens the New, to Christ. One must first become historically a Christian, receiving the lustration of Christian discipline; then spiritually a Christian. As the condition of salvation, the two things are a concrete unit; the first not without the second, the second not without the first; yet the second, the baptism of the Spirit, the chief and decisive thing, according to ver. 6.

OF WATER AND SPIRIT.—The relation of the two.—Olshausen:

The water denotes the soul purified in simple repentance as the feminine principle, the Spirit the masculine. (Is this a remnant of theosophy?) Meyer: The passage shows the necessity of baptism to participation in the kingdom of the Messiah, but only to those passing over to Christianity, not to Christian children (for which he quotes, without warrant, 1 Cor. vii. 14). Tholuck: According to the Lutheran doctrine, the communication of the Spirit is not *absolute*, but only *ordinarie* dependent on baptism. The ἐκ, according to the Lutheran doctrine, denotes the *causa materialis;* according to Musæus, *instrumentalis.* Tholuck himself proposes a middle view, making ἐκ denote the visible source, the operating cause. This, however, is not a middle view, but a still stronger form of the *causa materialis.* Unquestionably the ἐκ with *water* denotes the historical means, with *Spirit* the vital. — The water is the predominantly negative medium of the birth, the Spirit the predominantly positive. In general, the birth from water might be intelligible to the Israelite from his usual lustrations, and particularly from the promises in Isa. i. 16, Mal. iii. 3, Jer. xxxiii. 8, Ezek. xxxvi. 25; and the birth from the Spirit, from circumcision, and such promises as Ezek. xxxvi. 26, Joel ii. 28, Zech. xii. 10.

HE CANNOT ENTER.—Lücke: In the nature of the case, εἰσελθεῖν must be the same as ἰδεῖν; that is, have a share in the presence of the kingdom of God. Still ἰδεῖν denotes this rather in the aspect of perceiving as an object, εἰσελθεῖν of entering into it. And this makes the expression a further development of the idea of the participation, corresponding to the further definition of the being born from above, as a being born of water and of the Spirit.

Ver. 6. THAT WHICH IS BORN OF THE FLESH.—The σάρξ here is the designation of human nature in its sinful tendency, antithetic to spirit. Generally John uses σάρξ for human nature as a whole. He now, at the outset, views human nature as sinful σάρξ in contrast with the Spirit (ch. i. 13 and here). But that he can conceive it also as regenerate σάρξ, appears from ch. i. 14 and vi. 51 sqq. From this alone it follows, that he must have an idea of an original pure σάρξ; and this is evident also from ch. xvii. 2. Σάρξ absolutely, therefore, is not "the material nature of man, ethically determined by sinful inclination of which it is the seat, with the principle of the sensuous life of the ψυχή" (Meyer). Σάρξ is here, as in ch. i. 13, the whole human nature, body, soul, and spirit, but under perverse dominion of the σάρξ in the narrower sense, in contrast with the ruling of the human spirit by the Spirit of God. The neuter stands for the personal, to make the expression as general as possible (Winer, p. 160). There is thus the same antithesis as in ch. i. 13. All men are flesh, in so far as they have proceeded from the natural, carnal generation, stand opposed to the kingdom of God, and need the birth from the Spirit. What, there-

fore, is born of the flesh is flesh, and would be flesh again, though a man could be born the second time of his mother. Besser says: "Not something in us is carnal, but everything" (see Flacius).

THAT WHICH IS BORN OF THE SPIRIT.—The water in ver. 5 is omitted as less decisive, but is implied, especially in so far as the office of the water is to abnegate that which is sinful in the birth from the σάρξ, in order to mediate the birth from the Spirit. The passage relates not only to a proceeding of the moral nature and life from the Spirit of God (Meyer), but to a transformation of the whole person himself by the operations of the Spirit.—IS SPIRIT. That is: Is determined in its whole nature by the Spirit as its principle, growing towards entire spiritualization, as that which is born of the flesh is determined by the flesh as its principle, and in its abnormal development. sinks into carnality, Rom. viii. 5. Evidently the whole sentence applies to the whole human race (not, as Kuinoel holds, to the Jews alone), and expresses: (1) the contrast between the old man and Christ as the Son of man; (2) The contrast between the unregenerate and the regenerate (see Rom. v.). Meyer: "In the conclusions respectively, the substantives σάρξ and πνεῦμα stand significantly and strongly for the adjectives σαρκικός and πνευματικός, and are to be taken qualitatively."

Ver. 7. MARVEL NOT.—The expression of Jesus reflects the astonishment of the aged hearer. His confusion seems to pass into waiting admiration. Christ then shows him why he should not wonder, by illustrating the spiritual mystery by a mystery of nature. With great force He here brings out the word: YE MUST, etc. Bengel: *Te et eos, quorum nomine locutus es.*

Ver. 8. THE WIND BLOWETH WHERE IT LISTETH.—The comparison of the one πνεῦμα with the other, as well as the verb πνεῖ, satisfies us that the subject here is the wind, not the Spirit, as Origen and Augustine took the word. Not alone the double sense of the word (πνεῦμα, רוּחַ), but the symbolical import of the wind also occasions the illustration of the spiritual case by the natural analogy. With John, concrete, graphic circumstances always reflect themselves in high thoughts; and thus we may suppose the figure here to have been furnished by a storm or roaring wind in the night. Now first comes the question, What does the figure say? Then, What does it mean? The wind in its blowing, the air in its motion, is a type of the Spirit, because it is in fact the element of the unity and union of the diversities of the earth. It bloweth *where it listeth.* The personification of the wind is suggested by its unconfined, apparently free motion, as unaccountable as original, personal will. *Where?* Meyer presents an example of ποῦ with a verb of motion; but here the *where* is emphatic, the place where the wind whistles and roars in its strength.

AND THOU HEAREST THE SOUND THEREOF, BUT CANST NOT TELL.—Though perfectly manifest, the deepest mystery. And first in

reference to the WHENCE. Even if the general conditions of its origin be known, as they were only in part to the ancients (locality, season, heat, etc.), yet the particular actual conditions, and the precise origin of a given current, are not known. No more the *end* of the current, its particular actual effects. So with the Spirit, both as to its origin and its effects, in the matter of regeneration. The origin of the rustling wind of the new life-word of Christ, which stirs him, Nicodemus does not know. The wind comes down mysteriously through the Old Testament with ever increasing strength. Nicodemus has marked many things in the Old Testament, but not the rising motion of the Spirit. Still less knows he whither this mighty Spirit-current leads, out over Israel into the Gentile world, and out over the earth into the eternal heaven. Yet the Lord immediately gives to the figure a definite application. In whatever soul the Spirit of regeneration would act, there He is present all at once in His untrammelled power. The beginnings are a mystery. So the issues in the eternal life. This, too, Nicodemus did not yet know: how the Spirit had seized him, and whither it would go with him, 1 Cor. xv. 28. How some of the older theologians used this passage for the doctrine of *gratia irresistibilis*, while others denied this use of it, and how Calvin interpreted it, not for his system, but only as presenting the incomprehensible and mysterious in the work of the Spirit, see in Tholuck. The words concerning the wind and regeneration would evidently say: Regeneration is a thing which, both as to its origin and its goal, is a mystery of faith; but in its manifestation, especially under the preaching of the gospel and under awakening miracles, is a mighty, unmistakeable life. Faith as life is plain; life as faith is a mystery. The wind a type of divine operation: Xenoph: *Memorab.* 4. 3. 14. Comp. Ps. cxxxv. 7; Eccles. xi. 5.

SO IS EVERY ONE.—Popular phrase for, So is it with every one.

Ver. 9. HOW CAN THESE THINGS BE?—Luther: "Nicodemus becomes more foolish, and gets no idea of the parable." Stier: "He now really asks, instead of contradicting." If the question be interpreted from the advance of the discourse of Jesus, it says far more, and the πῶς is not *hæsitantis*, as Grotius takes it. Nicodemus asks now with the wish that such a regeneration may be possible by a power which makes water and Spirit operative. Though the wind so mysteriously comes and goes, it yet has its sufficient cause: where lies the sufficient cause for the mysterious regeneration of water and the Spirit? The δύναται having been already treated, the emphasis now is not on it, but on πῶς.

Ver. 10. MASTER OF ISRAEL, AND KNOWEST NOT THESE THINGS. —Not now a rebuke for want of faith in the power of the divine Spirit (Tholuck), but a reminder that he, as Master of Israel, ought to know the ground for the outpouring of the Spirit, to wit, the doctrine of Christ the Son of God, and His sufferings and His

redeeming work.—MASTER OF ISRAEL. According to Scholl (see Lücke, i. p. 527), three men stood at the head of the Sanhedrin: the president (הַנָּשִׂיא), who was called by eminence the public *teacher* of the law; the vice-president, or *pater domus judicii, sive Synedrii* (אַב בֵּית דִּין); and the *wise man* (חָכָם), sitting on the left of the president. Now Nicodemus could hardly have been the president of the Sanhedrin; but he might have been "*the wise man.*" Yet, as Lücke remarks, this last office is doubtful; and the ideas of wise man, teacher, etc., do not coincide. Lücke, after Erasmus: "*Ille doctor, cujus tam celebris est opinio.*" Nicodemus took the lead of those who desired to know concerning Jesus; so far he was the teacher of Israel. He wished to know what He was, and did not know that He was the Messiah, or what the Messiah was, as the basis of the sending of the Spirit and of regeneration. This he might know from Isa. xi. and lxi.

Ver. 11. VERILY, VERILY, WE SPEAK THAT WHICH WE KNOW.—The introduction of another cardinal truth of the doctrine of Christ the Son of God, His sufferings and His work. An *intimation* that it is He himself, without the *declaration* that it is He. *That we do know.* The personal certitude of Christ meeting the ignorance of Nicodemus. A plural of personal dignity, veiled in the plural of the new Christian community. The plural, therefore, does not mean simply: (1) Christ and John the Baptist (Knapp, Luthardt); (2) Christ and the prophets (Luther, Tholuck); (3) Christ and God (Chrysostom and others); (4) Christ and the Holy Ghost (Bengel); (5) Men (Baumgarten-Crusius); (6) The universal Christian consciousness (Hilgenfeld); (7) Jesus alone (Meyer). "We speak that which we know" has reference to the consciousness of Christ alone. "Testify that which we have seen" relates to Christ and His associates, the Baptist and the disciples, who recognised in Him the glory of the Son of God. Meyer refers ἑωράκαμεν to Christ's having seen with God in His præ-existence. But here the præ-existence and the life of Christ form a concrete unit.

AND YE RECEIVE NOT OUR WITNESS.—The Sanhedrin had not admitted the testimony of John or the manifestation of Christ; Nicodemus himself acknowledged only the prophet in Him, and had objected to the doctrine of regeneration.

Ver. 12. IF I HAVE TOLD YOU EARTHLY (HUMAN) THINGS.—Ἐπίγεια in antithesis with ἐπουράνια. According to the context, the Lord evidently means by ἐπίγεια the doctrine of regeneration and its conditions, as He afterwards means by ἐπουράνια the doctrine of the Son of God, the suffering Christ, the redemption of the world. But why these terms? By ἐπίγεια we understand the truths and facts already having place on earth (ἐπίγειον, that which is found on earth); by ἐπουράνια (ἐπουράνιον, that which is found in heaven), new heavenly revelations and things. The doctrines of regeneration, of baptism, of the outpouring of the Holy Ghost, were more distinctly

expressed in the Old Testament than the doctrine of their cause, the Son of God, etc.; they were in some sense already at home in Israel. For though the ἐπουράνια, before God and in idea, form the *prius*, and are the basis of the ἐπίγεια, yet here, as everywhere, the *posterius* comes to view before the *prius* in its whole essential glory. It should be noticed that, further on, γῆ and οὐρανός come in the same sort of antithesis. In a theological point of view, the ἐπίγεια might be compared with anthropological truths, the ἐπουράνια with the strictly theological, christological, and soteriological.

Various interpretations:

(1) Luther, Beza, Grotius: The ἐπίγεια are the preceding figurative expressions; therefore the ἐπουράνια, what they mean.

(2) Lücke: ἐπίγεια, synonymous with τὰ ἐν χερσίν, as in Wisd. ix. 16; tangible things, lying near to men, at hand: those ἐν οὐρανοῖς, unsearchable, remote from men (Tholuck: the divine counsels).

(3) De Wette, Baumgarten-Crusius: Moral things, in which the man has a receptive activity; and heavenly things, in which he bears himself with receptive faith.

(4) Meyer, somewhat more uncertainly: What Jesus had hitherto presented, among other things the doctrine of regeneration, in distinction from what He would present in future, heavenly mysteries.

(5) Lampe, more clearly: The earthly things, that which had hitherto been presented, because (*a*) the work of grace is wrought upon earth; (*b*) Israel had been already instructed concerning it under the economy of the law. The heavenly things, the new things which were to be presented concerning the heavenly origin of that work and the nature of the divine decree, etc., as dark things, and for the most part remaining yet unknown.

How will ye believe, etc.—Expressing apprehension of finding Nicodemus still more obtuse to what He had yet to say. It should be observed that in both cases Nicodemus is regarded in his connection with the Jews. Just this connection makes it so hard for him to believe. The singular also should be noticed, which here comes in with great strength in contrast with the previous plural: If I tell you,—introducing what follows.

Ver. 13. And no man hath ascended.—Now follows first the doctrine of the Son of God Himself, yet in deep, obscure hints corresponding to the indecision and incredulity of Nicodemus. The καί here must be noted at the outset. Olshausen makes it adversative (yet), Beza demonstrative (for), Baumgarten-Crusius concessive (indeed), Meyer continuative, that is unmeaning, Lücke corroborative of the preceding. Correctly, "And yet He alone can tell ἐπουράνια, who is Himself ἐπουράνιος." That is: And yet you must be told heavenly things by Him who, being the heavenly One, is Himself the first subject of this revelation.

Next must be observed the three significant tenses: Perfect,

ἀναβέβηκεν; aorist, καταβάς; and present, ὁ ὤν. Evidently, the first proposition is founded on the second, the second on the third; therefore, conversely, the third is proved by the second, the second by the first. If now the whole amounts to, *The Son of man hath ascended into heaven*, the perfect cannot be taken for future, referring to the future *adscensio* (Augustine, Bengel, and others); nor as denoting an ecstatic *raptus in cœlum*, according to the Socinians; nor tropically, for the immediate knowledge of divine things, which Christ as it were brings down from heaven (Beza, Lücke, referring to Prov. xxx. 4); still less does it say, according to Jansen, Meyer, Tholuck, and others, "*Nullus hominum in cœlo fuit, quod adscendendo fieri solet, ut ibi cœlestia contemplaretur, nisi;*" that is, No man hath been in heaven, but He, etc. This would reduce the matter to a mere assurance. From the miracles, which Nicodemus himself acknowledged, it should be concluded that Jesus has perfectly ascended to heaven; that is, in virtue of His moral perfection He is a new revelation, and that the new one, which brings the kingdom of heaven down from heaven. And again from this should be inferred that He came from heaven, that is, has constitutionally a heavenly origin, became man from heaven. From this should further be inferred that He Himself in His incarnation continues one with God, in the presence of God, and thus in heaven. And from this root we pass back again. From the Godhead of Christ, and from the divine consciousness of Christ as the Son of man, results His incarnation; and from this the new revelation which He, in virtue of His moral perfection, brings from heaven. Then the οὐρανός explains itself. "Lampe, in opposition to the doctrine of the *cœlum empyreum* of the Reformed theology: *Generatim cœlum est symbolum rerum omnium supra nos et extra conspectum nostrum in altum evectarum.* Corresponding to this is the Lutheran conception: *non* τοπικῶς, *sed* τροπικῶς *sumendum*, of the *status majestatis divinæ* (comp. Flacius, *Clavis*). Yet Quenstedt (iii. p. 395) thinks that in the third ἐν οὐρανῷ the *status beatitudinis* is meant. It accords with John's use of language simply to suppose, according to rabbinic usage, a metonymic transfer of οὐρανός, the *sedes divina;* to God Himself: so ἐξ οὐρανοῦ ἐρχόμενος, ch. iii. 31; ἐκ τ. οὐρ. δεδόμενον, ch. iii. 27:" Tholuck. Yet different elements are to be distinguished in the one conception: (1) The world of heavenly spiritual revelations; (2) the world of heavenly life, origin, centre, and goal; (3) the world of the heavenly glory of God, of the omnipresence. The idea of the *heaven* to which Christ ascends, and which expressly is to be conceived τοπικῶς, attaches itself to the second of these elements. Ὁ καταβάς, Hunnius and others: "*Descendit ratione divinæ naturæ, non quidem motu locali, sed humanæ naturæ assumtione, et voluntaria exinanitione.*" The ὁ ὤν was referred by the older theologians to the *omnipræsentiâ*, or the *status beatitudinis.* Erasmus, the Socinians, Semler, Luthardt quite

gratuitously substitute an imperfect, ὃς ἦν. Nor does it denote, according to De Wette and Tholuck, the abiding, real manifestation of God in Christ; for the being of the Son of man in God is to be distinguished from the being of God in Him.—*The Son of man.* Intimating that those characteristics belong to the Messiah; that the Son of man is the Messiah; and the Messiah is the Son of man; without more particular explanation.

Ver. 14. AND AS MOSES IN THE WILDERNESS.—The dark expression of the divinity of Christ and His Messiahship is followed by a dark expression of the appointment of the Messiah to suffering, and to exaltation through suffering. The connection (the καί) is variously taken. Meyer: The transition is "neither from the being able to communicate heavenly things to the being obliged to communicate them (Lücke); nor from the theoretical to the practical (De Wette); nor from word to fact (Olshausen); nor from enlightenment to salvation (Scholl); nor from present lack of faith to the future origin of it (Jacobi); nor from the subjective condition of the kingdom of God, regeneration, to the objective redemption (Tholuck); nor from the work of Christ to His person (Baumgarten-Crusius)." Nor, we add, "from the ground for believing to the blessedness of him who believes" (Meyer himself). According to Tholuck, 7th ed., it is the transition to the communication of the ἐπουράνιον; which, however, he too evidently began in ver. 12. It is clearly the transition from the Son of God to the work of redemption.

THE SERPENT IN THE WILDERNESS.—Christ attaches His doctrine to the event in Num. xxi. 8: Moses, at the command of God, set up a brazen serpent as a standard of salvation for those who were bitten by the fiery serpents in the camp. Glossa ord.: "*Magistrum legis ad significationem legis invitat.*" Meyer recognises only two points of comparison: (1) The lifting up of the brazen serpent, and of Jesus on the cross; (2) the being restored to health by looking on the serpent, and to eternal life by faith in Christ. He unwarrantably rejects Bengel's further point: *Ut serpens ille fuit serpens sine veneno contra serpentes venenatos, sic Christus homo, homo sine peccato contra serpentem antiquum.* But we should go still further. As the brazen serpent, the image of the deadly serpent, was changed into an image of the remedy, so Christ the crucified, made in the likeness of the sinner (so Luther, Bengel, Olshausen, Jacobi, Stier, Lechler), of the deceiver of the people (Matt. xxvii. 63), of the false Christ and Antichrist (Matt. xii. 24; John xviii. 33), a curse (Gal. iii. 13), and image of sin itself (2 Cor. v. 21), as if He were the very manifestation of the murderer of men (John viii. 44), was made with His cross the sign of salvation, by looking upon which in faith men should be saved. The contrasts: Bad appearance, good reality; apparently poisonous, in reality wholesome; apparently overcome, made powerless,

in fact victorious; lifted up apparently as a reproach, in fact as an honour. Ethical idea at the bottom of these paradoxes, and the same in both cases: Reconciliation with the image of the evil, and infinite calmness resulting therefrom through the believing look, through the πίστις. The serpent bites Him who is lifted up, who destroys it; sin has power over him who has not reconciled himself to the judgment of God, to the evil, as a remedy against the sin. The believing look upon the brazen serpent healed by calming and elevating the soul. Faith in the Crucified is the faith that Christ in the form of one condemned has transformed the judgment of God into deliverance; and the consequent, willingness to suffer the cross with Him. Wisd. xvi. 6, σύμβολον σωτηρίας.

Of course the ὑψωθῆναι primarily means a being lifted up under suffering and shame, not, as Paulus makes it, a being glorified outright; and it darkly points to the lifting up of malefactors on the post; yet the passages, John viii. 28, xii. 32, involve also glorification in the death of the cross. And this is also probably (as Lechler, Tholuck, and others think) included here. Hofmann wavers between the wholly opposite ideas of elevation for exhibition (*Weissagung und Erfüllung*, ii. p. 143), and for putting away (*Schriftbeweis*, ii. p. 198). Tholuck: "A word must have been used in the Aramaic which admitted both conceptions; and this is the case with זקף (against Bleek's *Beiträge*, p. 231), which means in the later Chaldaic, as in the Hebrew, to 'set up,' in the Syriac to 'crucify,' but also to 'lift up;' Targum Jer. iii. 2, וְזִקּוּפֵי עֵינָךְ." This secondary sense Bleek and, according to the impression of Hofmann (ii. 1. 198), also Luthardt would make in fact the only one, excluding from the passage all reference to the cross, and taking it only as saying that Christ will be, not only as humble, but also as exalted, the object of faith. But both ch. viii. 28 and John's own interpretation, ch. xii. 33, put this out of the question. On the contrary, the double sense is plainly suggested by the way in which Christ conceives His death as His essential δοξασμός (ch. xiii. 31, 32); according to the sentence of Hamann, "the cross is the star with the rays taken off." Tholuck's exposition: "The comparison primarily offered is: Ignominious elevation made saving to believers." The *ignominious*, however, does not come first in the image of the serpent, but the appearance of the hostile and destructive.

EVEN SO MUST.—The preparation of this remedy rests upon the divine counsel (δεῖ, comp. Luke xxiv. 46). It is evident also from this passage, that Christ was from the beginning conscious of the necessity of His dying for the salvation of mankind, and of dying an ignominious death under the condemnation of men (see ch. ii. 19), and that He from the beginning spoke of it, but at first only in mysterious hints. His unveiled utterances, especially to His disciples, came later. Lücke justly suggests that the *must* (δεῖ)

does not say the death of Christ was rendered necessary by that type of the brazen serpent; still the lifting up of the serpent was made a type only because it really was a type, if not in the mind of the bitten Israelite, at least in the mind of the ordaining Spirit. In Moses, too, must have already flashed the presentiment that evil, the consequence of sin, must become the remedy for evil, the serpent's bite be healed by the serpent's image. The οὕτως here has peculiar force, expressing the feeling and contemplation of the infinite contrast between the glory of the Son of man and His suffering on the cross.

Works: Buxtorf, *Dissertat.*, the treatise *Historia serpentis æneï;* Vitringa, *Observat.* i. 2, c. 11; Rambach, *Geheimniss der ehernen Schlange;* Menken, *Ueber die eherne Schlange,* 1812. In Menken's Works, Bremen 1858, vol. vi. p. 353 sqq.

The serpent, primarily the type of the devil, is supposed to have been, in the form of the brazen serpent which was attached to the sacred banner of Israel (?), a figure of the sanctification of the human nature of Christ perfected on the cross; and thus the brazen serpent was a symbol of salvation. The fiery serpents in the wilderness, however, were primarily the form of a divine punishment, presented in a form elsewhere denoting sin. The elevated serpent-standard was thus the type of punishment lifted in the phantom of sin, and transformed into a means of salvation. This is the nature of the cross. The look at the cross is a look at the curse-laden One, who is not a sinner, but a divine token of evil and penalty, and of the suffering of penalty, which is holy, and therefore transformed into deliverance. Reconciliation *by the suffering of penalty* becomes in the believing heart reconciliation *with the suffering of penalty,* and so salvation. It may even be said: In the form of the cross, as in the form of the serpent, the distinction between damnable sin, which the sinner did not recognise, and wholesome punishment, healing evil, in which he would see his misfortune, is made perfect and clear; and faith means *purely* distinguishing between bad sin and good penalty or evil. Jacobi, *Stud. und Krit.* 1835, p. 37; Lechler, *Stud. und Krit.* 1854, p. 826.

Ver. 15. THAT WHOSOEVER BELIEVETH IN HIM.—Application of the figure. The look at the brazen serpent a type of faith. The thing there to be prevented, death; here, perdition. The thing there to be gained, healing; here, salvation, eternal life. Yet the theocratic looking at the brazen serpent was not without an internal element of faith; and so, on its part, the moral salvation has its external side; it is an infinite vital development from within outward. The ζωὴ αἰώνιος, the opposite of θάνατος and ἀπώλεια; beginning with the new life of faith and love, in the spirit; already manifesting itself in this world in the healthful issues of the spirit through the ψυχή and σῶμα as a real, substantial, not merely moral ζωή; completing itself in eternity and in the appear-

ing of Christ as δόξα and ἀνάστασις. Ζωή in the essential sense, as life from God and participation of His life in Christ, in opposition to essential death in sin; αἰώνιος, not simply the eternity of duration and of the world to come, but the eternity of the transcendent presence of all times and places, according to their divine purport at every point, as against the ἀπώλεια, in which the man is lost not only from God and from himself, but also from time and space, to go down without bottom and without end. The divine life, or the spiritual, embracing the depth and breadth of eternity. The *whosoever* must here already be noted. It marks the accessibleness of the salvation to all, its individual and universal character at once, as well as the moral nature of faith ("whosoever believeth in Him").

Ver. 16. FOR GOD SO LOVED THE WORLD.—The summing up of the several preceding doctrines in a total picture of the ἐπουράνια, after the analogy of ch. i. 14 and like passages. Christology here goes back to the basis of theology; soteriology unfolds itself to the *ordo salutis* and to eschatology. A gospel *in nuce*, like the sentences of 1 Tim. iii. 16, and others.

Through Erasmus (see Lücke, i. p. 543) the view has become current with later scholars, Kuinoel, Paulus, Tholuck, Olshausen, Maier, and others, that from ver. 16 the evangelist continues the discussion on his own part. The disappearance of dialogue, the preterites ἠγάπησεν, ἦν, the term μονογενής peculiar to John, and the general character of the discourse, are taken to show this. But this hypothesis has been with good reason contradicted by Meyer, Stier, Baumgarten-Crusius, and myself in the *Leben Jesu*, ii. p. 508. John's colouring is, in fact, admitted elsewhere; why not here? Lücke proposes a middle view. The conversation continues in ver. 16, narrated by John, but with the illustrative, amplifying hand of the narrator more free than before. But Kling has justly objected that this even would lead to an undistinguishable mingling of narration and reflection. Against the breaking off of the dialogue it is enough to remark, that there would be no close; in favour of the continuance of it, that all that follows is very specially appropriate for Nicodemus, and peculiarly the closing words in vers. 20 and 21. The disappearance of the form of the dialogue is expressive, showing that Nicodemus has become a willing hearer. Tholuck, in support of his view, cites ch. iii. 31, where it is thought still more necessary to assume a continuation by the evangelist himself. But there no more than here and in ch. i. 16–18 can an unmarked interruption of the historical narrative be conceded.

Ver. 16 contains not merely a confirmative repetition of ver. 15 (Tholuck), but gathers the statements of vers. 13, 14, and 15 into one. Here each several word has the utmost weight. The FOR (γάρ) bases the two preceding statements, the christological and the soteriological, upon the love of God. The SO (οὕτως) is a

resonance of the οὕτως in ver. 14. LOVED (ἠγάπησεν) denotes infinite love as the motive, the purpose, and the act of redemption, or as love, grace, and mercy. GOD (Θεός), the Holy in His entire antagonism to the world, the Merciful in His entire yearning towards the world. THE WORLD (κόσμος), the world of man, founded on the world of God, now lost in worldliness. Against the Jewish particularism (with Lampe: *Universitas electorum*). HIS ONLY-BEGOTTEN SON (see note on ch. i. 14). Expresses the singular proof of love, 1 John iv. 9; Rom. viii. 32; Heb. xi. 17. An allusion to Abraham's offering, Gen. xxii. 2. At the same time transforming the designation Son of man into Son of God. GAVE. Combining the two ideas of the simple διδόναι (ἀπέστειλεν, 1 John iv. 9; see here, vers. 13 and 17) and διδόναι ὑπέρ (Luke xxii. 19) or παραδιδόναι (Rom. viii. 32), which appears in vers. 14 and 15. Meyer properly remarks, ἔδωκεν contained more than ἀπέστειλεν, ver. 17 (which itself, however, in another aspect contains a specific idea); but when he adds that it denotes not specially a giving up to death, but the entire state of humiliation, we must observe (1) that the preceding words (ver. 15) refer to death, and (2) that Christ is given to the world not only in His humiliation, but also in His glory to all eternity. THAT (ἵνα) marks the sole object of the sending of Christ; WHOSOEVER BELIEVETH (πᾶς ὁ πιστεύων) expresses at once the universal offer of salvation and the condition of it; MIGHT NOT PERISH (μὴ ἀπόληται), etc., the salvation itself in its negative and positive infinity. The alternation of the aorist and the present not only denotes the being lost and being saved as already beginning in the present, but also expressing, like the aorist, *he gave*, the actual present existence of the Redeemer.

Ver. 17. FOR GOD SENT NOT HIS SON.—A contradiction of the Jewish exclusivism was contained in ver. 16. Here it comes out more distinctly. Offsetting the lowly, suffering form of Christ in ver. 15, which is visible also through ver. 16, the kingly side of Christ in His work is here brought forward. Hence we have here *sent* instead of *given;* the *power to judge* is attributed to Him in reference to the *being lost*, and it is His *power to save* which secures for believers eternal life. It is asserted, however, that the *saving* of the world is the object of His mission, not the *judging*. According to the Jewish Christology (Bertholdt, *Christologie*, pp. 203 and 223), the Messiah was to come for judgment against the heathen. Carnal interpretations of Old Testament passages like Ps. ii. 9, Mal. iv. 1, comp. Matt. iii. 10, had led the exclusive pharisaic spirit to this view. This decidedly bespeaks this verse as a continuation of the conversation with Nicodemus; yet the second τὸν κόσμον is not on this account to be specially referred merely to the *heathen* world (Lücke and Tholuck here are not accurately represented by Meyer). The statement, however, is negative enough in its expression of the Christian universalism over against the Jewish

particularism. And not only "has the thrice pronounced κόσμος something solemn about it" (Meyer), but also something doctrinally decisive against that particularism. As regards the fact that Christ is nevertheless also Judge of the world, Tholuck puts this right: A damnatory judgment was to be only an incidental result of His advent, as also in Luke xii. 51. Meyer distinguishes with more dogmatic clearness between the first advent of Christ to σωτηρία, which was not a coming to judgment, because, if this were to judgment, it would bring condemnation upon all; and the second advent to judgment, against those who remain unbelieving, ch. v. 22, 27. Both views are right, but not sufficient. The first coming of Christ also brings a judgment with it (ver. 19), and the second has for its first feature the consummation of the σωτηρία; and the final judgment, as a judgment to condemnation, is only a revelation of the self-condemnation of the unbelieving, which began with their induration in unbelief. The difference between the Old and New Testament types of the Messiah is this: In the Old Testament the Judge becomes Redeemer by His judging (Isa. x. 22, lxv. 8, etc.; a σπέρμα is saved); in the New the Redeemer becomes Judge by His redeeming. Acknowledgment of the need of redemption is voluntary self-judgment, repentance; rejection of redemption, unbelief, is the ideal, virtual judgment, which begins at once upon the manifestation of Christ (ch. xii. 48); the establishing of the fact that the man has entirely alienated himself from the Redeemer and the redeemed, and cannot in any way have part in the final redemption, is the last judgment.

Ver. 18. HE THAT BELIEVETH ON HIM IS NOT JUDGED.—New Testament transfiguration of the Old Testament doctrine of salvation by faith, Gen. xv.; Isa. xxviii. 16; Hab. ii. 4. Manifestly these words again are perfectly fitted and designed to shake the Jewish views of Nicodemus. Pharisaic Judaism had perverted the principle: The believer is not judged, the unbeliever is judged,—into the principle: The Jew is not judged, he who is not a Jew is judged. So the Roman Catholic dogma: He who is within the pale of the Catholic faith is saved; he who is not is damned. Likewise, the old Protestant formula: He who comes *in this life* into the sphere of the faith of the gospel, etc. Christ, on the contrary, makes salvation dependent on an individual, personal, living faith, and perdition on decided, obstinate personal unbelief. The believer is not judged, because he as a sinner puts himself voluntarily under a spiritual judgment, and thereby receives the righteousness of faith for the perfecting of his life in the sphere of salvation.

The guilt of the unbeliever is strongly emphasized as a treble guilt: He has not accepted God in His Son. He has not received the Only-begotten, in whom all the value of faith, the fulness of the manifestation of God, is concentrated. Finally, he has not believed in His name, *i.e.* in the developed knowledge of Christ as

concentrated in the sphere of His Spirit. He *hath* not believed (perfect), *i.e.* he is fixed in unbelief; and in so much as he is fixed, the fact also is fixed that he has fallen under condemnation, to meet the final judgment by the sheer unfoldings of his condemnation. The antithesis is put here with all its sharpness, but not as passing upon the given unbeliever the opinion that he is fixed in his unbelief. The ideal unbeliever is condemned *quia*, the actual unbeliever *quatenus*. Tholuck: "But ὅτι gives not the external ground on which the judgment rests (Chrysostom)—for neglect of the Son of God—but the way in which the condemnation is wrought." Yet it also gives the decisive ground; only the Son of God, in the case, is not to be conceived as external.

Ver. 19. AND THIS IS THE JUDGMENT.—The tale now, *by its form, its choice of terms*, turns directly towards Nicodemus, to press him to a decision and bring him to the light. At the same time, as to its matter, it proceeds to the explanation of the immoral, damnable nature of unbelief, and to the intimation that the rulers of the Jews are already further gone in this unbelief than Nicodemus suspects. Thus they are already judged. The actual beginning of the virtual judgment of the world, which from Jerusalem is spreading through the world, working outward from within, runs parallel with the unfolding of faith, till the consummation in the day of glory.

THAT LIGHT IS COME INTO THE WORLD.—This belongs to the judgment, because it calls for the separation, κρίσις.

AND MEN LOVED.—Particular signs of this, therefore, have already come to view (see above). While Nicodemus can still fancy that the Sanhedrin is with him inclined to faith, Christ already sees the beginning of the end. Indeed, the δεῖ in ver. 15 is connected with this. The aorist, therefore, does not imply that a later period is in mind.

THE DARKNESS RATHER.—Is the μᾶλλον *magis* or *potius*? Bengel, Tholuck ("because the φῶς, ch. i. 4, which man originally possessed, prevents him from entirely mistaking the ἀλήθεια in the light") say the former; Origen, Meyer, the latter: and no doubt rightly, because the Lord is speaking of the time of decision, at which the lesser love of the light passes into hatred of it, ver. 20. Before the critical manifestation of the light, it might mean *magis*; now it means *potius*. It is the decided choice of the evil that is in view.—BECAUSE THEIR DEEDS.—Αὐτῶν placed first is significant. Far more than: They had sin. Their whole bent was to do evil, hence they needed the cover of darkness for their evil deeds. See Matt. xxiii.

Ver. 20. FOR EVERY ONE THAT DOETH EVIL.—Looking to those who persist in unbelief. Γάρ comes not to justify the preceding γάρ (Meyer), but to explain it, and define the expression for the evil choice: ἠγάπησεν μᾶλλον. The doing evil (φαῦλα) denotes the law

of the nature. The adjective denotes not only bad, cowardly, hateful, but also trifling, insignificant; and, in antithesis to ver 21, probably corrupt, false.—HATETH THE LIGHT. Comp. Rom. viii. 7. Unbelief is the root of impious conduct.—LEST HIS DEEDS. The evil consciousness and intention of unbelief.—SHOULD BE REPROVED. The ἔλεγχος, the exposure, the conviction, the condemnation of the deeds, shunned by him who through pride and cowardice will not submit to the condemnation of shame, accept the judgment of the penitent spirit, nor renounce his false deeds. Thus he chooses the darkness, *i.e.* the dominion of delusion, falsehood, with sense of the falsehood. Luke iii. 7; John viii. 9; Eph. v. 11, 13.

Ver. 21. BUT HE THAT DOETH THE TRUTH.—A most suitable parting word for Nicodemus. If thou art and continuest to be honest, thou wilt yet come to the light. Thus a conditional promise. This, however, is the specific reference of the expression; the general truth is, The Lord gives good speed to the upright, Prov. ii. 7. *Doeth* THE *truth*.—Meyer: That which is really moral. Tholuck: Acting in the whole spirit of his life according to objective truth. The doing of the objective truth, however, is expressed by the coming to the light. Hence the references to subjective truth. He who inwardly loves sincerity shuns deceit, is faithful against himself, and acts in this spirit (is true to the inner light), has a leaning towards the light of revelation, towards faith; he feels himself attracted by the light, as the false man feels himself repelled.—THAT HIS DEEDS MAY BE MADE MANIFEST. Not that he would parade them, but that he would be made certain of his actions and his spirit in the full light of moral day. "The need of moral satisfaction in itself, and of the victory of the good over the world" (Meyer).—FOR THEY ARE WROUGHT IN GOD. This is the ground of his moral courage and striving after truth. So far as he has acted in sincere regard for the inner light, he has done his work in God. In other words, the drawing of the Father to the Son (ch. vi. 44, 45), the work of the *gratia præveniens*, is in it. The *for* does not mean at all, he is conscious that his deeds are wrought in God, but this direction of his doing is the unconscious ground of his courage. According to his best knowledge and conscience, he has acted with inward trembling before the divine; therefore he cannot tremble before the objective light of God in the world. Calvin (with others) takes ver. 21 as set against ver. 20 only to show what the truth-loving man on the contrary would do (the ideal conception of the truth-loving man). In answer to this, Tholuck: Then either all men would fall into the first class, and no one would come to Christ, or the regenerate man must be intended. The Greek, Roman Catholic, and Arminian exegesis holds, according to Tholuck's concurring statement: The good conscience, which may present its strivings, weak as they are, before Christ, whatever of darkness is still about them, however, thereby receiving its χρίσις.

Tholuck refers to John viii. 47, xviii. 37, vi. 44, 45.; to a Synesius, to the rich young man, to the scribe, Mark xxii. 34. Over against this he places another interpretation: The Protestant exegesis and Augustine found this sense contrary to the *analogia scripturæ,* according to which a *bonum spirituale* before regeneration is impossible. According to Augustine, Luther, Olshausen, Stier, the ποιεῖν τὴν ἀλ. therefore must mean, "to be upright, sincere." We cannot consider this interpretation clearly distinct from the other. It is plain that the doing of the truth here still cannot mean the doing of revealed truth. Such truth might be spoken of in the case of the Jews before Christ; hardly in the case of the Gentiles before Christ. And even though it be, the doing will be in both cases the doing of objective truth as it shines upon the consciousness. And to endeavour earnestly to conform to this truth would be, *to be upright, to act according to the best of one's knowledge and conscience.* The works which proceed from this are works done in God, *i.e.* relatively good works, striving towards their perfection in God; comp. Rom. ii. 7. Thus the uprightness is not to be conceived without the fruit of such deeds, nor indeed the doing without the root of righteousness. *They are wrought in God.* The upright man works unconsciously under the influence of the *gratia præveniens,* or the Logos; and thus his works, having their starting-point in God, will continually reach out towards their full manifestation in the light.

In these words Jesus seemed to say to Nicodemus: Thou art now come to me in the night; thou wilt yet come to me in the light; farewell, to meet again in the light.

DOCTRINAL AND ETHICAL.

1. *The interview of Christ with Nicodemus by night.* Even a secret disciple Christ admits, if he be sincere, and therefore be tending towards openness. Proof in the history of Christianity: *Disciplina arcani,* Huguenots, etc. The contrast between a pure secrecy which works towards openness, and an openness which conceals itself in evil secrets. Regeneration itself, the subject of this nocturnal conversation, is a deep secret, which presses towards the most open manifestation in a consistent life and at the day of Christ.

2. *The unwavering certainty of Christ* towards Nicodemus is reflected in the posture of pure Christianity towards human hierarchy, tradition, rank, and policy. Nicodemus is better than his theology: in theology, he is the type of a rationalizing supernaturalism; in character, he is an inquiring child involved in the prejudices of old age.

3. Christianity is not merely a purer, newer life, but *life absolutely pure and new.*

4. *Regeneration* is the fundamental *condition* of seeing and entering the kingdom of God.

5. Regeneration, a *birth from above*. See the exegesis, ver. 3. (1) The counterpart of the carnal birth (see Rom. v. 12 sqq.); (2) the glorification of pure natural birth as it would have been in paradise; (3) the fulfilment of the typical Old Testament regeneration, represented by circumcision; (4) the groundwork of the future great regeneration in the resurrection and *the* regeneration, the *palingenesia*, Matt. xix. 28.

6. The *media* or *elements* of *regeneration*: (1) The historical and symbolical: washing with water; (2) the active and real: the Spirit.—Of water and Spirit the first creation (Gen. i.); of water and Spirit the second and higher.

7. *Christian baptism*: (1) the glorification of water; (2) the fulfilment of the symbolical washings, the baptism of John, and the baptism of the disciples of Jesus; (3) the goal of the historical types, the flood and the passage of the Red Sea; (4) the fellowship of the baptism of Jesus with water in the Jordan; (5) the fellowship, the symbol and sacrament of the baptism of Jesus with blood (Rom. vi. 6); (6) a separation through Him and with Him out of the old world, and from it.

8. The *Spirit* which accompanies baptism: (1) The glorification of the vital air, the blowing wind, the storm at night (as also of fire: Acts ii.; see Ps. civ. 4; Ezek. i. 4, xxxvii. 9; Dan. vii. 2; Hag. ii. 6); (2) the fulfilment of the symbolical and typical Spirit —breathings: inspirations, trances, visions, single words and works of the Spirit.

9. *Water and Spirit* inseparable in the groundwork of the kingdom of God. The word and the sacrament, accompanied by the quickening Spirit.

10. The birth of the new life a deep *mystery*, and the most open *manifestation*, 1 Tim. iii. 16.

11. The *necessity* of being born again of water and the Spirit, and its *apparent impossibility*, vers. 1–8. The *possibility*, the conditions and basis of it, vers. 9–16. The basis of the regeneration to be realized on earth lies in the heavenly origin of Christ: His eternal, divine generation, and His heavenly, divine-human birth. This birth is consummated, as to its historical process, in His elevation on the cross and His death upon the throne of glory, by His atoning death and His victory. And the basis and unity of both lie in the love of God, and His giving of His Son for the redemption of the world.

12. The *earth*, in Scripture, the symbol of the theocracy, of divine institution and administration upon earth, of the historical tradition of salvation, Ps. xciii. 1, civ. 5; Rev. xiii. 11. As distinguished on the one hand from *the sea*, emblem of the swelling, formlessly moving life of the nations, Ps. xciii. 3; Dan. vii. 3; Rev.

xiii. 1: on the other hand, from *the heavens*, emblem of the future kingdom of heaven, the completed revelation of God, Isa. lxiv. 1; Matt. iii. 16.

13. Christ *descending* and *ascending* between heaven and earth, because He *is* in heaven. On His eternal, divine-human constitution and office rest (*a*) His descending, His incarnation and humiliation; (*b*) His ascending and exaltation.

14. The *brazen serpent* the most obscure and the most pregnant mystery of the Old Testament typical system. See the exegesis, ver. 14. Its connection with the symbolical use of the serpent in general in the Scriptures.

15. The condition of the appropriation of salvation, faith, and the consequent twofold operation of salvation: redemption and condemnation. Deciding for Christ by faith secures redemption; deciding against Him by unbelief begins condemnation (see 1 Cor. i. 18; 2 Cor. ii. 16; comp. Deut. xxx. 15).

16. The condition of susceptibility to faith: Sincerity, subjective truth, *i.e.* obedience to the *gratia præveniens*. Inward falsehood the source of unbelief, a poison which perverts the form of faith itself into hypocrisy.

17. Yet sincerity or uprightness (Prov. ii. 7; Eccles. vii. 29; John i. 47) not to be confounded with proud bluntness or downrightness, which may very easily strike over into self-deceit and falsehood. Uprightness, moreover, even in company with diffidence, and notwithstanding its timidity, in constant submission to the guidance of God, or through the obedience of truth, issues in the gladness of confession and the light. (Moses, Jeremiah, Calvin, like Nicodemus, originally timid characters, but faithfully sincere.)

18. The Pharisee Nicodemus a forerunner of the Pharisee Paul.

19. *The Pericope for Trinity.* See Strauss, *Das evang. Kirchenjahr*, p. 279. Braune: This account is the gospel for Trinity. The feast arose upon this doctrine, not upon an eternal divine fact (yet the triune God reveals Himself here through His act as triune God in the triune operation of the new birth). The church feared that the people might be led by the Christmas festival in honour of the All-Merciful, the Easter festival in honour of the Conqueror of the power of darkness, and Pentecost in honour of the All-Sanctifying Spirit, to worship three Gods in the Father, the Son, and the Holy Ghost. (It no doubt had also a more joyful motive.) Strauss distinguishes four periods of the Trinity festival. First period: The day of the feast not yet distinctly prominent. Second period: The trichotomy of the church year makes the feast the octave and appendix of Pentecost ("little Pentecost"). At first, *Festum omnium sanctorum.* This festival Gregory III. or IV. transferred to the 1st November; the Sunday after Pentecost at first became again the Pentecostal octave, while in the East it continued to be All Saints' day. Third period: Formerly a Trinity festival

had been celebrated on the last Sunday of the year; now this is transferred to the octave of Pentecost. Gradual development in the thirteenth and fourteenth centuries, in which the feast of Trinity becomes the prelude to *Corpus Christi*. Fourth period: Protestant settlement of it as neither a prelude nor a close, but a festival for the opening of the second part of the church year, the Trinity season. On the changes of the pericopes, see Strauss, p. 282.

HOMILETICAL AND PRACTICAL.

See hints already given under the two former heads. What is true of every section of the Bible, is true in a peculiar degree of this: it is homiletically inexhaustible. Many a single verse forms a theme of itself: vers. 3, 5, 6, 16, etc. If we would treat it in larger sections, we must first embrace the whole.

The sacred discourse of the Lord with Nicodemus by night concerning the sacred mysteries of God's night: (1) Concerning the divine night of regeneration in the soul; (2) by means of the divine night in the operation of means of grace; (3) on the basis of the divine night (*Weihnacht*, "holy night," as Christmas is called in the German) of the incarnation of Christ; (4) decided by the divine night of the death and glorification of Christ; (5) all proceeding from the divine night of the purpose and love of God for the redemption of the world; and (6) unfolding its complete operation in the decision between the divine morning of eternal salvation and the night of judgment.—The conversation of Christ with Nicodemus concerning the being born from above: (1) Concerning the necessity of it (in order to see the kingdom of God), vers. 1–4; (2) concerning the effecting of it (through water and the Spirit), vers. 5–8; (3) concerning the conditions precedent for the possibility of it—(*a*) objectively: the incarnation of the Son of God, His passion—both resting on the purpose of divine love; (*b*) subjectively: faith in the love of God in giving Christ; (4) concerning its decisive operation—(*a*) saving, negatively: deliverance from corruption, death, perdition; positively: the gift and possession of eternal life; (*b*) condemning: manifestation of the self-judgment and self-condemnation of unbelief.—Awaking to a Christian life of faith, a birth: (1) A regeneration, or second birth, as distinct from the first; (2) a birth from above, as the perfect, real birth for the eternal kingdom of God.—How Christian earthly things, the personal experiences of the Christian, are rooted in Christian heavenly things, the mysteries of God.—Water and wind, the fundamental elements of the first creation, emblems of the second.—Christianity the most hidden life, and at the same time the most manifest.—The conversion of Nicodemus, or Christ the Saviour even of the great of this world.—And the Saviour of an honest

Pharisee.—The being born *from* heaven alone leads *to* heaven.—Twice, the number of life: (1) Twice to be born; (2) twice to die; (3) twice to live.—A ruler of the Jews and the King of the Jews, or the hierarch and the Lord.—The heavenly birth and the heavenly eye.—Water and the Spirit.—Wind and the Spirit.—The voice of the wind and the course of the wind.—The newly-born: A breath of the Spirit, manifested by its sound.—The knowledge of Nicodemus and the knowledge of Christ.—The threefold relation of Christ to heaven: (1) The *inner* heaven; (2) the *upper* heaven; (3) the *open* heaven.—The serpent emblem, and the emblem of the Crucified.—The elevation in supreme judgment.—God *so* loved, etc. (ver. 1), the infinite scale of the love of God.—Condemnation, despised salvation.—Unbelief, the second and irremediable fall.—Unbelief, sin in its desperate form, as the root, the sum, and the denial of sin. Unbelief once decided, judgment begins.—The false man and the sincere.—The shunning and the seeking of light. The works of the upright strive as shoots of light towards the light of day.

The Pericope for Trinity, vers. 1–15. The Father, the Son, and the Holy Ghost active and manifest in the work of regeneration.—The experience of the Christian an experience of the Holy Trinity: (1) Of the Spirit, in the virtue of the word and sacrament; (2) of the Son, in the virtue of the death and resurrection of Christ; (3) of the Father, in the virtue of manifested, world-embracing love.

The Pericope for 2. Pentecost, vers. 16–21. The love of God for the world, the motive to the divine consummation of the world: (1) In the redeeming gift of the Son; (2) in the testing operation of the Spirit.—The redeeming motion of the love of God in its all-embracing majesty: (1) Comprehended in the gift of the Son, and therefore embracing the world (Jews, heathen, etc.); (2) directed to each lost individual, and to all, as a power of salvation; (3) embracing depth and height (death and life) to raise sinners from perdition to the eternal life of heaven; (4) a redeeming operation so decisive, that, embracing heaven and hell, it is manifest both in the condemned and in the saved (in the one as love despised, in the other as love believed); (5) embracing beginning and end, manifest in a process of grace having its root in the election of grace passed upon all the children of truth (*gratia prævenicns*), and its top shining in the light of eternal glory.—Christianity not in any wise a condemnation: (1) Neither in its source (the love of God); (2) nor in its design (the sending of Christ); (3) nor in its operation (the believer *is not* judged, the unbeliever *has* judged *himself*).—The *gift* of the Son a precursor of the *outpouring* of the Spirit.—The mysteries of darkness and the mysteries of light in the world, as all brought into day by the light of Christ.

STARKE: Examples of notable converts are worth recording, that the goodness of God may be magnified, and others may be

encouraged. Those who sit in the highest ranks and the most honourable offices should think more of their human misery than of their elevation and dignity in the world.—A man, though living in the most hardened condition (Pharisæism), may nevertheless be converted.—Rank, office, and fear often stand in the way of conversion; but happy they who value more the salvation of their souls, and overcome those hindrances.—MAJUS: Not all nocturnal meetings for edification are suspicious and to be forbidden. —Fear a great hindrance to goodness.—OSIANDER: The weak in faith must not be despised.—LANGE: The ground of the necessity of regeneration lies in the nature of God and of man.—The doctrine of regeneration must be diligently pressed, 1 Cor. ii. 14.—The scruples of scholars.—Tit. iii. 5; 1 Pet. iii. 21.—The patience of Christ with the weakness of man, and His friendly care to remove all doubts and scruples, are a model for us, 1 John iii. 9; 2 Pet. i. 4; Rom. viii. 5.—ZEISIUS: All that proceeds not from spiritual regeneration, be it never so pure and brilliant in its glitter, is nothing towards salvation, and cannot please God.—The nobility of the regenerate: raised to the highest ranks of heaven, Col. iii. 9, 10.—MAJUS: The senseless astonishment of unbelief is good for nothing, but before the sublimity of the divine mysteries one loves in reverence to wonder.—*The same:* The grace of the Holy Ghost is free, not bound either to means, persons, or times.—CANSTEIN: As often as we hear the wind, we ought to think of the mystery of regeneration, Job xxxvii. 9.—*Art thou a master*, etc.? The true heart-theology is not always to be found among people of great titles and places.—*God so loved* (ver. 16): So overflowingly and so intensely, and after this manner and in this order. The love of God the first and true source of all our blessedness.—Believers must, it is true, stand before the judgment, but they come not into judgment.—*Bibl. Wirt.:* Faith alone is the means of salvation; therefore unbelief is the sole cause of damnation.—The blame lies with men, Hos. xiii. 9.—HEDINGER, on the words, Every one that doeth evil: Wickedness shuns the light, yet it must come to the light.—ZEISIUS: Could the stones and beams of many a palace and dwelling speak, what abominations, wrought in secret, should we not hear! Yet that great day of judgment will make manifest every hidden thing, as truly as God is God.—OSIANDER: Many would rather in eternity be put to shame before God, angels, and the elect, than blush a moment before a few people in the world.

GERLACH: A chief point of corruption in the doctrine of the Pharisees of that day was their entirely outward conception of the law, and their consequent utter mistaking of the relation of man to God. The deep, sinful corruption of human nature, and the necessity of a regeneration, were to all purpose utterly hidden from them. If, therefore, they would partake of the salvation which

Christ brings, they must clearly perceive the need of it.—At all events, Nicodemus hoped to find out whether the kingdom of God was soon to appear; that he, in that case, was to have a share in that kingdom, he had no doubt.—Jesus shows him that the kingdom of God, which he was expecting as future and external to himself, was already inwardly present; but not yet for him, because this required an entire transformation and renewal of the mind.—The baptism with water was an emblem of repentance under the law—grief for sin; the baptism with the Spirit denotes the operation of the renewing, inwardly transforming power of the grace and truth of God in Christ Jesus. To the water-baptism of John (which Jesus continued by His disciples), He therefore says, must be added the Spirit-baptism of the Messiah, which was promised by John himself.—Every force produces its like. If a man should even be bodily born a second time by an external miracle, he would remain the same.—The Spirit, the eternal, almighty, all-creating, and all-renewing divine life which is in God, and is God Himself, by partaking of which, man, against and above nature, is renewed to holiness and to victory over the world and death.—Christ was begotten of the Holy Ghost, and those who believe in Him are children of God by the same Spirit.—The beginning of good works is the confession of evil works.

LISCO: Regeneration is necessary in part on account of the constitution of the spiritual kingdom to which the man is to belong, in part on account of the natural state in which the human heart is found, which is flesh (Luther's Marginal Note).—The two parts, Word and Spirit, belong together, as in wind the two things, sound and blowing.—Faith and unbelief as the inner ground of the opposite fates of men.—BRAUNE: Nicodemus came to Jesus by night. If not through cowardice, at least through delicate self-love, and regard for his associates in rank and office. Yet he came, and had much to overcome: riches of earthly goods, riches of reputation and power, riches even of virtue and righteousness.—Gideon's act in the night, Judg. vi. 27.—2 Cor. v. 17.—Every soul has its determination either to rise to glorification in the clear light of the Divine Spirit, or to sink into the perdition of the curse; and God would that every soul should be born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever, 1 Pet. i. 23.—RIEGER: Christ leaves Nicodemus time to take root and bear fruit.

HEUBNER: *Noctes Christianæ* more than *Noctes Atticæ*.—The danger of worldly honour. He who stands high in the world, must be at unspeakable pains to become small and humble.—The miracles a legitimate ground of belief in the divine mission of Jesus.—Nicodemus here stood in the fore-court of conversion.—A man is always only one thing, ruled either by the flesh or by the Spirit (there is, however, a stage of transition, Rom. vii.). Nothing more

astonishes and offends an unconverted man, than to say to him: Thou must be radically changed. The doctrine of the Father, the Son, and the Spirit, as the sum of Christianity: (1) God the Father, full of severity and love, has founded a kingdom for which man is destined; (2) for this fallen man needed regeneration by the Spirit; (3) this he now receives through Christ, by faith in Him.—Love of sin prepossesses against truth.—Here is to be found the Christian conception of those who are really *obscurantists*.—Often the opinion steals in, that the inward alone (that is, what is kept back, shut up) makes the Christian. When Victorinus (so Augustine relates), deeply moved by reading the Holy Scriptures, said confidently to Simplicianus in Rome, "Know that I am already a Christian," and Simplicianus answered, "I will not believe it, nor count thee among the Christians, till I see thee in the church of Christ," Victorinus laughed and said, "Do the walls then make a Christian?" But afterwards, fearing Christ might not confess him, unless he confessed Christ, he suddenly came to Simplicianus and said, "*Eamus ad ecclesiam, Christianus volo fieri*" (August. *Conf.* ch. 2, § 3, 4). Swift held his family worship with his servants in perfect secrecy, merely to avoid suspicion of hypocrisy (see his *Life of Sheridan*). Learn to rise above the judgment of the world; be not ashamed of your better principles.

SCHLEIERMACHER: In every one the beginning of the divine working can no more be determined than the end of it can be descried.—Even those whom we may compare to the master of Israel, have continued but too long in that which could be the property and benefit of only a particular age or a small part of the Christian church; and they had not been able to rise above this narrow horizon, and view the work of grace in its whole grand compass; and just by reason of this, they have led believers astray. —Vers. 16–18: The great object of Christ's mission. He appeared among us as a (the) token (token and seal) of the love of God, the object of faith, the universal possession of all men.—BESSER, on the brazen serpent: Jesus the life of my life, Jesus the death of my death.—NITZSCH: The mystery of our spiritual regeneration: (1) The necessity of it; (2) the possibility of it; (3) the actuality of it.—HOSBACH: The new birth: (1) What is it? (2) How does it arise? (3) Whither does it lead?—O. v. GERLACH: The glorification of the triune God in the regeneration of man.—KLING: The being born of the Spirit, on the one hand manifest, on the other hidden as to its origin and end.

(VI.)

JESUS IN THE JUDEAN COUNTRY, AND THE SPREAD OF HIS BAPTISM, WITH THE FAITH OF THE PEOPLE. LAST TESTIMONY OF JOHN THE BAPTIST CONCERNING CHRIST. CHRIST THE TRUE BAPTIST. THE BRIDEGROOM OF THE CHURCH, WHO COMES FROM HEAVEN. (*The Real Song of Songs.*)

CHAP. III. 22-36.

22 After these things came Jesus and his disciples [came] into the land of
23 Judea; and there he tarried with them, and baptized. And John also was
[still] baptizing in Ænon, near to [*omit* to] Salim, because there was much
24 water there: and they came, and were baptized. For John was not yet cast
25 into prison. Then there arose a question between *some* of [on the part of]
John's disciples and the Jews [a Jew] about purifying [religious washing].
26 And they came unto John, and said unto him, Rabbi, he that was with thee
beyond [the] Jordan, to whom thou barest [hast borne] witness [didst
serve as a witness], behold, the same baptizeth, and all men come [are
going] to him.
27 John answered and said, A man can receive nothing, except [unless] it
28 be given him from heaven. Ye yourselves bear me witness, that I said, I
29 am not the Christ, but that I am sent before him. He that hath the bride
is the bridegroom: but the friend of the bridegroom, which [who] standeth
and heareth him, rejoiceth greatly [lit. rejoiceth with joy, χαρᾷ χαίρει] be-
cause of the bridegroom's voice: [.] this my joy therefore is fulfilled [is
30, 31 made full, complete]. He must increase, but I must decrease. He that
cometh from above is above all: he that is of the earth is earthly [is of the
earth], and speaketh of the earth: he that cometh from heaven is above all.
32 And [*omit* And] what he hath seen and heard, that he testifieth; and no
33 man receiveth his testimony [and his testimony no one receiveth]. He that
hath received his [his emphatic, αὐτοῦ τὴν μ.] testimony hath set to [*omit* to]
34 his seal that God is true. For he whom God hath [*omit* hath] sent speaketh
the words of God: for God [he][1] giveth not the Spirit by measure *unto*
35 *him* [*omit unto him*]. The Father loveth the Son, and hath given all things
36 into his hand. He that believeth on [in] the Son hath everlasting life: and
he that believeth not [disobeyeth, ὁ δὲ ἀπειθῶν] the Son shall not see life;
but the wrath of God abideth on him.

EXEGETICAL AND CRITICAL.

Ver. 22. AFTER THESE THINGS.—Μετὰ ταῦτα. Probably not only after the interview with Nicodemus (Meyer), but after all that is related of His stay in Jerusalem.

INTO THE LAND OF JUDEA.—Judea here, of course, not in the wider sense of Palestine, but in the narrower sense, as distinguished from Samaria, Galilee, and Perea; Southern Palestine, on this side the Jordan, having Samaria on the north, the Jordan and the Dead Sea on the east, Idumea on the south, Philistia and the Mediterra-

[1] ὁ θεός is wanting in B and in other considerable codd.

nean on the west. And here, too, not the province of Judea itself is meant, to which in fact Jerusalem especially belonged, but the Judean country; Ἰουδαία being here used adjectively. From the baptizing Meyer infers a sojourn on the Jordan towards the north-east.

AND THERE HE TARRIED WITH THEM.—From the time of His return to Samaria (probably about seeding time; see ch. iv. 35) we may infer that He continued in the Judean country from the month of March till perhaps November or December, at least half a year (see the place referred to).

AND BAPTIZED.—According to ch. iv. 2, Jesus Himself did not baptize; but as John remarks this only in a passing and supplemental way, he evidently intends to designate this baptism as a baptism of Jesus Himself.

Ver. 23. AND JOHN ALSO WAS BAPTIZING. — This statement serves to explain what follows.—IN ÆNON; עֵינוֹן, עֵינָן, adjective of עַיִן, "place abounding in springs." Meyer makes out of it יוֹן עַיִן, "dove-fountain," without arguing the matter. According to Eusebius and Jerome, Ænon lay *in octavo lapide Scythopoleos ad meridiem juxta Salem et Jordanem;* and Salem, *in octavo lapide a Scythopoli in campo Vicus Salamias.* From this it is inferred that both places were in Samaria, which Epiphanius (*Hær.* lvii. 2) confirms. This has been thought so inconsistent with our passage, that two places of similar names, Shilhim and Ain, which, according to Josh. xv. 32, lay on the southern border of Judea, have been substituted. According to others, the places in question might have lain in Judea, hard by the Samaritan border (see Meyer). Robinson (iii. p. 322) found a Salem near Nablus, remote from the Jordan. According to this, it has been held improbable that Ænon was on the Jordan, and Lücke thinks it was a place of springs. We suppose that John might very probably have been baptizing temporarily on Samaritan ground. Elijah, his prototype, dwelt long with a Phœnician widow; Elisha healed the Syrian Naaman by directing him to wash in the Jordan. John, on his appearance, preached: God is able of these stones to raise up children unto Abraham. If John was to execute his office as forerunner of Christ in His universal character, he must have come to Samaria, and even to the Galilean court (see the direction of the angel, Luke i. 17 and 76). He might have had, moreover, special reasons for this. He could not give up his work, because he felt himself appointed to die in his official service; yet he wished also to give way to the Lord, and, not as compelled by events, but voluntarily, to decrease by the side of Him. This purpose would be exactly served by his retiring into a small place, and especially by his beginning to labour in Samaria. It is further noteworthy, that immediately after this Christ begins to teach in Samaria, though only in passing, and that the passage before us relates to

the disciples of John who were involved in a controversy with a Jew concerning purification. If this Jew seems to have given the preference, as a Jew, to the baptism of Jesus, it is natural to suppose that he based his preference on the fact that Jesus was baptizing on Judean soil, John in Samaria. Ænon at all events lay this side the Jordan. The objection that John was still baptizing in his old way, is solved by his calling. As to the objection that he was not baptizing "into Jesus," he had only to baptize into Christ: to point out the Christ in Jesus was the business of his testimony. Meyer remarks, against Bretschneider and others, that he did not baptize into Jesus, because Jesus had not yet appeared at all as the Messiah. Yet John had designated Him as the Messiah, and now did so again with the utmost clearness. But his office as forerunner had not ceased with a public appearance of Jesus as the Messiah.

THERE WAS MUCH WATER.—This can be mentioned to define only the spot, not the region.

Ver. 24. JOHN WAS NOT YET THROWN INTO PRISON.—This, according to De Wette, Meyer, etc., is intended to be a correction of the synoptical tradition. But it is only a completion of it; for the Synoptists open the ministry of Jesus with His labours in Galilee, not because these were the "very beginning" (Tholuck), but because this was the current tradition, and because their method of construing the history, particularly with regard to the contrast between John and Christ, required it. At the time of the return of Christ from the country of Judea to Galilee in the winter of 781, John had been cast into prison, according to Mark i. 14; during His first great tour in Galilee He received the embassy from the Baptist, in the spring of 782; after His return from the feast of Purim in March of 782, however, He received the intelligence of the execution of the Baptist, according to Matt. xiv. 12, comp. John vi. 1.

Ver. 25. A QUESTION.—Ζήτησις, disputation. Not with the Jews, but with a Jew. The one Jew, who disputes with the disciples of John concerning *purification* (περὶ καθαρισμοῦ), that is, concerning the religious washing for purification, which must precede the kingdom of heaven, or concerning the baptisms of John and Jesus as to their purifying virtue and Messianic validity, gives exegetical trouble. According to Tholuck, the controversy was begun by disciples of John, and yet the Jew on his part contentiously extolled the baptism of Jesus, to provoke the disciples of John; in other words, with not the best design. This evil design is more strongly represented by Luthardt: An intent to make the Baptist untrue to his office, in order to operate the more effectually against Jesus. Chrysostom and Semler, on the contrary, have supposed that the Jew had been baptized by Jesus, which seems also implied in the complaint of John's disciples in the next verse.

Ver. 26. HE THAT WAS WITH THEE, TO WHOM THOU HAST BORNE

WITNESS.—Jealousy is at the outset betrayed by the avoidance of the name of Jesus (comp. Luke x. 37, xv. 30): then it is implied that Jesus had been at first Himself dependent on him, that is, as one baptized by him; though it is not asserted, as by the modern criticism, that He had been a pupil of John. *To whom thou barest witness*, etc. A reproach against John and Jesus at once (" behold, the same"). Yet expressed only in the tone, in the choice of words, while nothing is literally ventured beyond historical statement. But that they, themselves irritated, wished to provoke the Baptist to see in Jesus an unauthorized rival in the matter of baptism, no matter how much He may be in other respects, is manifest. Every expression, in this view, is pregnant. Even the words " beyond Jordan" might imply that they had known better baptism-days on a better soil. Finally, their displeasure expresses itself in the exaggeration: " all men come to Him." Nevertheless they cannot be considered decidedly hostile; they show an uncertainty, a wavering, in the issue of which the mass of John's disciples afterwards split into two branches, one friendly, the other hostile. The Baptist was to express himself on this distinction of *two baptismal communions existing together.*

Ver. 27. A MAN CAN RECEIVE NOTHING (take nothing upon himself).—A general principle of religion, applied to the kingdom of God. Gifts and positions in the kingdom of God rest upon the free grace and investiture of God Himself. Here lies the obligation of humility before God, reverence for the gifted, freedom from envy, modesty, self-respect. The form of the expression silences by its universality; the spirit of the expression purifies by its repression of human nature, its emphasizing of the divine. The reference of the maxim: (1) To the Baptist, according to many ancients and moderns (Lücke). Wetstein: *Non possum mihi arrogare et rapere, quæ deus non dedit.* (2) To Jesus. De Wette, Meyer: The greater ministry is given by God to Him. (3) To John and Jesus (Kuinoel, Luthardt; Tholuck doubtful). The last view is no doubt the true; for the maxim is the general superscription of the following contrasts: Christ and John—(1) Christ and the forerunner; (2) the Bridegroom and the Bridegroom's friend; (3) the increasing One, and the decreasing; (4) He who is from heaven, and he that is of the earth. God is above the distinction, and gives to each one his own.

Ver. 28. YE YOURSELVES BEAR ME WITNESS.—Ye yourselves, so jealous, bear witness to my modesty, in that ye recall how I bore witness to Him. BUT THAT.—Ἀλλ' ὅτι seem only a transition to the discourse dependent on it (Meyer, Winer). Yet the expression might also point back to the Baptist's description of himself (ch. i. 23), with the sense, τοῦτο εἰμί, ὅτι ἀπ.—Ἐκεῖνος refers to Jesus, of whom they had been speaking. De Wette.

Ver. 29. HE THAT HATH THE BRIDE.—The Old Testament theo-

cratic figure of the marriage union between Jehovah and His people, Isa. liv. 5, Hos. ii. 19, and the Song of Songs, according to Bengel and Luthardt; which Meyer doubts, because that book is not quoted in the New Testament; yet it is manifestly an example at least in favour of the view here mentioned.—This figure passed over to the relation between Christ and the renewed and adorned theocratic people, Eph. v. 32; Rev. xxi. 2, 9. He that hath the bride is therefore he to whom *she* is given from above, and who is thereby distinguished as the supremely Gifted. He is the bridegroom (De Wette: comp. the proverb, *Wer das Glück hat, führt die Braut heim*).—From him is here distinguished the FRIEND OF THE BRIDEGROOM, a distinct personage in the Jewish wedding usage. Lücke: φίλος τοῦ νυμφίου answers to the Hebrew שׁוֹשְׁבֵן, in which, however, the ideas of φίλος τοῦ νυμφ. and παρανύμφιος or νυμφαγωγός are combined. According to the Hebrew custom, the Shoshben, a friend of the bridegroom, was a necessary mediator both in the formation and in the conclusion of the marriage. In behalf of his friend he made suit with the bride, and was the indispensable negotiator between the bride and bridegroom in relation to the wedding. At the wedding itself he was a chief manager of the feast, a necessary functionary at the inspection of the wedding chamber, and even after the close of the marriage a mediator in misunderstandings and dissensions.—In a passage *Ketuvoth* (fol. 12, 1) it is expressly said, *Duos* שושבנים *constituebant, unum sponso, alterum sponsæ* (Schöttgen, *Horæ Hebr. et Talm.*). Another name is אוֹהֵב (tr. *Sanhedrin*, f. 27, 2). Doubtless John has especially in his eye the business of the wooing, to which he was appointed. And then, besides his subordination to the Bridegroom, and his unenvious service in relation to the bride, he expresses also the honour and satisfaction he has in his position.

STANDETH AND HEARETH HIM.—(1) Interpretation according to rabbinic passages: customary listening of the Shoshbenim at the door (ἐπὶ τῇ θύρᾳ) of the bride-chamber. For the particulars, see Lücke, i. p. 564. Probably only isolated apocryphal instances suggested by apocryphal accounts (Tobias. Something like it here and there perhaps in the history of Jesuitism and Herrnhutism). Hard to imagine as general custom. (2) Baumgarten-Crusius, Luthardt: He waits for him that is to come, and hears his voice as he approaches, bringing his bride home. Against this Meyer: The παρανύμφιος does not stand waiting for the bridegroom, but accompanies him on the way to the house of the bride. Such waiting is the part of the bride's-maid, Matt. xxv. 1. (3) Eckermann, Meyer: He stands at his service, waiting his bidding, and meantime rejoices in his conversation and gladness in general. (4) Tholuck: The conversation of the bridegroom with the bride preceding the wedding. (5) Lücke: The voice of the bridegroom has in the Old Testament almost the tone of a proverb, Jer. vii.

34, xvi. 9, xxv. 10. The friend stands at his side, and hears the happy voice of the bridegroom. More accurately Grotius: עָמַד, *stare est ministrare, ut Gen.* xli. 46; *Deut.* i. 38; *Zach.* iii. 7: *audiens blandimenta ad sponsam. Vide Cant. Cantic.: Hæc est vox* φωνὴ νυμφίου. The reference is no doubt to affectionate and tender greetings to the bride, not commissions (Meyer, bidding) to the friend. The friend stands (back) and hears in silence how the bridegroom himself talks to the bride of his love, contrasted with his own business-like talking of it to her in urging the suit.

The voice of the bridegroom is therefore the New Testament words of love, the gospel of Christ, and that even in distinction from the now ceasing lispings of prophecy concerning the new covenant. De Wette also: Of the gladness of the bridegroom. When Tholuck observes that φωνή must not be referred to the rejoicings at the wedding, since the wedding begins later with the inauguration of the kingdom, and thus far only the conversation of the bridegroom is introduced, it must be remarked that the figure of the wedding is not intended to be pressed. According to the word of Christ, Matt. ix. 15, the wedding had already in one view begun with His appearance. In another view, it began with His resurrection and the founding of the church, Matt. xxii. 9. In still another view, it is to come at the second appearing of Christ, and meantime the apostles are the wooers of the bride, 2 Cor. xi. 2; Rev. xxi. 19. These aspects might perhaps be distinguished by the three stages of going for and saluting the bride (the act primarily meant here), the wedding-feast, and the final nuptials; denoting the preaching of the gospel, the outpouring of the Holy Ghost and founding of the church, and the manifestation of the kingdom. Yet we cannot apply this distinction of periods to the words of the Baptist. To his prophetic view, the wedding was begun.

REJOICETH WITH JOY.—Χαρᾷ χαίρει; see Luke xxii. 15.—The διά, as in 1 Thess. iii. 9, which is unusual, in place of the classical ἐπί, etc., adds emphasis to the voice in itself. He finds that voice a compensation to his position. Contrast of this unenvious joy with the jealous tones of the disciples of John.

THIS MY JOY.—This his share in the wedding. HATH BEEN MADE FULL (πεπλήρωται, perfect tense).—In the happy *meeting* of the bridegroom and bride in the house of the bride, the wedding itself is to him as good as come. He has happily completed his task as wooer of the bride. He has done the work of his life. See the analogous perfect, μεμαρτύρηκα, and the exegesis, ch. i. 34. *Is fulfilled,* has become *perfect.* Yet only in its kind, as the joy of the friend of the bridegroom; therefore to be distinguished from the perfection of the New Testament joy of faith, John xv. 11, xvi. 24, xvii. 13 (which places Meyer cites). He meant not by this the ceasing of his work, but the decreasing and diminishing of it before the increasing glory of the word and work of Christ.

Ver. 30. HE MUST INCREASE.—The true description of the relation between John and Christ, and between the Old Covenant and the New, in the primitive church, in the mediæval church, in this modern age, in the life of every evangelical community, and of every individual Christian. *Increase:* In labours, in authority, in disciples. *Decrease:* ἐλαττοῦσθαι, be diminished. Noble freedom from envy. An admonition to His disciples. St. John Baptist's day in the calendar, the longest day, after which the days decrease; the birthday of Christ, one of the shortest, from which the days grow longer.

Ver. 31. HE THAT COMETH FROM ABOVE IS ABOVE ALL.—The relation of the section now following to the preceding. Different views: (1) A meditation of the evangelist (Wetstein, Bengel, Kuinoel, Schott, Paulus, Olshausen, Tholuck, etc.), as supposed to be indicated by the John-like strain, an assumed contradiction between vers. 32 and 26, and the disappearance of all reference to the Baptist. Against this it is observed, that there is no break at any point, and the present in vers. 31 and 32 indicates the time of John the Baptist. (2) A middle view (Lücke, De Wette, Hofmann): The discourse of the Baptist is continued indeed, but the subjective reproduction of the evangelist makes it almost a reflection of his own. (3) Continuation of the address of the Baptist, like vers. 16–18 in ch. i., and as in ch. iii. vers. 16–21 continue the discourse of Christ; my *Leben Jesu*, ii. 2, p. 521; Ebrard, *Kritik*, p. 294; also Meyer; the Johannean character and colouring being also admitted even here. The stately conclusion of the *prophetic* testimony of the Baptist concerning Christ is not at all inconsistent with his subsequent expression of *human* feeling, Matt. xi. According to Strauss and Weisse, this passage in particular is supposed to prove that the discourses in John are not historical, but composed by himself. From this passage, then, on the contrary, a clear light may be shed upon the exquisite, far-reaching, teeming historical truth of the whole Gospel.

Ὁ ἄνωθεν ἐρχόμενος. Present, referring to the mission of Christ, which is just unfolding itself. See the testimonies of the Baptist concerning the divine dignity of Jesus, ch. i. 15–18, ver. 27, vers. 29, 34.—ABOVE ALL. With respect to Christ, all men are put in the category of the need of salvation.

HE THAT IS OF THE EARTH, etc.—Not a tautology, but signalizing the difference of origin and of consequent quality. From the origin of the person his nature appears, and from this his mode of speaking. But how could John say this of his testimony (Hofmann)? Tholuck argues: Therefore the evangelist says this, not the Baptist. But the thing said must nevertheless be true, and then it might even better be said by the Baptist in his humility, than by the evangelist respecting his former teacher. The Baptist himself therefore must have said it. The question is, in what sense? We have a parallel at John i. 18. In full comparison with the full

glory of Christ, no one, not even of the prophets nor the Baptist, has ever seen God: in this comparison, every man, even of the prophets, the Baptist not excepted, is of the earth. Then does this mean of the earth in the sense of John i. 13, iii. 6, belonging to the old sinful world as to his origin, therefore in his kind, therefore also in his speech, since even as prophet he can speak the divine but rarely, in fragments, and under the veil of figures; or in the sense of the ἐπίγεια as distinguished from the ἐπουράνια in ver. 12? Exegesis passes by this question, and treats the antithesis as if it had the sense of ch. iii. 6; the σάρξ in distinction from the πνεῦμα. We understand, however, by the earth (γῆ) primarily the old economy and theocracy in distinction from the heaven (οὐρανός), whence the new revelation comes (see on ver. 12). With the idea of the old is then connected unquestionably the idea of the imperfect and defective. The antithesis of earthly and heavenly, or carnal and spiritual descent, passes into the antithesis of the old and the new time, and this into the antithesis of mankind needing revelation and redemption, and the Redeemer. Moreover, John speaks here of his human λαλεῖν, not of his prophetic εἰπεῖν; or this latter is reduced in his view to a minimum in his human λαλεῖν, in comparison with the divine μαρτυρεῖν of Christ; and it should be observed that John says, λαλεῖ ἐκ τῆς γῆς, not τὰ τῆς γῆς.

HE THAT COMETH FROM HEAVEN.—A solemn repetition of the preceding, giving it the strong form of a dogmatical statement.

Ver. 32. WHAT HE HATH SEEN AND HEARD.—See ch. iii. 13, also i. 18. Meyer: in His præ-existence. Rather, in His whole living divine nature, in virtue of which His testifying is at every moment preceded by a having seen or a having heard. The seeing and hearing denotes not only the directness of His knowledge, but also the full reality, the total scope of it, identifying it with His bodily vision (*Leben Jesu*, ii. p. 518).

AND NO MAN RECEIVETH HIS TESTIMONY.—According to the critics, in contradiction with ver. 26. Unquestionably a contradiction of the noble-minded master to his small-minded disciples. For them it was quite too much to see all running to Jesus; but to him it was quite too little: to him it was as nothing. A hyperbole, therefore, of grief and indignation. A rebuke to the disposition of his disciples; moreover, an admonition to them to go to Jesus, as in ch. i. 29. He could not send them away by force, because his school was a school of preparation, in which those only had become perfect who went of their own will to Jesus. The Baptist qualifies his hyperbole (see similar expressions of the evangelist, ch. i. 11, xii. 37) by what follows. Tholuck: "John reviews the history as a whole, in the course of which the believers are a vanishing minority." John no doubt speaks here with the conduct of the Jews chiefly in view. See Rom. ix.

Vers. 33, 34. HE THAT HATH RECEIVED HIS TESTIMONY . . . FOR

GOD GIVETH NOT THE SPIRIT BY MEASURE.—Aorist: ὁ λαβών. And this doubtless with special reference to such disciples of John as had gone to Christ; commending them, and recommending imitation.—HATH SET HIS SEAL, hath sealed. A tropical term, denoting generally in the Old Testament fastening up, in the New rather complete authentication; affixing the signature of execution, ch. vi. 27, Rom. iv. 11, etc. In Christ the truth of God as revelation is completed, 2 Cor. i. 20; by the believing confession of Him, this fact, that the truth of God has proved itself perfect, is attested, sealed. How far? The answer to this question depends on the right interpretation of the two following verses:—(*a*) If ver. 34 refer to Christ, the syllogism is this: Christ as the messenger of God speaks the words of God, because God has given to Him the Spirit not by measure, but in immeasurable fulness (Lücke, De Wette): he, therefore, who acknowledges the word of Christ to be true, acknowledges the word of God Himself; he who believes not Christ, makes God a liar. (*b*) But the thirty-fourth verse may refer to the prophets, summed up and represented in John: The messenger of God speaks the words of God, for God gives His Spirit copiously enough for this: he, therefore, who accepts not Christ, denies, in the Fulfiller of the testimony of the prophets, the word of God also in that testimony itself; or rather he necessitates the inference, that God promised that the Messiah should come, and has not kept His word, or that in His different revelations He has contradicted Himself. (*c*) Then, again, these opposite interpretations may be modified. The first interpretation thus, according to Meyer: "Whom God hath sent" fits not every prophet, but Christ alone, according to ver. 31, in view of His mission from heaven. On the other hand, the οὐ γὰρ ἐκ μέτρου, expressing a general truth, should not be referred primarily to Christ, else αὐτῷ must have been added. The statement is, that God gives the Spirit in general not ἐκ μέτρου, but regardless of μέτρον, to one more, to another less, yet to every one enough for inspiration; whence it follows that Christ is the most richly endowed (ἐκ denoting the norm). Yet the more to one and less to another may be given in limited measure; and it is a preliminary question whether the μέτρον should mean a general *proportion* for all, or a *limited measure* for each individual. The passage in Vajikra rabba, Sectio 15 (cited by Lücke and others), "*Etiam spiritus sanctus non habitavit super prophetas, nisi mensura quadam* (במשקל); '*quidam enim librum unum, quidam duos vaticiniorum ediderunt,*'" speaks not of a proportion, but of limited portions for different individuals. If now the expression be referred to the prophets, it cannot mean, God gives the Spirit immeasurably. If we would refer it directly to Christ, αὐτῷ is wanting. But we may take the expression as a motto of the New Testament age which has now opened. God now gives the Spirit, and gives it not according to a limited measure (Joel ii.; Acts ii.).—NOT BY

MEASURE. Gerlach: "Perhaps this is an allusion to the fact that the priests were only sprinkled with the anointing oil, while upon the head of the high priest the whole of the oil was poured, Ex. xxix. 7; Ps. cxxxiii. 2." From this it is clear that He whom now pre-eminently God hath sent, Christ, speaketh τὰ ῥήματα (not only ῥήματα) τοῦ Θεοῦ, *i.e.* all the words of God, the entire revelation, which has hitherto been spoken only piecemeal (see ch. i. 17, 18; Heb. i. 1). This the believer seals. He attests it with the confidence of the confessor and martyr, as it is attested to him in his heart. The second interpretation is modified by referring the messenger of God to the prophetic office, as represented by John, and then taking the sentence about the Spirit thus: In this day, wherein God gives the Messiah the fulness of the Spirit, the Baptist also has his share in the abundance (see the history of the baptism of Jesus). Then with this John, Christ is compared, as described in ver. 35. In favour of this antithesis are the facts, (1) that John here still appears as pre-eminently the ἀπεσταλμένος (ch. i. 6); Christ as the ἐρχόμενος; (2) that it is said in ver. 34, ὁ Θεὸς ἀπέστειλεν; in ver. 35, ὁ πατὴρ ἀγαπᾷ; (3) that here the λαλεῖν (not εἰπεῖν) of the ῥήματα Θεοῦ is set against the fact that all things are given into the hands of Christ.

The result is, we find ourselves compelled to decide for the second explanation of the difficult passage: The last messenger, in virtue of his participation in the New Testament advent of the Spirit, speaks the prophetic words of God as such (in distinction from fact); the Son presents Himself as the fulfilment of these words in fact. He, therefore, who receives Him, seals that God in His prophetic words (spoken by the Baptist) is true. He who disavows Christ, disavows therefore His forerunner also. A good disciple of John must become a disciple of Christ.

Ver. 35. LOVETH THE SON.—Emphatic: in singular manner. This love is the cause of the glorifying of the Son. *All things:* not to be qualified (Grotius: *Omnia mysteria regni.* Kuinoel: *Doctrinæ partes*). Matt. xi. 27, xxviii. 18; John xiii. 3.—INTO HIS HAND. Strictly, *in His hand.* Pregnant diction: so into His hand, that they are in His hand (Winer, p. 385).

Ver. 36. HE THAT BELIEVETH IN THE SON.—The Baptist concludes his prophetic preaching with the great alternative, which Christ also pronounces in ver. 18, and at His departure from the earth.—EVERLASTING LIFE; see ver. 15.—HATH. It is noteworthy that this inwardness of the eternal life was already recognised by the Baptist.—HE WHO IS NOT OBEDIENT IN FAITH TO THE SON, ἀπειθῶν; not, believeth not (Luther), but is disobedient; meaning, however, as standing opposed to faith, the refusal of the obedience of faith. In faith lies the moral kernel of obedience veiled in love, peace, joy; hence ὁ πιστεύων. Out of unbelief disobedience, or even ἀνομία, as a moral worm, comes forth openly; hence ἀπειθῶν. Meyer:

"Disobedient to the Son, inasmuch as He requires faith." Right, but not enough. Tholuck: Ἀπειθεῖν alternates with ἀπιστεῖν, Rom. xi. 30.—SHALL NOT SEE LIFE. With the everlasting life he fails of *life* in general; he shall not even see it, to say nothing of having it.—BUT THE WRATH OF GOD. Neither punishment on the one hand, nor a holy passion on the other, but the righteousness of God combined with His veiled jealousy in its visitation of judgment, Rom. i. 18; Eph. ii. 3; Matt. iii. 7.—ABIDETH ON HIM; in proportion as his unbelief is incorrigible (strictly: abideth *towards* him; pressing more and more strongly *upon* him). The effect of the ὀργή is θάνατος.

A worthy closing word of the Old Testament; the last peal of the thunder of the law; the farewell of the Baptist. For what he afterwards says to Herod, he says as teacher, not as prophet; and the question with which he sends his disciples to Christ, is the question of a tempted, believing man.

DOCTRINAL AND ETHICAL.

1. *The first ministry of the Lord* in the Judean country, a counterpart of His last public ministry in the temple on Zion from the triumphal entry to the Tuesday evening (see *Com. on Matt.* on ch. xxi. 12–14); in that in the first case the hostility of the rulers of the Jews had not yet broken out, in the last case it seemed vanquished by the hosanna of a believing people. Hence here a preliminary baptizing finds place, there a teaching and healing in the temple. And the cessation of baptism in the Jewish country is a prelude of the final departure of Jesus from the temple (Matt. xxiii.).

2. The *baptizing of Jesus* through His disciples a connecting link between the New Testament baptism of the Spirit and the baptism of John, as John's baptism was a connecting link between the Old Testament washing and circumcision and the baptism of Christ.

3. The *last prophetic testimony to Christ given by the Baptist* in his glory and in elevation above his last struggle (Matt. xi.); the last flash, so to speak, of the Old Testament in the light of the New Testament itself, and a testimony to the higher glory of the New.

4. The symbol of the *intimate relation, the betrothal between Jehovah and His people* (Ps. xlv.; Song of Solomon; Isa. liv., lxii.; Ezek. xvi. 8, xxiii.; Hos. ii. 19), finds its fulfilment in the *bridal relations between Christ and the church* coming forth to meet Him. It belonged to the office of the Baptist to complete this prophecy in the most concrete vivid form. Christ on His part has taken up the word in the most varied applications, first to the disciples of John himself (Matt. ix. 15), and afterwards throughout the whole New Testament, 1 Cor. xi. 3; Eph. v. 23; Rev. xxi. 9. The love of

the bride is the symbol of the life of the Spirit. Plato's Symposion is a heathen parallel to the Song of Solomon.

5. The perpetual force of the maxim: *He must increase, but I must decrease.*

6. So far as in him lay, John sent all his disciples forward to Christ, and pointed all the Jews to Him. Not only most of the Jews, however, but even many of John's disciples, failed to come up to the word of the prophet, and fell under the condemnation pronounced by him. On the disciples of John, see Gieseler, *Kirchengeschichte*, i. p. 69.

7. Both of the glory of Christ and of the condemnation, John speaks in a more Old Testament way than Christ Himself (comp. vers. 35 and 13, vers. 36 and 18); quite in keeping with his mission. His last word is a last thunder-clap from Sinai and a last lightning-flash of Elijah, prophesying of the baptism of fire (Matt. iii.), and the flames of the judgment of the world (2 Pet. iii. 10).

HOMILETICAL AND PRACTICAL.

A series of separate themes in the sentences of the Baptist, vers. 27, 29, 30, 31 sqq.—The baptism of Jesus by the side of the baptism of John, the gradual transfer of the Old Testament order of things into the church of Christ.—Relation of the baptism of Jesus to the baptism of John: (1) Points in common; (2) points of difference.—The harmony between John and Christ, and the dissension between their disciples, the living type of a primeval and a constantly repeated history (see Gen. xiii. 7).—Two divided purification or reformation churches, to be united by being pointed from men to the Lord.—The jealousy of the disciples and the purity of the master.—The last testimony of the Baptist concerning Christ, an expression at once of the highest, gentlest love and the mightiest wrath.—Christ the Bridegroom of the bride: (1) Adorned to be such by the election of God; (2) recognised as such by the greeting of the bride; (3) honoured as such by the wooer and friend; (4) proved such by His fidelity and glory.—The word of the Baptist: He must increase, but I must decrease, in its application to the natural life (1) of the world, (2) of the church, (3) of the Christian.—Christ the Witness from heaven.—Faith in Christ a sealing of all the words of God in the Old Testament. Truth is the unity of correlative opposites.—Without faith in the truth of God, we cannot perceive the unity in the great distinction between the Old Testament and the New.—With the New Testament the Jews lost also the truth of the Old.—With their acknowledgment of the Old Testament, Christians may also obscure the truth of the New.—The life of faith a moral life on a heavenly scale: (1) Faith, an obedience rising into free, blissful confidence, and veiled in it; (2) Unbelief, a moral disobedience (immorality) in naked, open de-

formity.—The wrath of God, the jealousy of rejected love, *i.e.* a full tide of gracious operation, changed by the unbelief of the man himself into judgment. See Rom. ii. 5.—Jesus in the Judean country, or an effort in hope to lead the people of Israel over by gentle ways into the new covenant (comp. Gen. v. 5).—The two baptizers together.—Religious controversy in its bad and its good operation (the words of the disciples of John, and the words of their master).—The word of the disciples, All men come to Him; and the word of the master, No man receiveth His testimony.—Only what is given him from heaven can a man truly take to himself: (1) What he usurps is given him in wrath, and received to condemnation; (2) what is given to him is for ever his own.—He that hath the bride is the bridegroom; or, the life of Christendom a testimony to Christ.—The wedding of the Son.—The friend of the bridegroom, in his behaviour, an example for guidance and warning, to bishops, ministers, divines.—The decreasing of the Baptist, His increase.—The man of the earth, and the Man from heaven above all.—The believer, a witness of God, attested by God.—Christ the seal of the word of God, manifest in the burning seal of living Christian hearts, 2 Cor. i. 20; Rev. iii. 14.—The outpouring of the Spirit without measure.—The Father, the Son, the Spirit.—The last word of the Baptist concerning the Son: (1) What the Son *is;* (2) what He *has;* (3) what He *gives;* (4) what He *is worth* (vers. 34–36).

STARKE: *Nova Bibl. Tub.:* Premature zeal, envy, dependence on human authority, and self-interest: oh how much harm they do!—CANSTEIN: Satan and his tools know too well how much depends on the unity of Christians; hence they take special pains to make schism of every kind among them, Gal. v. 20.—MAJUS: It is dangerous for hearers to flatter their teachers.—People must not hang with sinful passion upon a teacher who is renowned.—As the peacemakers are called the children of God, so the instigators of division are justly called children of the devil.—HEDINGER: The office of the preacher and its profitable success come from God.—We men have nothing from ourselves, but everything from heaven: therefore should we ascribe nothing to ourselves, but everything to God alone, and thank Him for it, 1 Cor. iv. 7.—OSIANDER: He who attempts high things, to which he is not called of God, spends all his care and labour in vain, and comes to shame at last, as the examples of Absalom, Theudas, Judas of Galilee, and others prove, Sirach iii. 23.—HEDINGER: Let no man thrust himself into an office without the will of God.—QUESNEL: Every calling, every grace (gift), has certain limits above which no man may elevate himself.—He who purely and stedfastly preaches Christ, may appeal to the testimony of his hearers.—A servant of the church, though in high office, has yet more cause to be humble than to be exalted.—Servants of God justly rejoice, when they can lead many

souls to the Lord.—Moon and stars are lost when the sun rises; so with me, when the Sun of Righteousness appears.—HEDINGER: Christ, the Alpha and Omega, should be all; we instruments are nothing.—CANSTEIN: Because all ministers are men, their word must be tested by the doctrine of Christ.—Christ's testimony is the whole counsel of God for our salvation.—Christ spoke the word, or proclaimed the counsel of God, as the personal and independent Word of God.—MAJUS: The believer may verily be sure of his salvation, because he already has eternal life, though in the world he still is subject to much suffering.—CANSTEIN: Unbelief, the cause of condemnation, because it rejects the means by which the wrath of God might be averted.

GOSSNER: Eternal life is given to the believer from the hour he believes. He need not wait for it; he has it already here.—BRAUNE: As a man stands towards the Saviour, so stands he towards God and the gift of God, eternal life.—SCHLEIERMACHER: It is an old fault, which reappears continually in a multitude of forms, and even in the Christian church—the strong disposition of men *to believe in a man.*—And how does God give from heaven what He gives to a man? Surely not otherwise than through the man's own conduct and that of other men. So long, then, as our own conduct is in contradiction with the divine working, we should not console ourselves with the knowledge that a man can receive nothing except it be given him from heaven, but do our utmost to find out what and how much is given us from heaven.—That John must *decrease,* and the Lord *increase,*—this is the true relation between the old covenant and the new, between every imperfect worship of God, every other less firmly closed relation of men to Him, and that which is offered in Christ.—SCHENKEL: Our future welfare rests not on man, but on Christ: (1) Not on the word of man, but on the gospel of Christ; (2) not on the work of man, but on the atoning work of Christ; (3) not on the name of man, but on the glorious name of Christ.

HEUBNER: True calling comes only from God, from Him alone success; the rise and fall of human names, success and failure, are matters of divine control.—(From ZINZENDORF): When souls depend on men, etc., they are in most cases betrayed. Then when one such poor man comes to confusion, they are all confounded; when he is taken suddenly from them, they are all lost.—How rarely are men like John! Often the later exalt themselves over the earlier, pupils above masters; and how men envy, attack, belittle the greater merit! Men will not see others, especially their followers, outstrip them (true, alas, peculiarly of Germany, and to not the least extent of evangelical theologians and clergymen).—*Hath set his seal:* Every believer is a living attestation of the true God Himself. What honour, to confirm the truth of God to others!—God gives not the Spirit by measure. All, even the most gifted

are capable of growing in the Spirit *in infinitum*.—The guilt of rejecting divine grace leaves in the heart of the unbeliever nothing but the sense of an angry God. Conscience is the preacher of this wrath (yet the wrath manifests itself especially in swelling judgments against the unbeliever).

(VII.)

JESUS AT JACOB'S WELL. THE WOMAN OF SAMARIA. CHRIST THE FOUNTAIN OF LIFE, THE FOUNTAIN OF PEACE. THE WHITE HARVEST FIELD, OR THE FIELD OF EARTH AND THE FIELD OF HEAVEN. THE SOWERS AND THE REAPERS. THE FAITH OF THE SAMARITANS, A PRESAGE OF THE UNIVERSAL SPREAD OF THE GOSPEL.

CHAP. IV. 1–42.

1 When therefore the Lord [Jesus] knew how [that] the Pharisees had
heard that Jesus made [makes] and baptized [baptizes] more disciples than
2 John, (Though Jesus himself baptized not [did not baptize], but his dis-
3,4 ciples,) He left Judea, and departed again[1] into Galilee. And he must
5 needs go through Samaria. Then cometh He [He cometh, therefore,] to a
city of Samaria, which is [*omit* which is] called Sychar, near to the parcel
6 of ground [or piece of land] that Jacob gave to his son Joseph. Now
[And] Jacob's well [fountain] was there. Jesus therefore, being wearied
with his journey, sat thus [simply sat down] on the well: [.] *and* [*omit and*] it was about[2] the sixth hour.
7 There cometh a woman of Samaria to draw water. Jesus saith unto her,
8 Give me to drink.[3] (For his disciples were [had] gone away unto the city
9 to buy meat [food].) Then saith the woman of Samaria [The Samaritan
woman saith] unto him, How is it that thou, being a Jew, askest drink of
me, which [who] am a woman of Samaria [a Samaritan woman]? for the
10 [*omit* the] Jews have no dealings with the [*omit* the] Samaritans. Jesus
answered and said unto her, If thou knewest the gift of God, and who it is
that saith to thee, Give me to drink; thou wouldst have asked of him, and
11 he would have given thee living water. The woman saith unto him, Sir,
thou hast nothing to draw with, and the well is deep: from whence then
12 hast thou that [the] living water? Art thou greater than our father Jacob,
which [who] gave us the well, and drank thereof himself, and his children
13 [sons], and his cattle? Jesus answered and said unto her, Whosoever
[Every one that] drinketh [πᾶς ὁ πίνων] of this water shall [will] thirst
14 again: But whosoever drinketh of the water that I shall give him shall
[will] never thirst; but the water that I shall give him[4] shall be [become,

[1] The πάλιν is doubtful, being wanting in Codd. A, E, F, etc., many minuscules, and many versions among them.

[2] A, B, C, etc., ὡς. [3] On the writing error πῖν, comp. Meyer.

[4] Lachmann has put the words, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ, ὃ δώσω αὐτῷ, in brackets, because they are wanting in Cod. C, in Origen, and in several minuscules. These words, however, are sufficiently attested. Probably the omission has arisen through a confounding of the second αὐτῷ with the first. It should be further noted that there is a wavering between διψήσῃ and διψήσει. Most of the authorities (A, D, L) are for διψήσει.

γενήσεται] in him a well [fountain] of water springing up into everlasting
15 life. The woman saith unto him, Sir, give me this water, that I thirst
not [may not thirst], neither [nor] come [all the way, διέρχωμαι] hither
16 [ἐνθάδε] to draw. Jesus[1] saith unto her, Go, call thy husband,[2] and come
17 hither. The woman answered and said, I have no husband [οὐκ ἔχω ἄνδρα].
Jesus said unto her, Thou hast well said, I have no husband [A husband I
18 have not, or, Husband I have none, ἄνδρα οὐκ ἔχω]: For thou hast had
five husbands; and he whom thou now hast is not thy husband: in that
saidst thou truly [in this thou hast spoken truly, or, truth, τοῦτο ἀληθὲς
19 εἴρηκας]. The woman saith unto him, Sir, I perceive that thou art a pro-
20 phet. Our fathers worshipped in [or, on] this mountain; and ye say, that
21 in Jerusalem is the place where men ought to worship. Jesus saith unto
her, Woman, believe me, the [an] hour cometh [is coming], when ye shall
neither in [or, on] this mountain, nor yet [*omit* yet] at [in] Jerusalem,
22 worship the Father. Ye worship ye know not what [that which ye know
not]: we know what we worship [we worship that which we know]; for
23 [the] salvation is [or, comes] of [from] the Jews. But the [an] hour
cometh [is coming], and now is, when the true worshippers shall [will]
worship the Father in spirit and in truth: for the Father seeketh such to
worship him [for also (καὶ γάρ) such worshippers the Father seeketh].
24 God is a Spirit [is spirit]: and they that worship him must worship *him*
25 [*omit him*] in spirit and in truth. The woman saith unto him, I know
that Messias cometh, which [who] is called Christ: when he is come,
26 he will tell us all things. Jesus saith unto her, I that speak unto thee
am *he*.

27 And upon this came his disciples, and marvelled that he talked with the
[a] woman: yet no man [no one] said, What seekest thou? or, Why
talkest thou with her?

28 The woman then left her water-pot, and went her way [went away]
29 into the city, and saith to the men, Come, see a man which [who] told me
30 all things that ever[3] I did: is not [*omit* not] this the Christ? They went[4]
out of the city, and came unto [to] him.

31 In the meanwhile his disciples prayed [asked] him, saying, Master
32 [Rabbi], eat. But he said unto them, I have meat [food] to eat that ye
33 know not of. Therefore said the disciples one to another, Hath any man
34 brought him *aught* [anything] to eat? Jesus saith unto them, My meat
35 [food] is to do[5] the will of him that sent me, and to finish his work. Say
not ye [Do ye not say], There are yet four months [it is yet a four-
month[6]], and *then* cometh [the] harvest? Behold [Lo!] I say unto you,
Lift up your eyes, and look on the fields; for they are white already to

[1] Ὁ Ἰησοῦς is wanting in B, C*, etc.

[2] The order σου τὸν ἄνδρα, in Cod. B, minuscules, and Origen, adopted by Tischendorf, has the advantage of stronger emphasis.

[3] The ὅσα of the Recepta, after A, D, is more expressive and more probable than the ἅ of B, C, adopted by Tischendorf. The same in ver. 39.

[4] The οὖν of the Recepta is too feebly attested.

[5] The reading ἵνα ποιῶ (Tischend.) is better supported than ποιήσω (Lachm.), which has come from the succeeding τελειώσω.

[6] The reading of the Recepta, τετράμηνον, would elucidate the well-supported τετράμηνός.

36 harvest [white for harvest already]. And[1] he that reapeth [the reaper]
receiveth wages, and gathereth fruit unto life eternal: that both [ἵνα καὶ]
he that soweth and he that reapeth [the sower and the reaper] may rejoice
37 together. And [For, γάρ] herein [in this spiritual field] is that saying
38 [fully] true [ὁ ἀληθινός], One soweth, and another reapeth. I [have] sent
you to reap that whereon ye [have] bestowed no labour: other men [others
have] laboured, and ye are [have] entered into their labours.
39 And many of the Samaritans of that city believed on [in] him for the
saying [because of the word] of the woman, which [who] testified, He told
40 me all that ever I did. So when [When, therefore,] the Samaritans were
come [came] unto him, they besought him that he would tarry with them
41 [to abide with them]: and he abode there two days. And many more
42 believed because of his own [*omit* own] word; And said unto the woman,
Now we believe, not [No longer do we believe] because of thy saying
[story, διὰ τὴν σὴν λαλίαν]: for we have heard *him* [*omit him*] ourselves,
and know that this is indeed the Christ,[2] the Saviour of the world.

EXEGETICAL AND CRITICAL.

See the Literature in Heubner, p. 269 *et al.*; NIEDHOFER, *Jesus und die Samariterin* (Homiletic Discourses), Augsburg 1821.

Ver. 1. WHEN THEREFORE THE LORD KNEW.—*The Lord*, for the first time in this Gospel. Ἔγνω or γνούς no doubt has in John, after what he has previously said of Christ's immediate knowledge of men's hearts (ch. ii.), a special signification when it relates to human thoughts and purposes connected with Christ. Οὖν primarily looks back to the preceding account of the growing labours of Jesus; but it also points to the insight of Jesus into the spirit of the Pharisees, which was well understood, as natural means of knowledge are not excluded.

THE PHARISEES HAD HEARD.—Their hearing carries with it the idea of their having sought information, and keeping a jealous watch. Hence Jesus, it is true, avoids a premature hindrance to His labours, or, as Meyer says, a danger. Yet this one motive, which John states, does not exclude another: that the Baptist was about this time cast into prison, after having laboured last in Galilee, and that in answer to the special occasion thus arising for a confirming of hearts in that region, Christ appeared in the place of John in Galilee. Besides, enough for the present had been done for Judea. A third motive probably was, that Jesus had now determined for a while entirely to cease baptizing.

THAT JESUS MADE MORE DISCIPLES.—Literally, "makes and baptizes." The verbal quoting of what they had heard, expressed

[1] καὶ is wanting in Codd. B, C*, D, and others. Probably inserted to prevent the connecting of ἤδη (ver. 35) with what follows (ver. 36), as in Cod. A and others. The ἤδη, nevertheless, belongs to ver. 35.

[2] The addition of ὁ Χριστός in the Recepta, supported by A, D, is made uncertain by B, C, Origen, Irenæus, and minuscules.

by the present tense, indicates a very definite or a very well known report.—MORE DISCIPLES THAN JOHN. Jesus gave the pharisaic spirit more to fear: His freer address; more public appearance in Jerusalem; His stronger influence; the purification of the temple: His higher authority; miracles; Himself accredited as the Messiah by John.

Ver. 2. THOUGH JESUS HIMSELF.—Evidently a parenthesis, otherwise it would belong to what the Pharisees had heard. The evangelist does not correct the report (Meyer), for it was true; he only states the fact more precisely. The observation no doubt means, not that it so happened, but that it was a rule, that Jesus Himself baptized not. Why? (1) Because the work of teaching was more important (1 Cor. i. 17, De Wette, etc.); (2) because He would have had to baptize into Himself (Tertullian); (3) Bengel: "*Baptizare actio ministerialis est. . . . Christus baptizat Spiritu sancto.*" Nonnus follows this: the Lord baptizes not with water. Tertullian's explanation, too, has warrant. As Christ is the object of baptism, the centre of the new kingdom, He would obscure the idea of baptism, if He should not have the transition from the old system to the new, so far as the baptism was concerned, administered by others.

Ver. 3. HE LEFT JUDEA.—At the same time giving up baptizing. Why? Because the imprisonment of the Baptist in the midst of the Jewish people had brought a ban of uncleanness again upon the whole congregation of Israel (see my *Leben Jesu*, ii. 2, p. 515). This settled it, that a new baptism could proceed only from the baptism of blood, which at the same time would give it a deeper significance (as the final ideal consecration of death).

DEPARTED AGAIN INTO GALILEE.—As after He was baptized.

Ver. 4. THROUGH SAMARIA.—Samaria lay between Judea and Galilee; and through this province, therefore, the usual route of pilgrimage also passed (Joseph. *Antiq.* xx. 6. 1). The custom of scrupulous Jews, to make a circuit through Peræa, could have no force with Jesus; though afterwards the Samaritans themselves once occasioned His following it. But He then also had probably already come near the boundary of Samaria (see Maier, *Commentar*, p. 328); Luke ix. 52. *Samaria*, שֹׁמְרוֹן; Chald. שֶׁמְרַיִן, Ezra iv. 10, 17, primarily the name of a city. The city lay in the kingdom of the ten tribes in Middle Palestine, on a mountain (Robinson [Germ. ed.] iii. p. 365); built by Omri about 922 B.C., and made the seat of the kingdom of Israel (1 Kings xvi. 24, and elsewhere); a chief seat of the worship of Baal during the time of the apostasy, 1 Kings xvi. 31; as the capital of Ephraim, the counterpart of Jerusalem (Ezek. xvi. 46, and elsewhere). Shalmaneser conquered the city and filled it with colonists, 2 Kings xvii. 5 sqq. John Hyrcanus destroyed it, but it was soon rebuilt. Herod the Great, to whom Cæsar Augustus gave the city, beautified it, strengthened it, planted

a colony of veterans in it, and named it *Sebaste* (*Augusta*, in honour of Augustus; Joseph. *Antiq.* xv. 8. 5). The growth of Sichem (Neapolis) in the vicinity threw back the city to a hamlet, which still exists as Sebustieh, in ruins. From the city of Samaria (Σαμάρεια) the region of Middle Palestine gradually took its name, Σαμαρεῖτις (1 Macc. x. 30); it is a separate province in the time of the Syrian kings (also Σαμαρίς and Σαμάρεια in Josephus). The description which Josephus gives of the country, see in Winer under the word. Samaria appears more friendly than Judea, rich in vegetation and forest-clad hills. In the same article are the accounts of modern tourists respecting the city of Samaria.

By the *Samaritans*, שֹׁמְרוֹנִים, Σαμαρεῖται, Σαμαρεῖς, history understands the later post-exilian inhabitants of the country, the Χουθαῖοι (Joseph. *Antiq.* ix. 14. 3, etc.). According to the prevailing view, a mixed population grew up from the heathen colonists of Shalmaneser (and Esarhaddon, Ezra iv. 2) from Assyrian provinces (2 Kings xvii. 24), Babylon, Cuthah, Ava, Hamath, and Sepharvaim, and from the remnants of the Israelites. In the land of Israel they adopted the Israelite religion (2 Kings xvii. 25; Ezra vi. 21; Neh. x. 28), and soon went so far as to call themselves the genuine offspring of Israel, or of the house of Joseph (Joseph. *Antiq.* xi. 8. 6). And now they would still be called Israelites, but not Jews. But as they presumed in pride to boast an Israelite descent, so too they often permitted themselves through policy utterly to deny this extraction, and give themselves out for Persians (Joseph. *Antiq.* xi. 9. 4) or Sidonians (*ibid.* xi. 8. 6).

After Hottinger and others, Hengstenberg in particular (*Beiträge*, i. 117, ii. 3 sqq.) has wholly denied to the Samaritans any genealogical connection with the Jews. The document, 2 Kings xvii., mentions nothing, it is true, of remaining Israelites, and the Samaritans have often boasted that they were of heathen origin. This last fact, however, can signify nothing; for they likewise boasted generally that they were pure Jews (and the ἀλλογενής, Luke xvii. 18, evidently proves nothing). But it is said in 2 Kings xvii. 24 that the colonists were placed *in the cities*, so that the colonization was limited. Besides, the deportations of this kind in history, as Winer observes, are never radical. The Samaritans were also early distinguished from the heathen (1 Macc. iii. 10). Under Hezekiah (2 Chron. xxx. 6, 10) and under Josiah (2 Chron. xxxiv. 9) there were remnants of Israel in Ephraim and Manasseh. And Christ, as well as the apostles after Him, considered the Samaritans a middle people between Jews and heathen, Acts i. 8, viii. 5. A predominance of heathen blood is assumed by many.

As might be expected of such a mixed people, adopting Judaism in an outward way, (1) they were not consistent in their national and religious spirit; they professed now to be Jews, now to be Gentiles, as their interest might require. Under Antiochus

Epiphanes their temple was dedicated to Jupiter Hellenius. Heresy in the Christian church, which is mainly a mixture of Christianity with heathenism, takes its rise in the Christianity of Samaria.[1] (2) They attained no living development of their religious ideas; so that in their canon (the Pentateuch), their Messianic expectation, and their use of the law, they stopped where they began; whence they in many respects resembled the Sadducees (though the Sadducees had their abridged and stunted Judaism for having gone backwards with a negative criticism, the Samaritans for having gotten fast in the letter, and not gone forwards). (3) For this very reason, however, their Messianic hope remained more simple and pure. (4) After having been refused a share in the rebuilding of the temple in Jerusalem (Ezra iv. 1 sqq.), they fully reciprocated (first of all by hindering the building of the temple, Ezra iv. 4, and the subsequent strengthening of the city, Neh. iv. 1) the fanatical hatred of the Jews, who looked upon them as heretics, not as heathen (see Sir. l. 27); and they built a temple of their own on Gerizim. According to Josephus, *Antiq.* xi. 8. 4, this took place in the time of Alexander the Great. Manasseh, brother of the Jewish high priest Jaddus, had a heathen lady for his wife. The Jewish rulers demanded his circumcision; whereupon Sanballat induced him to renounce his membership in the Jewish religion, and built the temple on Gerizim, of which Manasseh became high priest. According to Neh. xiii. 28, a son of the high priest Joiada, not named, had married a daughter of Sanballat, and was excommunicated for it. We may suppose that the two accounts relate to the same case, and that the chronology of Josephus is here at fault, the case having occurred under Darius Nothus (see Winer, *Samaritaner*). On the further fortunes of the Samaritans, see Winer, *l.c.* (comp. *Com. on Matt.* x. 5; *Leben Jesu*, ii. 2, p. 539).

Ver. 5. TO A CITY OF SAMARIA, WHICH IS CALLED SYCHAR.—Near to the city, into its vicinity: εἰς πόλιν. Συχάρ = *Shechem* or *Sichem* (שְׁכֶם), Gen. xxxiii. 18, etc.; Συχέμ, Sept.; Acts vii. 16; also Σίκιμα; after the time of Christ, *Neapolis* (Joseph. *de bello Jud.* iv. 8. 1); now *Nabulus* (Robinson, iii. p. 336; Schubert, iii. p. 136).

Its general identity with Sichem is established by the particular statement that Jacob's well was near. But the name *Sychar* for *Sichem* is not otherwise known, apart from the statement in Wieseler, that in the Talmud occurs the name of a place עין סוכר, *well of the grave*, literally *of the purchased*, that is, of the purchased burial-ground. Hug also (*Einleitung*, ii. p. 218) supposes the name comes from Suchar, and denotes the place of burial where the bones of Joseph [Josh. xxiv. 32], and, according to the tradition common

[1] Simon Magus. See my *Geschichte des apostol. Zeitalters*, i. p. 301 ff.; and the treatise, *Die Samariter und ihre Stellung in der Weltgeschichte von J. Grimm* (priest), Munich 1854.

in the times of Jesus, of the twelve patriarchs of the children of Israel, were deposited (Acts vii. 15, 16). It is the prevailing presumption that Συχάρ is a popular Jewish nickname, a contemptuous travesty of Sichem; with allusion, according to Reland, to Isa. xxviii. 1, 7, Samaria the crown of pride of the drunkards in Ephraim, therefore the city of drunkards; according to Lightfoot, alluding to שִׁקֶּר, heathenism as falsehood (Hab. ii. 18), therefore the city of deceit. According to Hug and others, Sychar is to be distinguished from Sichem itself somewhat as a suburb, and then means the city of the sepulchre. This view is favoured by the fact that both Schubert and Robinson put the ancient Sichem nearer Jacob's well than the present town lies, and that at the time of Eusebius Sychar and Sichem were distinguished as two places. Consequently the views of Reland and Lightfoot may well be dismissed as ingenious scholastic conjectures (especially since the first view would make the city of Samaria, not Sichem, a Sychar, and since the allusion to Habakkuk is quite too subtile), though it might be some relief to suppose, with Meyer, that John uses the name Sychar only as the vulgar name. Yet then we might have to admit ignorance in reference to the true name, which we could hardly do; still less admit that John made nicknames. The hypothesis of an interchange of the *liquidæ* (Tholuck) is also inconclusive. We abide, therefore, by the hypothesis that Sychar is distinguished as the city of the sepulchre from Sichem. On the situation of Nablus, between Gerizim and Ebal, see Schubert, Robinson, and others (comp. *Leben Jesu*, ii. 2, p. 525).

NEAR TO THE PARCEL OF GROUND THAT JACOB, etc.—The basis of the tradition is Gen. xxxiii. 19. Jacob buys of the children of Hamor a field in Shechem on which to settle. The passage Gen. xlviii. 22 is to be regarded as a prophecy. He would give Joseph a portion above his brethren, which he (in his posterity) would win (not had won; see Knobel on the passage) from the hand of the Amorites with his sword and bow. Finally, in Josh. xxiv. 32 it is said that the bones of Joseph were buried at Shechem, in the parcel of ground which Jacob bought of the sons of Hamor, and the sons of Joseph received them (with the field) for an inheritance. The somewhat inaccurate version of the Sept. is of no importance at all to the estimate of the perfectly correct account (against Meyer).

Ver. 6. JACOB'S WELL.—The well which Jacob, according to the Israelitish tradition, dug; which by this tradition was made highly sacred. It is thirty-five minutes from the present Nablus, sunk in rock to the depth of a hundred and five feet, with a diameter of nine. Maundrell found fifteen feet of water in it; Robinson and others found it dry. Probably it was not the well nearest the city. The woman, however, might have had occasion to avoid the con-

versation of other women at other wells. Perhaps for the same reason she chose the unusual hour of noon (other possible reasons from Robinson, in *Leben Jesu*, ii. 2, p. 526).

SAT THUS.—Simply sat. Probably indicating the absence of all constraint and reserve.—ABOUT THE SIXTH HOUR. According to the Jewish reckoning, noon. Meyer: "Never to be forgotten by John."

Ver. 7. A WOMAN OF SAMARIA.—That is, of the country. The city of Sebaste was two hours distant. Tholuck remarks that the characteristic traits of this very highly individualized woman are indifference to higher interests, and roguish frivolity. But these are hardly individual traits; and these traits form hardly the whole outline of a deeply fallen character, who shows, however, a considerable versatility of mind and great energy, besides a deeper susceptibility under the veil of a bright, resolute nature. A sort of Samaritan Magdalene. With good reason Tholuck insists on the individuality of the woman, against Strauss and Weisse. The striking invalidation of Baur's fiction respecting the design of this supposed fiction is likewise worthy of notice.

GIVE ME TO DRINK.—Points: (1) The truth of Christ's thirst; (2) The freedom of His intercourse—with a Samaritan and a woman; (3) the higher purpose of His words; (4) the mastery of the great Fisher of souls, in having the earthly given to Him in order to give the heavenly.

Ver. 8. FOR HIS DISCIPLES.—Immediate occasion: The disciples had gone to the city. Probably they also carried a vessel for drawing water (ἄντλημα, ver. 11) with them.—TO BUY FOOD. Meyer: "The later tradition[1] would not have allowed this. But at that time the separation may not have been so rigid, especially for Galileans, whose route of pilgrimage passed through Samaria. Besides, Jesus was above the divisions of the people (Luke ix. 52."

Ver. 9. HOW IS IT THAT THOU, BEING A JEW, ASKEST, etc.—She recognises Him in particular by His Jewish dialect and pronunciation. Tholuck: The Samaritan tongue is between the Hebrew and the Aramaic. As Jesus Himself spoke Aramaic, this is not quite clear, and probably a medium between Western and Eastern Aramaic is meant. More than one thing might surprise her: not only that a *Jew* spoke with her, and asked drink from her pitcher, but also that this *distinguished Jew* condescended to *ask* of her. In truth, we might well suppose that she was moved with a feeling of her unworthiness in the dignified presence: He unconsciously defiles Himself on my pitcher; at least she hints at the difference between the man and the always less regarded woman. Though the national enmity could not wholly prevent

[1] *Rasche ad Sota*, p. 515: "*Hominis Samaritani panem comedere aut vinum ejus bibere prohibitum (nefas) est.*"

her asking water in her turn (Tholuck), yet the breach was wide enough to make her feel the request of Jesus to be a great and free condescension. Then the expression of this feeling may easily have been accompanied or disguised by a certain humour giving vent to her national spirit, as she now, with her pitcher, seems to have the better of the stranger. The addition, THE JEWS HAVE NO DEALINGS, etc., is commonly taken as an explanatory note of the evangelist. But in that case we should expect, The Jews and the Samaritans have no dealings with one another. The disdain being here ascribed to the Jew alone, the words no doubt belong to the woman's reply.

Ver. 10. IF THOU KNEWEST THE GIFT OF GOD.—Tholuck: "This answer indicates that she, instead of hesitating, must have felt herself honoured, and made haste." More pertinently Meyer: "Unquestionably Jesus immediately perceived the susceptibility of the woman; hence His leaving His own want, and entering upon a conversation so striking as to arouse the whole interest of the sanguine woman." She is surprised that He, the supposed haughty Jew, is the asker; the Lord brings out the opposite relation, that *she* is the needy one, *He* the possessor of the true fountain of satisfaction.

THE GIFT OF GOD.—(1) The person of Jesus (Greek com., Erasmus). (2) The Holy Spirit (Augustine, etc.). (3) Correctly: The singular grace of God in the golden opportunity of this moment (Grotius and others).—AND WHO IT IS. Unfolding the thought of the gift of God.—THOU (*σὺ*) WOULDEST (*already*) HAVE ASKED (not, wouldest ask Him—Luther) OF HIM. Expressing the greatness of her need, the greatness of His gift, the urgency her request would have; doubtless also her susceptibility.

HE WOULD HAVE GIVEN THEE LIVING WATER.—מַיִם חַיִּים, well-water. Expressing at once the greatness of the gift and the readiness of the giving, in a figure drawn from *His own* request, but answering perfectly to her unsatisfied state of mind. The figures of Ps. xxxvi. 8, Jer. ii. 13, xvii. 13. The sense of the words *living water* explained in ver. 14. Various interpretations: (1) Baptism (Justin, Cyril). But the water of baptism is not water for drinking, which becomes a fountain in him who drinks it. (2) The evangelic doctrine. Grotius, similarly Meyer: The truth. Shall a man then after that thirst no more? (3) Tarnow: *Gratia justificans.* Like most of the explanations, too dogmatically exclusive. (4) *Institutio salutaris* (Semler). (5) Lücke: Faith. (6) Olshausen: Life (ch. vi. 33). (7) The Holy Spirit, vii. 39 (Maldonatus, Bucer, and others). The act of giving must, no doubt, be distinguished from the living water itself. The giving of the water is the gospel, the word of Christ; see ver. 26. The water itself, which quenches thirst, proves itself already operating when the woman sets her pitcher down (ver. 28): it is evidently

the inner life as the operation of the life of Christ, conceived predominantly under *the aspect of inward peace* (no longer thirsting), developing into regeneration, life in the Holy Ghost (the water's becoming a fountain), and perfection in blessedness (springing up into everlasting life). Tholuck: "The word of salvation the medium of a living power of the Spirit, ch. vii. 38, xi. 26."

Ver. 11. SIR, THOU HAST NOTHING TO DRAW WITH.—*Sir.* A title of respect usual even at that time among men, ch. v. 7, vi. 34, etc. Used in the ordinary sense. The spiritual conception was rendered difficult by the lack of the prophets among the Samaritans, and the want of knowledge of the prophetic metaphors (Tholuck). On this presumption, the reply is not exactly "saucy" (Tholuck), but no doubt clearly thought, firm, savouring of national pride, exulting again in easy humour.—*Thou hast nothing.* Exactly: Thou hast not *even* a vessel to draw with. She evidently distinguishes between the water itself standing in the well and the spring at the bottom of it. Thou hast not even a bucket, *i.e.* thou canst not even reach down to the standing water.—AND THE WELL IS DEEP. That is, even with the bucket thou couldest not come to the living spring.

Ver. 12. ART THOU GREATER.—Σύ emphatic. Μείζων cannot mean nobler, of higher rank, as Meyer thinks; for noble lords, as such, are not exactly masters in water-drawing or well-digging. The question proceeds from a feeling that Jesus assumed some extraordinary character, that He claimed a spiritual power; perhaps claimed to be a prophet, like Moses, who could make a fountain of water by miracle.—THAN OUR FATHER JACOB. Expressing the national jealousy towards the Jew. The Samaritans traced their descent from Joseph (Joseph. *Antiq.* viii. 14. 3, xi. 8. 6).

WHO GAVE US THE WELL.—This was a simple inference from the tradition that Jacob dug the well and left it to his posterity. The sense is: The patriarch himself knew not what better to give, and this sufficed for all the wants of his entire nomadic establishment. Meyer: "The woman treats the enigmatical word of Christ at first as Nicodemus does (ch. iii. 4), but more thoughtfully (considering the false conception of Nicodemus), and at the same time more pertly and with feminine readiness of speech." In her last word, θρέμματα, *cattle*, she finishes her carnal misapprehension of His spiritual words.

Ver. 13. SHALL THIRST AGAIN.—The excellence of that well Jesus suffers to pass. But in His view of the spiritual water, that has the fundamental defect of every earthly satisfaction: the partaker thirsts again. So it was with all the woman's enjoyment of life hitherto.—SHALL NEVER THIRST. An opposite word: the sentence of Wisdom in Sir. xxiv. 21: "Those who drink of me (the Wisdom) shall thirst again" (Οἱ πίνοντές με, ἔτι διψήσουσι). Meyer,

not clearly: "This figure rests on another aspect of the drinking, as viewed in its particular moments, not in the continuity constituted by them." Jesus *Christ* expresses the absolute satisfaction which is given in principle in the peace of the Christian life; Jesus *Sirach* describes the desire for further knowledge begotten by the first taste of wisdom. Not only is the object viewed on different sides; the object itself is in Sirach imperfectly conceived, with reference rather to quantity than quality. The Old Testament strives after life, the New strives in the life. What Sirach calls a thirsting again, Christ calls an everlasting springing up.

SHALL BE IN HIM A FOUNTAIN OF WATER.—Not "after the negative operation the positive" (Meyer), for the quenching of the thirst is itself positive; but, after the elemental working of Christianity, coming point by point from without, as a *means*, its life as a *principle* continually reproducing and propagating itself as its own object. First *water drunken*, then *water welling up:* distinction of the catechumenate and the anointing of the Spirit. A fountain whose stream gushes into eternal life. The decisive word, spoken with the utmost confidence, stirring the soul of the hearer to its depths. The spiritual sense of the whole declaration of Christ appeared in every feature: (1) A water, after drinking which one thirsts no more; (2) a water drunken, which becomes a fountain; (3) a fountain which ever joyously flows (which can rarely be said of wells in the East); (4) a fountain which gushes into everlasting life. Here the spiritual sense was perfectly transparent. By the union of the divine πνεῦμα with the human, the latter becomes an organ of the divine life, and therefore a self-supplying fountain of life. Calvin, in the interest of his doctrine, here emphasizes the thought that the life of the Spirit in the regenerate cannot dry up; Bengel, in the interest of his, that if a man thirst again, it lies not with the water, but with the man. Above this doctrinal antagonism stands the concrete unity of the life of faith sealed by the Spirit. Tholuck takes the thought that Christ assumes form in the believer; which does indeed describe the personal and objective side of spiritual life. He observes that some (Origen, Zwingle, and others) have been misled by the analogy of ch. vii. 38 to think here also of a flowing for the quickening of others. The woman, at all events, does soon come to quickening others, though the fundamental thought here of course is satisfaction for one's self.

In ἅλλεσθαι, applied to the fountain, are included (1) springing up from a hidden depth within; (2) incessant flow; (3) living, joyous, springing motion; (4) rhythmic life, continually increasing in a steady succession of living acts. That the fountain also, as a fountain, becomes more and more copious, is indicated by its streaming forth into *eternal life.* Comp. Sir. xxiv. 31.

It is a question, how *into everlasting life* (εἰς ζωὴν αἰώνιον) is to be

interpreted. (1) Up into the heavenly life, like a fountain (Origen, Grotius, and others). Tholuck objects that this substitutes οὐρανόν. (2) Redounding to eternal life; affording it (the word being referred to πηγή, not to ἁλλομένου, Luthardt). This loses the figure. According to John iii. 36, one might indeed take the sense to be, that the spiritual life passes into eternal life; as in Sir. xxiv. 43, "My brook became a river, my river a sea." But there, as in Ezek. xlvii., the subject is the immeasurable objective unfolding of the revelation of salvation, or wisdom; here a subjective unfolding of saved life. Though this is eternal life, yet, to be complete, it must pour itself into the objective eternity (Olshausen: The eternal rests not till it comes to eternity). In view of this, and in accordance with the figure, we understand by the words a flowing on of this well into the eternal life of perfect fellowship with God in the world to come. This eternal life is doubtless conceived in the figure as an ocean. The fountain leaps into eternal life (Meyer: ἅλλεσθαι εἰς, *to leap into*). The water drunk becomes a well, the well a fountain which incessantly flows into the ocean of eternal life.

As Jesus engages the stiffened pharisaic spirit of Nicodemus by the free wind of the Spirit and its transforming power, so He enlists the restless, inconstant woman, whose thirst continually returned, by the offer of an endless satisfaction, which is at once an infinite tranquillity and a perfect decision of effort, and soon passes into the enjoyment of the eternal life.

Ver. 15. THAT I THIRST NOT, NEITHER COME HITHER.—The sigh of a poor, weary woman, in whom neediness and the burden of toil seem to form a contradiction to spiritual claims, though the sigh is disguised by the air of good humour. The last words betray, to be sure, a misapprehension of the spiritual sense of the words of Jesus. But about *her* meaning there remains uncertainty.

(1) She means, in all earnest, a miraculous water, which might have the effect described by Jesus (Maier, Meyer). Not readily conceivable. Of such water no one would wish to drink.

(2) She asks the water, in order to get behind the mystery. Lampe: *Tentare voluit audacula, quomodo præstita petitionis conditione, promissionem suam exsecutioni daturus esset.* This is not ironical, as Tholuck thinks; at least it is only half so. According to Lücke's interpretation: Her request is half sportive, half earnest. Such water is inconceivable to her, but yet she wishes for what has become to her a dim appearance of a toilless life.

(3) Ironical talk. Lightfoot: *Verba irrisorie prolata longe apertius concipias, quam supplicatorie.* So also Tholuck.

(4) The presentiment of something higher which might do her good is awakened in her (Baumgarten-Crusius, and my *Leben Jesu*, ii. p. 529). This is more probable, if we suppose that the woman had even journeyed to that sacred well in some sort of religious

feeling under a troubled conscience, while there were other wells at least nearer the city of Sichem. Then, too, the third interpretation is accompanied with the view that Jesus breaks off, in order to take an entirely new method; and this involves the unintended but hazardous presumption, that the first method had failed. On the contrary, we suppose that the next word of the Lord was suggested by this request.

Ver. 16. CALL THY HUSBAND.—(1) The husband was to have part in the saving gift, and so she was to be brought indirectly to confession of sin (Chrysostom, etc.; Lücke). (2) Christ would in this way lead her indirectly to a consciousness of her guilt (Calov., Neander, Tholuck, Stier, Luthardt). (3) He intended to give her a sign of His prophetic knowledge in the lower sphere of life, to gain her confidence for disclosures from the higher (Cyril, Schweizer; similarly Meyer). (4) Conformity to custom and to the idea of the law. Hitherto Jesus had influenced her after the manner of a missionary, as man with man. In her last request, expressing spiritual susceptibility, the woman came to the position of a catechumen. But, as a proselyte, she must not act without the knowledge of her husband. Meyer objects: The husband was in truth a paramour. True, they were not legally united. But the highest, most delicate social law lies somewhat deeper; she had given that man the rights of husband. If there was still a moral spark in the immoral connection, Christ had an eye to detect it. Even Stier and Tholuck have not been able to appropriate this interpretation. But it is connected on the one hand with the moral principle, Matt. iii. 15; on the other with the principles in Matt. x. 12, 1 Cor. vii. 15, xi. 10, and with all those principles which distinguish the Evangelical church from the Roman Catholic in the manner of making proselytes.

Ver. 17. I HAVE NO HUSBAND.—She feels the effect of the sudden turn. She is living in a settled, to all appearance exclusive, but illegal relation; and this causes her to deny the correctness of the Lord's address. This is the summit of her resistance, and the master-hand of Christ must prove itself over her. *Call thy husband!* This might be a word of conjecture. She supposes this, and so ventures the denial, half true and half false. Her denial is untrue, in that she denies a fact of which she is perfectly aware; true, in that she places herself on the ground of the law, and judges by that. Then in this might be already couched a confession of sin, or even the vow: I renounce him, if I may thereby share thy instruction and thy promise. At all events, we may be sure of this: If she had hitherto answered pertly and ironically in a vulgar way, she would now have departed with her pitcher filled, under an ironical promise to call her husband. If, on the contrary, she had taken Jesus for a magician, from whom she might receive a magical water of life, she would have called her husband, and permitted him to be re-

cognised as such. Thus her denial itself proves (1) that she is bound up by the word of Christ; (2) that she for an instant looks on her relation with new eyes; (3) that she deceives herself in attempting to deceive the Lord; (4) that the confession of her guilt is already almost upon her lips. By some expositors the woman is made far too jovial, saucy, spiritually obtuse, and even vulgar.

THOU HAST WELL SAID, HUSBAND I HAVE NOT.—The emphasis is on *husband*. The saying is commended as *proper*. This is true of her saying in its strict sense, but it has an irony intended to drive out the *reservatio mentalis*, the untruth lurking behind the true saying; and this it does even by the emphatic placing of the word husband: *Husband* I have none.

Ver. 18. FOR FIVE HUSBANDS THOU HAST HAD.—Some have concluded, from the confession in ver. 29, that those former connections also had been illegitimate. Against this is the antithesis, Five husbands, and, Whom thou now hast, etc. Five marriages therefore had preceded, "of which at least some had been dissolved through the wantonness of the woman:" Tholuck. Whether the fault lay in sensual wantonness (licentiousness in the narrower sense), or in an antinomian looseness of spirit, does not appear. With Magdalene the latter seems to have been the case; and it is to be considered that in Samaria, as well as on the sea of Galilee, Greek views of the marriage relation might already have had an effect. "According to the Talmud, the Samaritans did not acknowledge the laws of divorce; probably referring not to the laxer Hillelian view current among the Jews, but only the more strictly biblical view of Shammai, following Deut. xxiv. 1. Yet even according to this, it was not only adultery that divorced, but any כְּעוּר, as the Talmud calls it: uncovering of the arms, laying off the veil, and the like:" Tholuck. Meyer supposes that she had not been faithful in one or more of her marriages, and was now a widow living with a paramour. But she might have been a divorced woman.

The extraordinary disclosure of the Lord. Different explanations:

(1) The hypothesis that Jesus had learned the history of the woman from others (Paulus, von Ammon, etc.). Simply contrary to the text.

(2) The disciples added what they afterwards learned (Schweizer). The supposition of a forgery needs no refutation.

(3) The mythical hypothesis, with reference to the five heathen nations which came to Samaria (2 Kings xvii. 24 sqq.; Joseph. *Antiq.* xix. 14. 3: πέντε ἔθνη—ἕκαστον ἴδιον θεὸν εἰς τὴν Σαμάρειαν νομίσαντες).

(4) A providentially ordered representation of the life of the Samaritan people by this woman: the woman is Samaria; the five husbands are five gods, etc. (Hengstenberg, *Beiträge*, ii. p. 23 sqq.).

To this Meyer objects that in this case the husbands must be

six; and Heracleon actually read six. This is disposed of by a more attentive examination of Hengstenberg's opinion. It may rather be observed that to the five nations seven gods are reckoned, 2 Kings xvii. 30 sq. But the chief point is that an actual personal offence of the woman, as here described by the Lord, is the subject, and that the woman would assuredly have understood nothing of such a scholastic allusion of the Lord, if He had intended to make it; and of this there is not the slightest indication. At most, however, the woman would be only an *accidental allegory* of the history of her people, since the marriage law of the Samaritans was strict; and not at all an allegory in so far as Samaria had at the same time from five to seven gods, and these not merely instead of, but together with, Jehovah.

(5) "Lange, *Leben Jesu*, ii. 2, p. 531, strangely says, that the psychical effect of the five husbands upon the woman had forced out traces in her appearance which Jesus perceived." So Meyer reports my view. This judgment might be expected from the author. Our reasons are still the same: 1. Every hair casts its shadow. Every marriage relation leaves its psychical mark; only in most cases our weak eyes do not see it. 2. There is a deep *communicatio idiomatum* in the life of the Lord. What He knew by His divine nature in a divine, immediate way, He at the same time knew in virtue of His human nature, in a human way through means. From the christological point of view, the old false scholastic alternative of merely divine or merely human is done away in reference to the life of Jesus.

Ver. 19. SIR, I PERCEIVE THAT THOU ART A PROPHET.—1 Sam. ix. 9. She justly infers this from the miracle of knowledge. We must note the gradual growth of her respect: (1) Σύ, Ἰουδαῖος ὤν, ver. 9; (2) Κύριε, ver. 11; (3) Κύριε, δός μοι.—*At the same time a concession of her guilt, yet skilfully veiled.*

Ver. 20. OUR FATHERS WORSHIPPED.—The caricaturing estimate of this personage represents her as everywhere frivolously bantering up to this point without intelligence or misgiving, and now also as putting this question to get away under its cover (De Wette and others, Schweizer, Ebrard, Tholuck). Christ would hardly have gone so far to no purpose with such worthlessness. It may be going too far to find in this sentence an expression of strong personal religious interest, as if: She perceives in Christ the searcher of hearts, perceives her guilt, and wishes to go to the holy place of forgiveness (Zwingli, Luthardt, and others). According to Chrysostom, Neander, and others, an interest in objective religion at least was awakened in her. The case is probably to be thus conceived: Having indirectly owned her guilt, she cannot treat of it much further with the stranger. The need of religious atonement comes home. But with it comes the question: Where is the right place of atonement? And this question takes its precedence

probably not merely from an external, superficial spirit, but rather from the preponderance of a reflective turn. In other words, she turns, not hypocritically, in embarrassment or silliness, to religious controversy, but, under a spiritual bias overruling her simple womanly feeling, to reflection. Probably also she had, through the same disposition, lost caste in Samaria, like Magdalene in Galilee (a homeless nature in Sichem, as on the sea of Galilee). Furthermore, she might hasten with this question—(1) because the opportunity of asking a prophet concerning it might not occur again; (2) because she could not but wish to agree in reference to religion and the place of worship with the prophetic man who inspired her with reverence, and who was privy to her guilt.

ON THIS MOUNTAIN.—Pointing to Gerizim, which was near. On Gerizim, comp. v. Raumer, *Palästina*, p. 38; Winer, *s.v.*; and the books of travel. But she does not say: We worship here, ye there. The antithesis is of another sort: Our fathers worshipped, and ye say. A decline of the Samaritan system of worship, and a sense of the weight of the Jewish protest in favour of Jerusalem, are expressed in the carefully chosen terms. At the same time, her having the religion of her fathers in any case contained an apology for her position.

OUR FATHERS.—Down from the first Samaritans who were rejected by the Jews, and who, from being excommunicate, had become schismatic by setting up a temple on Gerizim. Chrysostom, Kuinoel, and others, suppose she goes back in thought to Abraham and Jacob; but the antithetic ὑμεῖς contradicts this. Even after the destruction of the temple by John Hyrcanus, the pinnacle of the temple continued to be the seat of the Samaritan worship (Joseph. *Antiq.* xviii. 4. 1), and is so to this day (Robinson, iii. p. 319). "Latterly the Turks have interposed hindrances:" Tholuck.

It is very expressive that the woman merely states the issue, without making a question which place of worship is the true one. By making a question, she would have somewhat compromised her system, and at the same time disparaged the prophet's place of worship. Whether she meant anything by saying, *In Jerusalem* is the place, instead of *On Mount Zion*, remains uncertain. She seems, at all events, proud of her holy mountain, as well as of her holy well. It might seem to favour the Samaritans that Moses had designated Gerizim as the mountain of the benedictions of the law (Deut. xi. 29); in fact, he seemed to appoint it distinctly as the seat of worship, according to Deut. xxvii. 4, where the Samaritan Pentateuch reads Gerizim instead of Ebal. On the other hand, Jerusalem had now a mighty representative in this prophet, who gave her, moreover, a strong impression of the dignity of the Jewish prophetic office.

Ver. 21. WOMAN, BELIEVE ME, AN HOUR IS COMING.—Ἔρχεται ὥρα, a Johannean phrase, ch. v. 28, etc.—YE SHALL WORSHIP THE

FATHER: pointing to a new, more inward mode of worship. To speak of the "stupidity" of the woman on which Jesus wasted a sublime utterance, is utterly without foundation. The sublime utterance teaches the distinction between external and internal worship in a concrete form. The expression evidently contains primarily, in a gentle hint, a preferring of Jerusalem. The progressive grades of worship are: (1) Samaria, (2) Jerusalem, (3) Christianity. It cannot therefore be exactly asserted that Jesus evades a decision; still less that He puts Jews and Samaritans alike under mistake (Baumgarten-Crusius). But the greater prominence is given to the issue which puts Samaria and Jerusalem on one side, and the worship of God in spirit and in truth on the other. This is evident from the advent of Christianity in particular to the Samaritans. The negation of Samaria and Jerusalem only denies that prayer was to continue at all restricted to the places named; that is, it declares the abolition of external, legal cultus, both Samaritan and Jewish. At the same time, it marks the woman's question as one too little concerned with essential things.

Ver. 22. YE WORSHIP THAT WHICH YE KNOW NOT.—The question concerning the *where* of worship could be resolved only by the *what*, and this again by the *how*. The neuter instead of *whom* is significant. Just because God is not truly known to them, He is a ὅ rather than a ὅς, more impersonal than personal. Meyer supposes that the neuter denotes God in His essence and substance; Lücke, that it denotes τὰ τοῦ Θεοῦ, which does not suit the term προσκυνεῖν. De Wette: "O refers to the act of προσκυνεῖν: ye worship, and therein do *what ye know not*. Brückner objects to the correctness of the sentence, that the Samaritans were monotheists. But there are different monotheisms. Tittmann and others explain: *Pro vestra ignorantia*. Tholuck (after Lücke): "The true knowledge is that which is shaped by the history of redemption; and the Samaritans, who were limited to the Pentateuch for their sacred books, knew Jehovah—that is, the historical God of Israel—but partially." As a whole, in a living growth of knowledge, they almost knew Him not. This accounts also for the ὅτι.

WE WORSHIP THAT WHICH WE KNOW.—Designating the Jewish fellowship in its living unity, as represented in fact by Himself.

FOR SALVATION IS FROM THE JEWS.—Σωτηρία: (1) Chrysostom *et al.*: All benefits of salvation; (2) Erasmus: The prophetic knowledge of salvation; (3) The true Jews worship the God of continuous revelation. The proof of this lies in the fact that salvation breaks forth out of Judaism (*Leben Jesu*, ii. p. 533). Similarly Tholuck, Meyer. In ἐκ τῶν (see Rom. ix. 4 ff.) are intimated—(1) the personal issuing of salvation out of Judaism, (2) its inward connection with Judaism, (3) its distinction from it. The expression is an evidence that John names the Jews not in a hostile sense alone.

Ver. 23. WHEN THE TRUE WORSHIPPERS.—The hour *now is.* Christ was the centre of these worshippers, and about Him was gathering the discipleship of the true worship. The hour *is*, and the hour *cometh. The true:* the inward, whose prayer is truly prayer. The true worshippers are not so called for being beforehand worshippers in spirit and in truth (excepting Christ), but they are such as *become* so under the Christian revelation.

IN SPIRIT AND IN TRUTH.—This is the spaceless place of prayer, in distinction from *Gerizim* and *Jerusalem.* IN SPIRIT, as opposed to external, stiffened, and even carnally fanatical modes of worship; in the life of the spirit, the life of the human spirit moved by the Spirit of God (Rom. viii. 14, 16, 26). The distinction itself shows that πνεῦμα here cannot denote the Holy Ghost (Luthardt, after the ancients); yet neither can it denote the human spirit as such by itself. This is doubtless in especial opposition to some fanatical, carnal devotion of the Samaritans.—IN TRUTH. Neither subjective truth of the man, sincerity of itself (which is involved earlier in ἀληθινοί), nor objective truth as such (which would mean in unity with God, or in the doctrine of God), but the opposite of a merely symbolical, formal, ritualistic worship; in real, actual religious life, *i.e.* in a true interaction between the personal worshipper and the personal God, in a religious vitality of the worshipper worthy of the living God. This probably in especial opposition to the Jewish symbolical system of prayer. Athanasius *et al.:* Πνεῦμα is the Holy Ghost; ἀλήθεια, the Son of God. Augustine *et al.*, with reference to the *place: In spiritu*, in distinction from space: *Foras eramus, intromissi sumus; in templo vis orare, in te ora.* Lücke *et al.:* That which is akin to God in spirit, the sphere of true prayer. Calvin *et al.*, with reference to the *mode:* The *actio spiritualis* itself. Bucer *et al.:* The posture of mind corresponding to the Spirit of God. We must not overlook the close connection of "spirit and truth" as in an ideal unity. It implies that one cannot exist without the other. The rendering with the article—in the Spirit, etc.—is substantially not incorrect, yet it does not let the connection of the two things stand out strongly enough.

FOR SUCH WORSHIPPERS THE FATHER ALSO SEEKETH.—On the part of the Father Himself this living prayer is sought, as on its own part it seeks the Father. *Such* He desires and requires; such He would have, and must have. Interpretations: 1. The Father also, besides the Son (Besser). 2. Also seeketh (referring the καί to ζητεῖ, which makes the antithesis not clear). 3. The Father also seeketh what these worshippers do (Meyer). More accurately: He seeketh for Himself such worshippers, as these worshippers seek for themselves such a God.

Ver. 24. GOD IS SPIRIT.—Emphasis on πνεῦμα. The mode of prayer must correspond to the object of prayer. Hence it is now become the law of life for all worshippers, that they must worship

God in spirit and in truth. Every other sort of praying is thereby done away, as well as, or in proportion as, the provisional system of religion. The mode of prayer is to be conformed to the mode of religion. God as the living Spirit, and as pure Spirit, is present to His worshippers, and He rejects an outward prayer or a false prayer from a carnal mind, as well as a symbolical prayer from a trammelled mind. God's being spirit was neither a thing already known, now emphasized (Hofmann, Meyer), nor a thing entirely new to the Old Testament (Köstlin, etc.). The Old Testament speaks of the Spirit of God, and intimates also the spirituality of God (Ex. xx. 4; Num. xvi. 22; 1 Kings viii.; Isa. xxxi. 3); the New speaks of God as spirit, being in this matter also the finished revelation. Common prayers, liturgies, are not hereby forbidden; they may be regarded as the embodiment of the Christian spirit of prayer (Stier); but here is established the condition that this body be living, under perfect discipline, spiritual.

Ver. 25. I KNOW THAT MESSIAH COMETH.—Here, too, comes a decidedly incorrect estimate of the woman in Tholuck: "The woman is not inclined to enter into so high matters, and therefore answers like Felix, Acts xxiv. 25." Similarly De Wette, Lücke. Would Christ have revealed Himself as the Messiah to such a woman? Meyer better: "The woman is apprehended by the answer of Jesus, but does not as yet apprehend it, and appeals to the Messiah." Evidently the words of the wonderful Unknown quicken in her the Samaritan expectation of the Messiah. Even a presentiment that this might be the Messiah may readily be imagined (Luthardt); and then her answer would have to be construed as a feeler for the true solution; perhaps as Lampe explains her words: "Give me this water." At all events, she now felt the old system to be shaken, and with a longing for the inner life the longing for the Messiah awoke (see *Leben Jesu*, ii. 2, 534).

A. Maier (p. 344): "If the Messianic hope of the Samaritans, who acknowledged only the Pentateuch, based itself on Deut. xviii. 15, they must have expected in the Messiah chiefly a divine teacher, who, like Moses, should make known to them the divine will, and lead them into hidden truths." The Samaritans expected the Messiah of old, and they expect Him to this day. "The latest on this subject is in the work of Bargès, *Les Samaritains de Naplouse*, 1855. They call Him הַשָּׁהֵב, or הַתָּהֵב, which Gesenius, *Anecdota Samarit.* p. 65, etc., would interpret *conversor;* Hengstenberg, with greater probability, *restitutor*, which the Samaritan priest in Bargès confirms" (Tholuck). For other interpretations see the note in Tholuck, p. 150. The woman may have well known the Jewish term, and have chosen it instead of the Samaritan. According to v. Ammon and others, the term is the evangelist's; which is very questionable, since he generally prefers to record the original expressions.

Ver. 26. I AM HE.—The subject of ἐγώ εἰμι is to be supplied from the text. Thus He now voluntarily presents Himself to this sinful woman openly as the Messiah; as in the old covenant the angel appeared first to Hagar as angel of the Lord (Gen. xvi. 7), and as the risen Jesus appeared first to Magdalene. Among the Jews Jesus long avoided the name of Messiah, because its meaning was distorted by chiliastic notions; the Samaritan idea of the Messiah was stunted, but not as yet encumbered with chiliastic inferences, and therefore could here be introduced (*Leben Jesu*, ii. p. 534).

Ver. 27. MARVELLED THAT HE TALKED WITH A WOMAN.—Not with this woman as such (Kuinoel), but with *a* woman, on the low level assigned her by the rabbinic views. Two considerations met here: 1. The Oriental custom which imposed rigid restriction on intercourse with the female sex: *Pirke Aboth* i. 5. "*Docuerunt Sapientes, ne multiplices colloquium cum muliere.* Cum uxore dixerunt, *quanto minus cum uxore alterius*" (Lightfoot, Schöttgen). 2. Rabbinical scholastic prejudice. "According to Jewish rabbinical ideas, the female sex was incapable of *religious* instruction." (Tholuck: It should doubtless be, *Rabbinical* instruction.)—YET NO MAN SAID. Expressing reverence, and the acknowledgment that He might well establish a new and higher custom. An enlargement of their horizon. Comp. Luke x. 38. Τί ζητεῖς is hardly, What desirest Thou? (Meyer, without connecting it with μετ' αὐτῆς.) Plainly the ζητεῖν, in distinction from λαλεῖν, is to discuss in rabbinical style; the latter meaning merely to talk (chat). Μέντοι in the New Testament is almost peculiar to John.

Ver. 28. THE WOMAN THEN LEFT HER WATER-POT.—"Now for the first time the force of the argument from His prophecy comes powerfully upon the woman, perhaps under the additional influence of an awakened conscience" (Tholuck). Why now for the first time? and why perhaps? "She forgets her work, as the Redeemer had forgotten His need." Luthardt: "Nicodemus went away silent and burdened; this woman hastens away in joyful certainty, with a burning heart, to be the herald of His name." And she calls now, not her husband, but the whole city.

Ver. 29. WHO TOLD ME ALL THINGS THAT EVER I HAVE DONE.—Under the sense of her guilt she thinks He has told her everything she had done, that is, everything wrong. The testimony of an awakened conscience. Unquestionably what Jesus said to her contained the sum of her particular transgressions. Besides this, she had no doubt perceived by His look and tone that He saw through her whole life. It may indicate still her legal spirit, that she speaks in the plural of her sins; yet she may also intend by this to magnify the wonderful vision of the prophet. The ὅσα, instead of ἅ, is full of emphasis.

IS THIS THE CHRIST?—On the negative, doubtful element in

the μήτι, comp. Meyer and Tholuck against Lücke (is He really the Messiah?). De Wette, however, suggests the analogous μήτι in Matt. xii. 23, which calls for an affirmative answer. Considering the boldness of the announcement, especially in presence of the authorities, the interrogative form is perfectly intelligible in the mouth of this poor outcast, and yet so shrewd and dexterous woman. The more, that she passes over Christ's announcement of Himself, in order perhaps to take to herself somewhat of the honour of a glorious discovery. A sinful ambition may well still cleave to her confession of guilt, which was more public than it was perfectly open. That she herself believes, or is inclined to believe, is evident from her extraordinary agitation, which impels her beyond all the bounds of reserve, bashfulness, and despised condition. Compare the woman who was a great sinner, and ventured into the house of the Pharisee, Luke vii. 37.

Vers. 31–33. IN THE MEANWHILE.—The woman was gone, the Samaritans had not yet come. The mistake of the disciples: "*Quid mirum, si mulier non intelligebat aquam? ecce discipuli nondum intelligunt escam.*" August.

Ver. 34. MY FOOD IS.—A very intelligible figure. Not merely satisfaction, but nourishment and quickening. An opposite judgment of the disciples, ch. i. A parallel, Matt. iv. Ἵνα adds to the nature of the food (ὅτι) its suitableness to its purpose. The aorist τελειώσω denotes the act which completes the ποιεῖν.

Ver. 35. THERE ARE YET FOUR MONTHS.—Τετράμηνος, *sc.* χρόνος. Harvest began in April, about Easter, and lasted till Pentecost. Four months run back to December. Seed-time itself fell in the beginning of November (the month Marcheshvan). The fields, therefore, were probably green; and the more piquant was the expression, The fields are white for the harvest. The figure follows the analogy of the food. The Lord, as represented by John, is perfectly consistent in His use of the earthly as the symbol of the heavenly. Probably the Samaritans were already coming through the green fields, and they were the fields white for harvest. The disciples saw the green seed-field, He saw the white harvest-field, and to this He wished to open their spiritual eye. Many have taken the four months proverbially: "*From seeding to harvest there are four months*" (so also in the Talmud); and in this view the passage would lose its chronological value, and only denote in general some time before harvest (Lightfoot, Grotius, Lücke, etc.). Against this Meyer: The proverb does not elsewhere occur. After all, there seems to be something proverbial about the expression. Yet it is suitable only at seed-time. It may then be an expression as well of joyful hope (*only* four months yet) as of waiting patience (*yet* four whole months). Lücke rightly chooses the latter sense. In the natural world we must wait yet four months; in the spiritual, it is already the time of harvest.

Yet this, again, may be understood in different ways. 1. In the natural world four months intervene between seeding and harvest; here a harvest follows immediately upon the sowing. Ver. 38 goes against this. 2. In the natural world it is now seeding time; in the spiritual the harvest time is opening. Chemnitz, Baur (Stier, Luthardt, Tholuck), and others find in the harvest not only the harvest of the Samaritans (Acts viii.), but also the harvest of the Gentiles. But then where would be the previous sowing? Primarily the talk is only of a field *now* white for the harvest, though betokening, to be sure, all future harvest-fields.

Ver. 36. AND HE THAT REAPETH, etc.—The connection with the preceding is this: The field is white for harvest. Be reapers. Reaping in the spiritual field is full of promise. Tholuck: Christ thought of the conversion of far-off Gentiles. Then came the sad thought, that He Himself would not live to see it in this world; which relieved itself with the joyful thought that their joy would also be His. So De Wette, Meyer. In that case Christ would have mixed two figures; one representing Himself as already harvesting, another representing Him as sower. But harvest is the subject here, and the disciples are supposed to be reapers with Him. The sowing, therefore, *must* be sought at some previous time (Chrysostom: The prophets were the sowers). Even in Samaria, spiritual seed had been sown by Moses and the Pentateuch, by Jewish teachers, last perhaps by John the Baptist (see iii. 23, p. 185 f.). As little can we accept the exposition of Meyer, Tholuck, and others, which makes the καί after μισθὸν λαμβάνειν only expletive: that is, He gathereth the fruit unto eternal life. This, again, is simply contrary to the figure, which represents an employed reaper. Hunnius and Calov: The μισθός is the gracious reward, the *gradus gloriæ;* the καρπός is the converts. But since the wages of the reaper are represented as given in this world, over against the gathering of fruit unto eternal life, the primary idea is the immediate spiritual blessings and joys of the harvesters, the joy of spiritual harvest, the communion of the converts themselves. A different and further joy is that of carrying the fruit into heaven, to gladden there the sower who passed thither long before, and to have with Him a common and simultaneous (ὁμοῦ) rejoicing; a thing not possible in the kingdom of nature, but belonging to the kingdom of grace. The ζωὴ αἰώνιος is here again represented objectively, as above; there under the figure of the ocean (ver. 14), here under the figure of a garner (Lücke).

Ver. 37. HEREIN IS THAT SAYING FULLY TRUE.—The fundamental thought is the wonderfully great distance between seeding and harvest, in contrast with the wonderful fact that reaper and sower rejoice together in heaven. This, however, they can do only in heaven; in this world they are far, often very far, apart. Here, therefore, is the proverb fully true; here it reaches its proper

truth; whereas in earthly life the sower is generally the reaper, and the proverb simply exaggerates into a general rule the exceptional fatality of the sower not living to see the harvest time, or at least not himself receiving and enjoying his harvest. Tholuck, after De Wette, incorrectly: Ἀληθινός may here mean only ἀληθής. Then the proverb in its ordinary sense would be declared false. It has, however, some truth; but it does not sustain its truth throughout, as earthly things are not ἀληθιναί, but only symbols of the infinite, though they all have their ἀληθεῖς. And since in the spiritual sphere sowing and reaping seem often almost to coincide, we must not overlook the actual reference to the present case. Yet the ἐν γὰρ τούτῳ does not mean *in this instance*, but *in this matter*. Then, too, the proverb must here be a universal law. The crop in the kingdom of God ripens slowly. The full harvest is the end of the world. The earliest seed was the word of God in paradise, or the earliest sowers were the earliest patriarchs. The kingdom of God is the mightiest realm of nature and history; and Christ is the root of nature in His slow growth towards His appearance in the middle, and again at the end of time. (On the proverb: Wetstein.)

Ver. 38. I SENT YOU TO REAP.—Ἀπέστειλα (comp. ch. xvii. 18). Hardly merely "in the sense of the prophetic future" (De Wette, Tholuck). They are not yet apostles by a distinct appointment; still they were already disciples to whom an apostolic commission is prospectively affixed. Hence thus: I have chosen you for apostles, or, to keep the figure, for labourers, to send you into the harvest-field. Ye are destined pre-eminently to reap a spiritual harvest which has been long preparing (so also Meyer). According to Meyer, the ἄλλοι and αὐτῶν refer simply to Jesus, in the plural of category. But Jesus here evidently sets Himself above the distinction of sowers and reapers as the Lord of the harvest (Olshausen, with reference to Matt. xxiii. 34). The older expositors include at least the prophets with Him; Bucer, even the heathen philosophers and their elements of truth. The seed here in view, however, is not the seed of general culture and intelligence, but the seed of theocratic faith.

OTHERS HAVE LABOURED.—The painful labours and toils of the prophets. Their sowing was a sowing in tears. It should shame and encourage the disciples, that they so suddenly come into the great harvest of the history of the world, for which the grandest seedsmen have for centuries laboured. This does not exclude either the relative harvest which exists at every stage of the kingdom of God, or again the great sowing in the work of the apostles; yet the sight of a present harvest predominates, as in Matt. ix. 38; especially here, that the disciples might feel reverence before the hidden work of God in the despised Samaritans, and believe in their susceptibility to conversion, as they were just now approaching. They could no more take offence at the labours of Jesus with

the Samaritans, than at His helping the Canaanitish woman; here, as there, His leading of their spirit corresponds to His outward act.

Ver. 39. AND MANY OF THAT CITY BELIEVED.—These first believers, who were gathered by the word of the woman, are distinguished from the much greater company afterwards won by the word of Jesus (ver. 41). These believers are now come to Him (see ver. 30).

Ver. 40. The evangelist makes record that Jesus tarried two days teaching in the Samaritan city.

Ver. 41. AND MANY MORE BELIEVED, etc.—From the great result, analogous to that in Judea, we infer a great work of Jesus, which however was, at least for the most part, a labour in word.

Ver. 42. AND SAID UNTO THE WOMAN.—Under the direct impression which Jesus made upon them, the indirect testimony of the woman certainly became to them a λαλιά; not as contemptuous, but as now appearing insignificant. Meyer justly notices that John himself, as an impartial narrator, says of her word, τὸν λόγον. We must here take into account also the serenity of happy feeling, to understand that the expression has no malice, more than that of the governor of the feast, "Thou hast kept the good wine until now." (Comp. the remarkable expression in John viii. 43.)

WE HAVE HEARD HIM OURSELVES.—Found out by our hearing, so that we now know.

THAT THIS IS THE SAVIOUR OF THE WORLD.—Tholuck doubtfully (after a doubtful expression of Lücke): "Whether the idea contained in ὁ σωτὴρ τοῦ κόσμου is lent to the people by the evangelist, is a question." But this puts in question the whole point of the great narrative. Meyer better: "A confession sufficiently intelligible as the fruit of the two days' instruction of Jesus, the more since the Samaritan Messianic faith was more accessible to a universality of salvation [see Gesenius, *de Samarit. Theol.* p. 41 sqq.] than the Jewish with its concrete and rigorous particularism." As Samaritans, they had peculiar reason to express themselves thus: Yea verily, He is not only a Messiah for the Jews, but also for us and the Gentiles; in Him the divided world again becomes one.

The work of Jesus in Samaria laid the foundation for the subsequent conversion of that people under the apostles, Acts viii.

DOCTRINAL AND ETHICAL.

1. Respecting the pretended contradiction between this history and Matt. x. 5 (Strauss, Bruno Bauer, and in part Weisse), it should be remarked that the case in Matthew is that of a special mission of the disciples in a particular direction towards Jerusalem, not of the general itinerancy of the Lord. And when He Himself gave out, in reference to his earthly office, that He was not sent but unto the lost sheep of the house of Israel (Matt. xv. 24), He re-

ferred to the divine law of His work, and did not exclude the Samaritans from an incidental share of his labours. It was consonant with the historical position of the Samaritans, with their susceptibility, with the directions of the Lord Himself (Acts i. 8), and with the subsequent spread of Christianity from Judea over Samaria and the Gentile world, that He already appeared for once among them; as, on the other hand, it was in conformity with the economy of His work that this visit was only incidental, and not for a protracted ministry. Thus were the disciples exercised beforehand in the true order of preaching the gospel. Acts viii. 5 is supposed to have occasioned the mythical invention of the story before us; whereas that great conversion rather points to a historical preparation. Meyer justly calls attention to the perfect naturalness of the several features of the story, which could not have proceeded from a poetizing spirit. It may be added, that the several stumbling-blocks which have been found in it, such as the misapprehensions of the woman, are simply so many misapprehensions of criticism and exegesis. The remarkable directness of the representation also, in respect to season, locality, the individuality of the woman, rabbinical custom, etc., must be noted. With Baur this history dissolves into a type: "The woman of Samaria, representing susceptible heathendom, readily opening itself to faith, and offering a wide field of harvest, the counterpart of Nicodemus, who is the type of unsusceptible Judaism." Neither rhyme nor reason, and a further proof of the legend-like fantasticism of a criticism past its crisis, in its last stage of consumption.

2. On the history of the hatred between the Jews and the Samaritans, comp. Robinson, iii. p. 339 sqq.; *Leben Jesu*, ii. 2, p. 539.

3. On Hengstenberg's reference of the five husbands, etc., to the five gods of old Samaria, see *Leben Jesu*, ii. 2, p. 540.

4. As Jesus appears in ch. i. higher than John the Baptist, in ch. ii. higher than the temple, in ch. iii. higher than the rulers of the people, so here He appears greater than the sacred well of Jacob and its founder, as afterwards greater than the porches of Bethesda, the manna, the temple-light, the pool of Siloam, etc. And the superiority is at the same time antithetic: Christ is everything in truth (the ἀληθινός), in realized essence, which before Him was presented only in type. *Thus Christ is here the real antitype of the typical patriarchal well-diggers, in particular the patriarch Jacob;* hence His spiritual life is the real living water of a sacred well. To this main symbol of this chapter are attached the other symbols of the food, the harvest-field, the Lord of the seed-field and harvest-field, the sowers, the reapers. In reference to each, see the exegesis.

5. As Christ makes light the symbol in manifold respects of His nature and life, so with the well and water. Here He is evidently a giver of peace within one's self, as in ch. vii. He is a giver of the Spirit communicating itself to others, while in ch. v.

He appears as the true well of healing. Thus the fountain of life is the fountain of peace, of healing, of the Spirit.

HOMILETICAL AND PRACTICAL.

The retreat of Jesus from Judea to Galilee through Samaria, the first turning-point in His official life: (1) Motives (the Pharisees began to watch Him with hostile eye; the Baptist is imprisoned). (2) Character: Free consciousness (He retreats in free discretion, without fear; in holy discretion, hence "the Lord knew"). (3) Rich results (beneficent sojourn in Samaria, beneficent results in Galilee). (4) Significancy (He ceases to baptize, tarries in Samaria on His return).—Symbolical import of baptismal water and drinking water in Christianity. (In ch. iii. Jesus *baptized* with water; in ch. iv. He passes to offer a living water to be drunk.) —The resting of the Lord on Jacob's well, a living emblem of the old patriarchal days and the new evangelistic time in one.—Christ in His human weakness and divine exaltation, (1) weary, and yet the rest of a weary soul; (2) thirsty, and yet a fountain; (3) hungry, and yet enjoying heavenly food, the Lord of the harvest-field; (4) left alone, yet in spirit surrounded with approaching nations.—Christ a Saviour even from the religious perversities of fanaticism. —Fanaticism in its inhumanity and its immoral conduct.—The woman of Samaria, or a Samaritan Magdalene.—The condescending pity of Jesus in the conversion of the woman of Samaria.—How the grace and love of Christ can break through all conventional restrictions, for being the new law of the Spirit: the restrictions (1) of the ancient religious separation, (2) of the ancient national separation, (3) of the old social custom (as to the separation of the sexes), (4) of the old contempt for the fallen.—How many prejudices that one little word of Jesus, Give me to drink, abolishes: (1) The prejudice of the ancients against the female sex; (2) The prejudice of statute against the fallen; (3) The prejudice of nationality; (4) The prejudice of religion.—The wisdom and gentleness of the Lord in winning souls: (1) The opening of the conversation (Give me to drink; a token of common life). (2) The progress of the conversation (*a.* objective salvation in a sensible emblem; *b.* subjective need of salvation). (3) The goal: Manifestation of Christ to a sinful, penitent heart.—The stages of the religious instruction of the Samaritan woman: (1) The missionary stage; (2) The catechetical stage; (3) The church stage (see the exegesis).—How Christ sent back as an evangelist into her city a woman who came out of it a notorious sinner.—The day of grace (If thou knewest).— The life of the Lord, living water (spring-water) in distinction from the stale water of this world's life: (1) The latter provokes thirst, the former quenches thirst. (2) The one becomes foul, the other takes away foulness. (3) The one stands, in a marsh; the other

gushes and flows. (4) The one sinks away, evaporates; the other becomes an eternal fountain.—Christ the life, as fountain of life.—The fountain of life, as a fountain of peace.—Jacob's well, the pool of Bethesda, the fountain of Siloam, emblems of the salvation in Christ.—The water of life, which Christ bestows: (1) A draught which becomes a fountain; (2) A fountain which becomes a stream; (3) A stream which runs into the ocean of eternal life, without losing itself therein. The crystal spring of truth (that may be likened to spring-water) in contrast with the turbid water of vanity and sin (which may be likened to salt water and puddles and ponds).—The miraculous virtue of self-reproduction in the water and the bread which Christ bestows.—The thirst of life, and the satisfaction of it in Christ.—Sir, give me this water, or the unsatisfied longing of the poor sinful heart: (1) Astray, deceived, debauched in sin; (2) led aright, purified, brought to itself by the awakening of repentance; (3) satisfied, transformed into blessed life by grace.—Call thy husband. Christ not only the knower of hearts, but also the knower of lives.—Christ aims at the conscience, to subdue the sinner.—The gradual awakening: (1) Awakening of reflection; (2) Awakening of conscience; (3) Awakening of faith.—The divine visitation in the hour when the dark human heart feels itself exposed and seen through by a heavenly eye.—The decision of Christ respecting the religious controversy between the Samaritans and the Jews, in its permanent typical import.—"Salvation comes from the Jews."—But while they quarrel on over the old issue, a new and higher point of unity is present.—The future of religion: Worship of God in spirit and in truth.—The Messiah's revelation of Himself for the woman of Samaria (compared with the self-presentation of the angel of the Lord to Hagar, of the risen Jesus to Magdalene).—The school which the disciples of Jesus went through in Samaria in reference (1) to the Samaritan woman, (2) to the Samaritans.—The marvelling of the disciples of Jesus at His talking with a woman, in conflict with their reverence.—The whole life discipline of the Christian an alternation of the spirit of captious and of reverential wonder.—The food of Jesus.—Heavenly remembering and reminding an earthly forgetting: (1) Christ forgets His earthly meat; (2) The woman forgets the earthen pitcher.—The difference between the Master and the disciples in their way of seeing: (1) The disciples still look upon the green growing fields (according to the earthly appearance); (2) The Master looks upon the white harvest-fields (according to the spiritual reality).—The Samaritans on their way to Jesus, a sign of harvest; a mission token.—The messengers of Christ not only sowers, but also reapers.—The miraculous relation between sowing and harvest in the kingdom of God: (1) The two infinitely far apart; (2) The two coincident.—The sowers and the reapers of the Lord: (1) How they for the most part do not know each other in this world. (2) How

they rejoice with one another in the next.—The symbolism of the field (of the sown field and of the harvest field).—The double grounds of faith which the Samaritan had: (1) The account of the woman; (2) Acquaintance with Christ Himself.—The two days of the sojourn of Jesus in Samaria.—The dark side and the bright side of the Samaritan life: (1) Greater danger of the adulteration of Christianity with heathenism than among the Jews; (2) Greater freedom from Jewish prejudice, and hence greater access for the word of faith.—The testimony of the Samaritans: This is indeed the Christ, the Saviour of the world: (1) A fruit, ripened (*a*) under the sense of contempt from the Jews, (*b*) under the sense of free grace on the part of the Lord; (2) A bud which fully unfolded in subsequent faith and under the preaching of the apostles.

STARKE: Envy (with reference to the Pharisees).—CRAMER: Christians should take care of themselves, Matt. x. 23.—MAJUS: The dignity and virtue of the sacraments depend not on persons who administer them.—Christ seeks the salvation of all men by all means and at all times.—There is no land entirely void of monuments of grace even from its antiquity.—Christ, as true man, became weary.—If the Lord became weary for the good of His creatures, we should be incited to the patient endurance of the toilsomeness of our calling.—Man must also have his rest.—CANSTEIN: Direct the necessary rest to the glory of God.—A picture of the grace which anticipates us, and fondly persuades us.—QUESNEL: Jesus voluntarily humbles Himself so far as to have need of His creatures, that we may not be ashamed to accept their help.—Thirst for the salvation of men was greater in Christ than bodily thirst for water.—Christianity consists not in secluding oneself and locking the room, and sitting with the prayer-book behind the stove; else the Lord would not have talked with the Samaritan woman.—MAJUS: National hatred pernicious and sinful.—CANSTEIN: We should not withhold the general duties of humanity on account of difference in religion.—*The same:* An inordinate estimate of our ancestry may sometimes be a hindrance to salvation.—OSIANDER: No earthly refreshing and delights can satisfy the heart.—Thirst a great need;—those who once drink from this fountain of life furnish themselves against all thirst for the world.—He who is to be converted, must be brought to a knowledge of his sin.—CANSTEIN: Christ and His Spirit must disclose to a man his secret shame if they are to help him.—*Bibl. Wirt.:* Jesus looks especially upon one's conduct of his married life.—PISCATOR: In matters of religion and faith no one should appeal to fathers or ancestry, unless their doctrine be first proved from the word of God.—Prayer and worship depend not on time, place, posture, bending of knees or folding of hands, but upon spirit and truth.—Worship in spirit and in truth by no means supersedes outward worship.—CANSTEIN: The way of serving God must agree with the attributes of God.—MAJUS: If

between contending parties there still is agreement or harmony in some points, one must not despise him, but endeavour, as opportunity offers, to turn it to edification.—OSIANDER: The true knowledge of Christ fills a man with heavenly joy.—HEDINGER: Grace, when it is vitally kindled in the soul, gives joy and alacrity.—*The same:* Doing the will of God should be to us above eating and drinking and every necessity.—QUESNEL: A great consolation for those in the church of God who labour much and see no fruit, that they are here assured that they shall lose nothing of their reward. —HEDINGER: He who continues to depend on man, attains not to divine certainty.—Christ a universal Saviour of the whole world, 1 Tim. iv. 10; Tit. ii. 11, 13.

GOSSNER: Where the true Christ comes, He first uncovers disgrace and shame, and then takes them away.—BRAUNE: This is the fixed order in the kingdom of God, which is above all time: that it reaches over centuries, and every generation reaps what the preceding sowed, and in turn must sow what the succeeding may reap.

GERLACH: Every sensuous form of worship, even that ordained by God Himself, is a symbolical worship, and therefore reaches its truth only in the spiritual, without which it would be a false worship.—"Wouldst thou have a high, a holy place? consecrate thyself inwardly a temple of God; for the temple of God is holy, which temple ye are, 1 Cor. iii. 17. Wouldst thou pray in a temple, pray in thyself; but become first thyself a temple of God, for He hears him who calls to Him out of His temple." (Augustine.)

HEUBNER: Jesus teaches us prudence, silent withdrawal; it is more illustrious than bold daring, challenge, resistance, and foolhardiness.—A blessing often still rests on old places.—The inward progress in the leading of souls.—"*There cometh a woman.*" How the steps of man are guided!—Request, an approach to the heart. —The gospel seems at first only to ask of the unconverted, but under this apparent asking the offer of the highest grace is covered. —The first apprehension of the soul by divine grace takes place so secretly and imperceptibly, that the souls themselves do not at all suspect it.—Religious hatred the bitterest hatred among nations.— Jesus does not stop upon invidious partisan disputes.—He who begins to know Jesus, asks of Him, calls upon Him.—"The well is deep." How deep then is the well of Jesus from which the flock of God is refreshed!—The natural man resists the demand of radical renewal with the pretence that godly ancestors have surely been saved by their mode.—"Greater than our father Jacob?" This was her standard. How imperfect in comparison with Jesus!—God compels man to reflect, to come to the knowledge of Himself.— Through Christianity the whole earth is to become a temple of God. The heavenly Jerusalem has no temple (Rev. ch. xx. and xxi.).— Yet Christ does not teach syncretism. He compromises nothing

of the truth.—The future in the germ already lies in the present.—Ver. 24. Jerome well applies this passage to pilgrimage.—Ver. 30. One coal kindles the others.—Eternal life equalizes all. In it all faithful labourers enjoy in common the fruit of the labour of all.—There is a faith at first hand and a faith at second hand. The latter must lead to the former, because the latter is not enough.—(From SCHLEIERMACHER: Why Christ did not baptize, and why Paul acted in like manner, 1 Cor. i. 14; both, on the contrary, preached, whereas among us the authority to preach comes before the authority to administer the sacraments: vol. i. p. 237.)—It is certainly false for a man to say, he must not speak of such (spiritual) things in social life, because they would be too high and deep. For the earthly and the spiritual are not so separate.—In those hot and dry countries where water was scarce, thirst became a tormenting sensation, such as we cannot share.—Soon the time will come when ye shall not use, some this word, some that word, to express a given Christian truth, but when men shall express themselves on the same subject in a manner in which controversy disappears.

(VIII.)

RESIDENCE OF JESUS IN GALILEE, AND BELIEVING GALILEANS IN PARTICULAR. THE NOBLEMAN. THE MIRACLE OF DISTANT HEALING, AS A SECOND SIGN.

CHAP. IV. 43–54.

(VERS. 47–54. *Gospel for 21st Sunday after Trinity.*)

43 Now after [the] two days he departed thence, and went [*omit* and
44 went][1] into Galilee. For Jesus himself testified, that a prophet hath no
45 honour in his own country. Then when [When therefore] he was come [he came] into Galilee, the Galileans received him, having seen all the things [*omit* the things] that he did at Jerusalem at the feast: for they also went unto [to] the feast.
46 So Jesus [he][2] came again into Cana of Galilee, where he made the water wine.

And there was a certain nobleman [a royal person or officer], whose son
47 was sick [,] at Capernaum. When he heard [The same, having heard] that Jesus was [had] come out of Judea into Galilee, he went unto him, and besought him that he would come down and heal his son: for he was at the
48 point of death. Then said Jesus unto him, Except ye see signs and wonders,

[1] Codd. B, C, D omit καὶ ἀπῆλθεν, but A supports the Recepta. Tischendorf omits the words. Meyer also rejects them. But it is evident that they have been omitted through failure to perceive their import. The evangelist would distinguish between the departure for Galilee in the wider sense, and the removal to Upper Galilee, called by him simply Galilee, in the provincial sense.

[2] This ὁ Ἰησοῦς, wanting in most authorities, is added by the Textus Receptus.

49 ye will not believe. The nobleman saith unto him, Sir, come down ere my
50 child die. Jesus saith unto him, Go thy way; thy son liveth. And the
man believed the word that Jesus had spoken [spake] unto him, and he
51 [*omit* he] went his way. And as he was now going down, his servants met
him, and told *him* [brought word], saying, Thy son [his child][1] liveth.
52 Then [he] inquired he of them the hour when he began to amend. And
53 they said unto him, Yesterday at the seventh hour the fever left him. So
the father knew that it was at [in] the same hour in the [*omit* the] which
Jesus said unto him, Thy son liveth: and [. And he] himself believed, and
54 his whole house. This is again the second miracle *that* Jesus did [This
again, a second sign, wrought Jesus], when he was [had] come out of Judea
into Galilee.

EXEGETICAL AND CRITICAL.

Ver. 43. AND WENT.—The repetition, Ἐξῆλθεν ἐκεῖθεν, and καὶ ἀπῆλθεν, should be noted with reference to the next verse. See the first Textual Note.

Ver. 44. FOR JESUS HIMSELF TESTIFIED.—*Himself.* Meyer: "Not only other people in reference to Him. For the matter itself, comp. Matt. xiii. 57; Mark vi. 4; Luke iv. 24." Tholuck better: "He had Himself acknowledged the correctness of the popular proverb." The question is, How is the *for* (γάρ) to be explained? or how can He go to Galilee because a prophet hath no honour in his own country? for we should expect either the reverse, or *although* (καίπερ) instead of *for* (γάρ). Answer:

1. Πατρίς [*patria*] is not the native *country* (*Vaterland*), but the native *city* (*Vaterstadt*), even in antithesis to the country of Galilee (Chrysostom, who understands it of Capernaum, Cyril, Erasmus, Calvin, etc.). Against this: The antithesis is not demonstrated.

2. Πατρίς is Judea, since He was born in Bethlehem (Origen, Maldonatus, Schweizer, Ebrard, Baur). Against this: (*a*) His acknowledged home was Nazareth, notwithstanding He was born in Bethlehem; (*b*) In Judea He had been well received by the people; (*c*) The construction, that Judea was His country, as being the country of the prophets (Origen, Baur, Baumgarten-Crusius), would be unintelligible.

3. Judea is indeed meant to be understood as His πατρίς, but this just proves the unhistorical character of John's Gospel. (Schwegler, Bruno Bauer; Schweizer: The unhistorical character of the ensuing narrative, which is to be considered an interpolation.)

4. Γάρ means *namely, that is to say,* and relates not to what precedes, but to what follows. The sentence is a preliminary explanation of the fact that the Galileans did indeed this time receive Jesus well, but only on account of the miracles they had seen at their visit to the last passover in Jerusalem. So Lücke,

[1] Lachmann, ὁ παῖς αὐτοῦ, after A, B, C, etc.

De Wette, Tholuck. Contrary to the spirit of the maxim, to the context (for a nobleman from Capernaum meets Him at the outset at Cana seeking help), and to the fact in general.

5. Christ went to Galilee just *because* He expected not to find acceptance there. (*a*) Brückner: To accept the conflict—which, however, was more threatening in Judea; (*b*) Hofmann, Luthardt: Because He hoped to find rest and quiet in Galilee—in which, however, He would be disappointed.

6. Meyer: "Πατρίς is not the native town, but the native country, viz. *Galilee*, as is proved by vers. 43 and 45, and as usual with the Greeks since Homer. The words contain the reason why Jesus did not hesitate to return to Galilee, but the reason lies in the antithetic relation implied in ἐν τῇ πατρίδι. For if, as Jesus Himself testified, a prophet is without honour in his own country, he must earn it in another. And this Jesus had done in Jerusalem. He now brought with Him the honour of a prophet from a distance. Hence, too, He found acceptance with the Galileans, because they had seen His miracles in Jerusalem (ii. 23)." Against this: (*a*) Then the word must have stood at ch. iv. 1. But there another motive stands for His having now left Judea. (*b*) The remark must have been, that He came already full of honour, because He had none to expect in Galilee. (*c*) It must not have been known that He was ill-received in His own πατρίς, in the narrower sense, on this very return.

7. Πατρίς is *Lower* Galilee, to which Nazareth belonged. We believe we have found the full solution in the fact that now took place, the removal of Jesus from Nazareth, where He had been thrust out, to Capernaum, on the presumption that Capernaum belonged to Galilee in the narrower sense, *i.e.* to *Upper* Galilee, to which Nazareth, in Lower Galilee, did not belong. This is supported (*a*) by the fact that the name Galilee in the narrower sense referred to Upper Galilee (see Forbiger, *Handbuch der alten Geographie*, ii. p. 689); (*b*) by the statement of Josephus, that Upper Galilee was separated from Lower Galilee by a line drawn from Tiberias to Zebulon (*de bello Jud.* iii. 3. 1), which throws Nazareth into Lower Galilee. If now we consider that John writes with the living, popular view of Palestine thoroughly in his mind; that he knew of an unknown Bethany, a ferry-village on the other side of the Jordan, of an otherwise unknown Salim near Ænon, of an elsewhere unknown Sychar, probably a suburb of Sichem, of the pool of Bethesda with its porches, of Solomon's Porch in the temple,—we may also conceive that John knows of a Galilee in the provincial sense, and that he can say without geographical reflection, Jesus went to Galilee, as the Swiss in Geneva says without reflection, I am going to Switzerland; the Pomeranian, I am going to Prussia. This is further favoured by the expression in Luke iv. 31, He "came down from Nazareth to Capernaum, a city of Galilee;"

against which it signifies nothing that Galilee sometimes occurs in John, especially in the mouth of another, in the wider sense. (See *Leben Jesu*, ii. 2, p. 542.)

Ver. 45. THE GALILEANS RECEIVED HIM.—Received Him favourably. A general observation concerning His acceptance in Upper Galilee, particularly in Cana, Bethsaida, Capernaum, etc. They received Him; antithetic to an implied rejection. HAVING SEEN ALL THE THINGS THAT HE DID.—No ignoring of His earlier miracles in Cana and Capernaum. It was to the Galileans a new and higher attestation, that Jesus had made a great impression even in Jerusalem with His signs. It was their countryman who had purified the temple, and filled the holy city with wonder.

Ver. 46. SO JESUS CAME AGAIN.—What means this οὖν, *so?* The first time Jesus had gone on from Nazareth to Cana. And now He again went first to Nazareth. And if He wished to go thence to Galilee, we might expect He would proceed first to His friends in Cana. In Cana He seems to have tarried several days; at all events, the βασιλικός comes hither for Him.

AND THERE WAS A CERTAIN NOBLEMAN (ROYAL OFFICER).—An officer of Herod Antipas the tetrarch (whom the common people considered and called a king, Matt. xiv. 1, 9). The title βασιλικός combines civil and military dignity; hence some have taken this βασιλικός to be identical with the centurion of Capernaum (Irenæus, Semler, Strauss, Baumgarten-Crusius).

The office, the sick boy, the distant healing, are similar features.

On the other side are these differences:

1. The time: here, before the removal of Jesus to Capernaum; there, long after it.

2. The place of Christ at the time: here, Cana; there, the vicinity of Capernaum.

3. The characters: here, excited, weak, feebly believing; there, calm, confident, strong of faith.

Other differences, by themselves considered, might be more easily wiped away: The υἱός here, the δοῦλος there (a distinction, however, which is not resolved by the common παῖς: here the boy is a small boy, a child (ver. 49); there, a stout youth): there, a Gentile; here, a miracle-believer, probably a Jew. Yet these with the foregoing strengthen the difference. But the most decisive diversity is in the judgment of the Lord. The faith of the centurion He commends with admiration; the faith of the nobleman He must first subject to a trial.

Accordingly this miracle has been in fact by most expositors (from Origen down) made distinct from the other.[1]

[1] Among those who have identified the two, Strauss and others would give the preference for accurate narration to Matthew, Gfrörer and Ewald to John. With Weisse, again, it is "a misapprehension of a parable." According to Baur, the doctrinal import of the story of Nicodemus and of that of the woman of Samaria is here com-

Ver. 48. EXCEPT YE SEE SIGNS AND WONDERS.—Shall have seen. Ye must first have seen these, before ye come to faith. The stress does not lie decidedly on ἴδητε (Storr), thus censuring the request to go with him. The man's answer does not agree with this; and ἴδητε must then have stood first. Still the ἴδητε is not without significance; as is indicated by the fact that we here have for the first time in John σημεῖα καὶ τέρατα, whereas hitherto he has spoken only of σημεῖα. *And wonders* (τέρατα) must be emphasized. But the less therefore can we suppose a general reproof of the Galileans, with reference to ver. 45 (Meyer); for it was the way of Jesus Himself to lead through faith in miracles to faith in the word, John x. 38, xiv. 11, xv. 24. Christ therefore reproves not the faith in miracles in itself (Eckermann), but the craving for miracles, or miracle-mania. He intimates, besides, that there is a higher grade of faith than that which rests on the seeing of miracles; as appears more distinctly afterwards, in John xiv. 11, xx. 29. He designates the petitioner and those like him as a class of people who are not set beforehand towards the kingdom of God, but have yet to be brought to faith by signs and wonders (τέρατα); of course presupposing a sensuous spirit with a weak readiness to believe, passion for miracles, personal interest in the miracle (signs and wonders for yourselves), and an inordinate desire for seeing, 1 Cor. i. 22. We must, however, consider that the reproof is not intended for a rejection, but for discipline, to hush the excitement of the man, and recall him to his inward spirit. Yet the palliation of Maldonatus [Rom. Cath.] is too strong: That the words contain no censure, but only a declaration of the spiritual *infirmity* of the people now proved by a fact.

Ver. 49. SIR, COME DOWN ERE, etc.—The man proves not strong enough, indeed, to take the reproof of Christ, but it is enough that he does not feel wounded and repulsed, and that he persists and grows more urgent in his prayer. The utterance of a father's love in trouble and anguish, My child is dying; as in Jairus, the Canaanitish mother, and the father of the demoniac under the mount of transfiguration. This distress of love makes him a believer.

Ver. 50. GO THY WAY; THY SON LIVETH.—Not only the word of miraculous help, but at the same time also the second and decisive test. He must believe and go at the word. And the man believed the word; he stood the test.

Explanation of the miracle:

1. Paulus makes of it a medical prognostication after the account of the sickness given by the father. Comp. also Ammon.

2. Others have supposed the operation of a magnetic healing power (Olshausen, Krabbe, etc.).

bined in a third story, teaching how faith in miracles comes by means of faith in word, and consequently is in reality only such. In other words, two critical legends are supposed to be combined in a third, and the Jewish councillor and the Samaritan woman become in this phantasy the Galilean nobleman!

3. Meyer, on the other hand: By His *will*. This is of course the main thing, as in the doctrine of creation. God created the world by His will. But if we conceive the will of God abstractly, and exclude all co-operation of His vital force, we are ultra-supernaturalistic (and perhaps ultra-Reformed). The will of Christ is unquestionably the main thing, but it does not work abstractly. Without a vital force proceeding from Him (comp. Mark v. 30), the thing is not apprehended, though the magnetic healing virtue affords only the natural analogy or form for it. Even the miracle of immediate knowledge comes into the account, inasmuch as Christ wrought only where He saw the Father work (John v. 19). And the same instant in which this saving life-ray flies into the heart of the father, it flies also into the heart of his distant son. For how near this father now was to his son in his inward communication, Jesus alone knew.

Ver. 52. THEN HE INQUIRED OF THEM.—The fact alone did not satisfy him: he wished to trace it to its cause. That is, he leaned towards faith. "Not self-interest merely, but a religious interest also in the case, is guiding him" (Tholuck). And then it appeared (1) that the son suddenly recovered, and (2) at the hour when Jesus spoke the word.—YESTERDAY AT THE SEVENTH HOUR. According to the Jewish division of the day, this could perhaps have been said in the evening of the same day, after six o'clock. The healing took place soon after noon, and probably the father set out immediately for home. According to our reckoning of the day, a night must have intervened, which would give a strange length of time for a distance of some eight or ten hours; and Lampe adjusts by supposing that the man, in his firm faith, did not travel *festinans*, while De Wette thinks it strange that he stopped over-night on the way. But the meeting of the servants might very well have occurred the next morning, without the journey having been slow.

Ver. 53. AND HE HIMSELF BELIEVED, AND HIS WHOLE HOUSE.—It is palpably the rule that, with the father, the family also became believers (Acts x. 44, xvi. 15, 32); but here the evangelist calls particular attention to it by his expression. The members of the family had seen the sudden recovery, but had not heard the word of the Saviour.

Ver. 54. THIS SIGN JESUS WROUGHT AS THE SECOND, etc.—Πάλιν is not to be connected with δεύτερον, nor to be referred to ἐποίησεν by itself, but to the statement that Jesus had returned from Judea to Galilee. Jesus had meantime done many other miracles, even in Capernaum. This miracle marks His second return to Galilee, as the miracle at Cana had marked the first. He brought healing with Him at once, and it went out from Him even in distant results.

DOCTRINAL AND ETHICAL.

1. In regard to the spirit in which Jesus just now comes to Upper Galilee and performs this miracle, it must be observed that, according to Luke iv. 14 sqq., Matt. xiii. 53 sqq., He had just been thrust out from His city Nazareth. See *Leben Jesu*, ii. 2, p. 541. Experiences of this kind could in Him produce only an increase of His manifestations of love to those who were susceptible.

2. As the first miracle of *distant* operation, this incident bears a close relation to the healing of the servant of the centurion at Capernaum, and of the daughter of the Canaanitish woman. In the mysterious manifestation of the divine power of Christ, we must still not neglect the human media, which here lay in the inward connection of an anxious father's heart with the dying child; as, in fact, the help of God owns the human intercession. The spiritual roads, streets, and paths which human love, distress, and prayer have to make for the divine help in the invisible world, can only glorify the freedom, truth, and miraculous power of this help, as a power which is at the same time the power of a personal Spirit and love, *i.e.* not abstractly working in a void, but as divine life applied to the human.

3. As the Lord in the case of the Samaritan woman rebuked superstitious trust in a place of pilgrimage, so here He reproves superstitious trust in visible miracles.

HOMILETICAL AND PRACTICAL.

After the two days. The great days of grace, in which the Lord visits us, are numbered, and swiftly pass away.—*Jesus departed thence.* The itinerancy of Jesus a clear expression of His inner life: (1) of His Israelite fidelity to duty; (2) of His heavenly calling; (3) of His love; (4) of His holy spirit.—The rapid change of time and place in the life of Jesus a token of His unworldly pilgrim nature.—How the Lord learned and sealed in its highest sense the universal human experience that a prophet has no honour in his own country, in order to make of it a holy maxim of life.—Want of esteem at home, the prophet's signal to travel.—The closed door a way-mark for the Lord and His disciples to go on to the open door.—A good word finds its place.—It is no question, *Whether* there be in the world persons susceptible to thy mission; the only question is, *Where* they are (whether here or far away; whether in the present or in the future); and herein is much to be unlearned and to be learned by the heart of youthful Christian enthusiasm.—How the divine fire of Christ was always only inflamed by the coldness of men.—The two works of Jesus in Cana, the transformation of water and the distant healing, as conspicuous tokens of His heavenly nature: (1) The first, so to speak,

leads up into heaven; (2) The second, as it were, comes down from heaven.—How the nobleman of Capernaum learns to believe. This nobleman compared with the centurion of Capernaum (resemblances, differences; see above).—The deliberation of Jesus with the nobleman, a mark of the elevation of His spirit; (1) of His freedom from obsequiousness and respect of persons; (2) of His wise reserve and loving compliance.—Except *ye* see signs and wonders; or, the distinction between true and false resting of faith on miracles.—Also a distinction between the true and the false miracle.—The marks of each (faith and miracle).—Except *ye;* or, the connection between worldly-minded unbelief and worldly-minded superstition in the polite world (at that time the court of Herod).—Yet a nobler germ may lie in the miracle-craving form of faith. (The question is, which is the germ, and which the shell?)—The testing of faith which the nobleman stands: (1) How he is tested (*a*) in his humility, by a stern word which might wound the pride of a nobleman; (*b*) in his faith, by being required to trust a word. (2) How he stands the test: (*a*) in his persistent prayer he passes the test of the humility of his faith; (*b*) in his confident departure at the word of Jesus he proves the power of his faith.—Only the faith which is itself a miracle of God can receive the miraculous help of God.—Faith in the divine help must be directed above all to the divine in the help.—How the Lord in granting refuses, and in refusing grants.—His refusing, a higher granting.—Necessity and love as handmaids of faith.—Comparison of the nobleman with the Canaanitish woman.—The father and his sick child.—How the upright man in approaching Jesus becomes at once smaller and greater: (1) The nobleman is smaller in his going than in his coming, in that he is humbly satisfied with the healing word of Jesus, and no longer desires that He should go down with him. (2) He is greater in his going than in his coming, in that he returns full of confidence in the word of Jesus. The majesty in trusting the promise of Christ, the power out of which the greatness in the confidence of the believer grows. Out of the Amen of Christ the Amen of the believer. The divine education of the sensuous believing of miracles into believing of the word: (1) in this incident, (2) in the church, (3) in the life of the individual Christian.—The health-message of Christ and the health-messenger of the servants; or, how the health-messages of heaven by far precede the health-messages of earth.—The echo of the divine word of Christ, Thy son liveth! in the mouth of the servants, Thy son liveth!—The dull echo of earth, and the clear echo of heaven.—The hard ascent and the glad descent in the journey of the nobleman.—Yesterday at the seventh hour; or, in the proper hour the help comes home with power.—Mark the great hours (of extremity, of prayer, of miraculous help).—Remember those hours, and believe!—The distress of the whole house must become also the faith of the whole (this may be said of the family,

of the church, of mankind).—The faith wrought by the miracle at the moment must make itself good in the moral expansion of faith. (1) Through the whole life; (2) Through the whole house.—How the sickness of a child may become the salvation of a whole house; may, under His management, serve to glorify the Lord.—The connection between the faith of the father and the germ of faith in the heart of the child.—He prayed for the healing of his child, and obtained healing for himself and his whole house.—The Lord comes announced by the forerunning miraculous help.—The healing work of Christ in His presence and at a distance: (1) At a distance even when it is in His presence; (2) in His presence even when it is at a distance (susceptible hearts are near to Him, and He is near to them).—Jesus always peculiarly rich when He comes from Judea to Galilee: (1) From enemies to friends; (2) from the great to the small; (3) from the proud to the poor.

STARKE: The bad manners of men in esteeming nothing which is common and always before their eyes, but highly esteeming what is strange and rare.—Every one is bound, indeed, to serve his own country; but if his own country despise him, any place which receives him is his country.—HEDINGER: Jesus comes again (when He has once retired apparently in vexation).—God has a holy seed even among the great. All men, whatever their station, are subject to need and sickness.—*The same:* Trouble gives feet, humbles pride, teaches prayer.—LANGE: To seek Jesus under special distress is indeed good and needful, but it is better that one should not wait so long, but, knowing his sin and misery, should in spirit be near to Jesus.—OSIANDER: Parents should interest themselves both bodily and spiritually for their children. —The bodily sickness of children troubles Christian parents; what an affliction when they lie sick in soul! Christ comes always at the right time with His help.—*Bibl. Wirt.:* Christ rejects not those who are weak in faith, but takes pains that their faith may grow.—*Nova Bibl. Tub.:* Faith is [seems] shameless, and cannot be rebuffed.—OSIANDER: It is well to persevere in prayer, but not prescribe the manner or time of help.—Faith has not only grand, but also swift results: almost every hour some form of divine help meets the believer.—As the master, so the servant; good governing makes good domestics.—CANSTEIN: When we duly reflect, not an hour passes in which God does not show us good.—OSIANDER: Christ's followers must not be weary of wandering far on earth, and doing good in all places.—The more a country has seen and heard of Christ, the heavier judgment will it receive if it believe not.—RIEGER: Much of the teaching and wholesome direction of God comes to us through our children; and what concerns their life and death, their success and hindrances, goes to our heart.— All depends on whether a man will.

BESSER: It is a wonderfully beautiful example of growing

faith that we have in this nobleman. Methinks John expresses his own joyful surprise when he pictures to us the suddenly stilled and satisfied man: The man believed the word that Jesus had spoken unto him, and he went his way.

HEUBNER: By the sickness of children God disciplines the parents themselves.—Though he was at the court of Herod (at least as a servant), yet he went to Jesus.—Domestic troubles should drive us to Jesus.—The true sense is: Except ye *see* signs and wonders. The emphasis lies on *see* [yet τέρατα also is not unmeaning].—There is a secret inclination [a universal passion of the world] for miracles: (1) Desire for special extraordinary fortune to befall us, while we do not exert ourselves to obtain that which satisfies. (2) Waiting for extraordinary help in exigency, when we will not earnestly use the right means. (3) Desire for extraordinary fruits of our labour, when we will not sow, hoping in faith. (4) Desire of extraordinary violent assistance when we wish to get rid of faults, while we ourselves do not lift a hand. (5) Desire or expectation of honour, etc., while yet we have done or sacrificed nothing at all for the glory of God.—The word of Jesus holds good for us in every conflict and every strait: Go thy way, and believe!—Hours of deliverance in human life.—The more thou searchest, the more plain will the moments of the divine deliverance be to thee.—*And he believed.* This faith was more than the preceding: it attained to faith in Jesus the Saviour.—This faith was the fruit of trial. For this God sends distress.—The Christian father as priest in his own house.—(Whitfield): The head of a family has three offices (prophet, priest, king: "the last he does not so easily forget").—The nobleman as an example of gradual progress in faith.

DRAESEKE: The new house: (1) It has a new attitude outwardly. (2) It has a new manner of spirit. (These two are reversible.)—GREILING: To our sufferings we owe the most precious experiences of our life.—GOLDHORN: Consolatory reflections on the moral influence of sickness.—GRUENEISEN: Concerning the growth of faith: (1) Need is its rise; bodily need less than spiritual. (2) Trust is its second stage; and it must be directed less to the bodily than to the spiritual. (3) Experience is the third stage; experience more of spiritual than of bodily help.—KNIEWEL: The three stages of faith: (1) Its childhood, the stage of seeking miracle. (2) Its youth, the stage of receiving miracle. (3) Its manhood, the stage of the power of miracle.—REINHARD: How weighty should be to us the thought, that distress is often our guide to truth!—SCHULZ.—How trial and trouble lead men to the fellowship of Jesus Christ.—BACHMANN: The Christian calls the Saviour to his sick: (1) He calls Him. (2) In due time. (3) In the right spirit. (4) With the most blessed result.—LISCO: The house of the Christian, when God visits it with trouble: The trouble (1) unites the mem-

bers in tenderer love, (2) directs their hearts more trustfully to the Lord, (3) awakens them to importunate prayer and intercession, (4) produces at last a joyful and thankful faith.—KAEMPFE: The humility and the persistence of the nobleman.—AHLFELD: The blessing of trial.—BECK: The exigence, the test, the victory, of faith.—RAUTENBERG: The hard condition of the Christian at the sick-bed of his darlings.

SECOND SECTION.

OPEN ANTAGONISM BETWEEN CHRIST AS THE LIGHT OF THE WORLD, AND THE ELEMENTS OF DARKNESS IN THE WORLD, ESPECIALLY IN THEIR PROPER REPRESENTATIVES, UNBELIEVERS, BUT ALSO IN THE BETTER MEN, SO FAR AS THEY STILL BELONG TO THE WORLD.

CHAP. V. 1–VII. 9.

(I.)

THE FEAST OF THE JEWS AND THE SABBATH OF THE JEWS, AND THEIR OBSERVANCE OF IT: KILLING CHRIST. THE FEAST OF CHRIST AND THE SABBATH OF CHRIST, AND HIS OBSERVANCE OF IT: RAISING THE DEAD. OFFENCE OF THE JUDAISTS IN JERUSALEM AT THE SABBATH-HEALING OF JESUS, AND AT HIS TESTIMONY CONCERNING HIS FREEDOM AND HIS DIVINE ORIGIN (AND BESIDES, DOUBTLESS, AT HIS OUTDOING THE POOL OF BETHESDA). FIRST ASSAULT UPON THE LIFE OF JESUS. CHRIST THE TRUE FOUNT OF HEALING (POOL OF BETHESDA), THE GLORIFIER OF THE SABBATH BY HIS SAVING WORK, THE RAISER OF THE DEAD, THE LIFE AS THE VITAL ENERGY AND HEALING OF THE WORLD, ACCREDITED BY JOHN, BY THE SCRIPTURES, BY MOSES. THE TRUE MESSIAH IN THE FATHER'S NAME, AND FALSE MESSIAHS.

CHAP. V.

1. THE HEALING.

1 After this [these things] there was a feast[1] of the Jews; and Jesus
2 went up to Jerusalem. Now there is at Jerusalem, by the sheep *market* [sheep *gate*], a pool, which is called in the Hebrew tongue [in Hebrew]
3 Bethesda, having five porches. In these lay a great [*omit* great][2] multitude of impotent folk [of the sick, or diseased persons], of [*omit* of] blind, halt
4 [lame], withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of

[1] The reading ἡ ἑορτή is after Codd. C, E, F, L (also Cod. Sin.). It probably arose from an effort to make the feast the chief feast of the Jews, the passover.

[2] πολύ is wanting in B, C, D, L, etc.; put in brackets by Lachmann; rejected by Tischendorf.

5 whatsoever disease he had. [*Omit* all from waiting to had.][1] And a certain man was there, which had an infirmity [who had been in his in-
6 firmity][2] thirty and eight years. When Jesus saw him lie, and knew that he had been now [already] a long time *in that case*, he saith unto him,
7 Wilt [Desirest] thou [to] be made whole? The impotent [sick] man answered him, Sir, I have no man, when the water is troubled, to put me [carry me quickly, cast me] into the pool: but while I am coming, another
8 steppeth [goeth] down before me. Jesus saith unto him, Rise, take up thy
9 bed, and walk. And immediately the man was made whole, and took up his bed, and walked.

2. THE OFFENCE AT THE HEALING ON THE SABBATH.

10 And on the same [on that] day was the sabbath. The Jews therefore said unto him that was cured, It is the sabbath-day [*omit* day]; it is not
11 lawful for thee to carry *thy* bed [to take up the bed]. He answered them, He that made me whole, the same said unto me, Take up thy bed, and
12 walk. Then asked they [They asked] him, What man is that which [Who is the man that] said unto thee, Take up thy bed [*omit* thy bed],[3] and walk?
13 And [But] he that was healed wist [knew] not who it was: for Jesus had conveyed himself away [withdrawn himself], a multitude [or crowd] being
14 in *that* [the] place. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a [some] worse
15 thing come unto thee [befall thee]. The man departed, and told[4] the Jews that it was Jesus which [who] had made him whole.

3. THE ACCUSATION, A TWOFOLD ACCUSATION, AND THE VINDICATION OF JESUS CONCERNING HIS WORKING ON THE SABBATH, AND CONCERNING HIS CLAIM TO BE THE SON OF GOD.

16 And therefore did the Jews persecute Jesus [And for this cause the Jews persecuted (judicially arraigned) Jesus], and sought to slay him [*omit* and sought to slay him],[5] because he had done these things on the sabbath-day [*omit* day].

17 But Jesus answered them, My Father worketh hitherto [is working unceasingly even until now, or, up to this time], and I work [am working].
18 Therefore the Jews sought the more to kill him, because he not only had broken [broke] the sabbath [according to their opinion], but said also that God was his Father [but also called God his own Father], making himself equal with God.

[1] Omissions: (1) The words, "waiting for the moving of the water," and ver. 4, are wanting in B, C*, etc.; (2) the words, "waiting for the moving of the water," in A, L; (3) the fourth verse alone, in D. See further, below.

[2] Codd. B, C, etc.

[3] *τὸν κράββατόν σου* is wanting in B, C*, L; omitted by Tischendorf. With the omission the expression is more significant, as the addition contains something palliative.

[4] Waverings between *ἀνήγγειλε*, A, B, Recepta, Lachmann; *ἀπήγγειλε*, D, K, etc.; *εἶπεν*, C, L, etc. The first reading is at once the most exact and the most suitable.

[5] The words [of the Text. Rec.], *καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι*, are wanting in B, C, D, L, etc., the Vulgate, etc. Probably occasioned by the *μᾶλλον*, etc., ver. 18.

19 Then answered Jesus [to this second accusation], and said unto them,
Verily, verily, I say unto you, The Son can do nothing of himself, but what
he seeth the Father do [doing]: for what things soever he doeth, these
20 things also doeth the Son likewise [in like manner]. For the Father loveth
the Son, and showeth him all things that [which he] himself doeth: and he
will show him greater works than these [and greater works than these will
he show him], that ye may marvel.

4. THE SAVING OPERATION OF THE SON, HIS QUICKENING IN GENERAL.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so
22 the Son quickeneth whom he will. For the Father judgeth no man
[Neither doth the Father judge any one], but hath committed all [the
23 entire] judgment unto the Son: That all *men* should [may] honour the
Son, even [*omit* even] as they honour the Father. He that honoureth not
the Son, honoureth not the Father which hath sent [who sent] him.
24 Verily, verily, I say unto you, He that heareth my word, and believeth on
him that sent me, hath everlasting life, and shall not come [cometh not] into
condemnation [judgment]; but is passed from [hath passed out of] death
unto [into] life.

5. THE SPIRITUAL RAISING OF THE DEAD NOW IMMEDIATELY BEGINNING.

25 Verily, verily, I say unto you, The hour is coming, and now is, when
the dead shall hear the voice of the Son of God; and they that hear shall
26 live. For as the Father hath life in himself, so hath he given [gave he]
27 to the Son [also] to have life in himself; And hath given [he gave] him
authority to execute judgment also [*omit* also] because he is the [a] Son of
man.

6. THE FUTURE RAISING OF THE DEAD.

28 Marvel not at this: for the [an] hour is coming, in the [*omit* the] which
29 all that are in the graves shall hear his voice, And shall come forth; they
that have done good, unto the [a] resurrection of life; and they that have
done evil, unto the [a] resurrection of damnation [judgment].
30 I can of mine own self [of myself] do nothing: as I hear [the actual
sentence of God], I judge: and my judgment is just; because I seek not
mine own will, but the will of the Father [him][1] which hath sent [who
sent] me.

7. TESTIMONY OF JESUS.

31 If I [myself] bear witness of [concerning] myself, my witness is [ac-
32 cording to law of testimony] not true. There is another that beareth
witness of [concerning] me; and I know that the witness which he wit-
nesseth of [concerning] me is true.

8. TESTIMONY OF JOHN THE BAPTIST.

33 Ye [have] sent unto John, and he bare [hath borne] witness unto the

[1] The addition of πατρός is feebly supported.

34 truth. But I receive not testimony [authentication] from [a] man. But
these things I say [I speak openly of this matter], that ye [who know of
35 the circumstances] might [may] be saved. He was a [the] burning and a
shining light [lamp]; and ye were willing for a season [a little while, an
hour] to rejoice in his light.

9. TESTIMONY OF THE FATHER IN THE WORKS OF JESUS AND IN THE SCRIPTURES.

36 But I have greater witness than *that* of John: for the works which the
Father hath given me to finish, the same works that I do [the very works,
or, the works themselves which I am doing], bear witness of me, that the
37 Father hath sent me. And the Father himself,[1] which hath sent [who sent]
me, hath borne witness of me.[2] Ye have neither heard his voice at any
38 time, nor seen [spiritually] his shape. And ye have not his word [Old
Testament word] abiding [with living power] in you: for whom he [him-
39 self] hath [*omit* hath] sent, him ye believe not. Search [Ye do search]
the Scriptures; for [because] in them [in the several books and letters] ye
40 think ye have eternal life: and they are they which testify of me. And
[yet] ye will not come to me, that ye might [may] have life [the life of
those Scriptures themselves].

10. INCAPACITY OF THE JEWS TO KNOW THE TRUE MESSIAH, AND THEIR DISPOSITION TO RECEIVE FALSE MESSIAHS IN SPITE OF THE TESTIMONY OF MOSES, WHOSE ACCUSATION THEY INCUR.

41 I receive not [do not appropriate to myself] honour [glory] from men.[3]
42 But I know you, that ye have not the love of God in you [are not inwardly
43 directed towards God]. I am [have] come in my Father's name, and ye
receive me not: if another shall come in his own name, him ye will receive.
44 How can ye believe, which [who] receive honour [glory] one of another,
and seek not the honour that *cometh* from God only [the glory that is from
45 the only God, or, from him who alone is God]? Do not think that I will
[shall] accuse you to the Father: there is *one* that accuseth you, *even* Moses,
46 in whom ye trust [ye hope, or, have placed your hope, ἠλπίκατε]. For
had ye believed [if ye believed] Moses, ye would have believed [ye would
47 believe] me; for he wrote of me. But if ye believe not his [not even *his*]
writings, how shall [will] ye believe[4] my words?

EXEGETICAL AND CRITICAL.

Ver. 1. AFTER THESE THINGS.—On the distinction between μετὰ ταῦτα and μετὰ τοῦτο, see Lücke on this passage. Here closes the first great ministry of Jesus in Galilee (see *Leben Jesu*, ii. 2, pp. 556–745).

A [THE] FEAST OF THE JEWS.—Meyer: "Which feast is meant, appears with certainty from ch. iv. 35, comp. vi. 4. For ch. iv.

[1] Tischendorf, after B, L, ἐκεῖνος. [2] Cod. D, μαρτυρεῖ.
[3] A, K, *et al.*, ἀνθρώπου, *a man*; B, D, and many others, ἀνθρώπων.
[4] D, G, I, Δ, Origen, πιστεύσητε.

35 was spoken in the month of December, and from ch. vi. 4 it appears that the passover was nigh at hand; hence the feast here intended must be one falling between December and the passover, and this is no other than the *feast of Purim*, which was celebrated on the 14th and 15th of Adar (Esth. ix. 21 ff.), that is, in March, in memory of the deliverance of the nation from the massacre projected by Haman. So Keppler, d'Outrein, Hug, Olshausen, Wieseler, Neander, Krabbe, Anger, Lange, Maier, and many others." Meyer justly adds: The feast is not designated, because it was a minor festival, whereas the greater feasts are named by John: not only the passover, but also the *σκηνοπηγία*, vii. 2, and the *ἐγκαίνια*, x. 22.

Other views of the feast: (1) The *passover*—Irenæus, Luther, and many more; (2) *Pentecost*—Cyril, Bengel, etc.; (3) the feast of *tabernacles*—Cocceius, Ebrard; (4) the feast of *dedication*—Petavius; a feast which cannot be determined—Lücke, De Wette, Luthardt, Tholuck (7th ed.).

The feast of Purim [יְמֵי הַפּוּרִים, or simply פּוּרִים, *lot*, from the Persian], Esth. ix. 24, 26; *ἡ Μαρδοχαϊκὴ ἡμέρα*, 2 Macc. xv. 36; Joseph. *Antiq.* xi. 6. 13. On the 13th of Adar a fast preceded the feast; in the festival itself the book of Esther (called מְגִלָּה by eminence) was read in the synagogues. As a popular festival, it was distinguished, like the feasts of tabernacles and dedication, by universal rejoicings. Fanaticism in the people naturally sought to make it a festival of triumph over the Gentiles (subsequently over the Christians also). And on this account was this particular feast of Purim so pre-eminently *the feast of the Jews* (with the article); and the article in the Cod. Sinait. in this place cannot be made to speak exclusively, as Hengstenberg proposes, for the passover. We must no doubt mark a difference between the simple expression *feast*, and the expression *feast of the Jews*.

Ver. 2. NOW THERE IS AT JERUSALEM.—The *ἔστι* has been interpreted with reference to the porches, as indicating that, at the time of the composition of this passage, Jerusalem had not been destroyed. On this see the Introduction. Eusebius writes in his *Onomast. s.v.* *Βηζαθά: καὶ νῦν δείκνυται.* Yet the *ἔστι* may also be attributed to rhetorical vivacity.

BY THE SHEEP GATE.—*Ἐπὶ τῇ προβατικῇ, sc. πύλῃ.* According to Nehemiah's topography of the restored city, it was what is now Stephen's Gate in the north-east quarter of the city, leading out over Kidron to Gethsemane and the Mount of Olives (Bâb Sitty Merijam, "Gate of My Lady Mary;" also "Gate of the Tribes," or "Porta vallis Josaphat." Comp. Winer, art. *Jerusalem*, i. p. 548; Krafft, *die Topographie Jerusalems*, p. 148; Robinson, i. p. 386, ii. 74, 136, 148; von Raumer, *Palästina*. p. 255).

A POOL WHICH IS CALLED IN HEBREW BETHESDA.—בֵּית חִסְדָּא,

house of kindness, grace, gentleness, house of mercy. Tholuck: Institution of charity, *Charité.*—FIVE PORCHES. Tobler (*Denkblätter von Jerusalem*, 1853, p. 62): So late as the fifth century five porches were still shown. According to his (medical) hypothesis, there were five arched compartments for the separation of the patients. Tholuck: Colonnades, porticos, to shelter the patients from wind and rain; probably the rear one having a wall. Theodore of Mopsuestia imagined one central hall (probably enclosing the pool), and four halls on the circumference of it (perhaps crosswise): this would have been, at all events, the most convenient arrangement for the sick. The outer portions must doubtless have been protected on more than one side.

As to the location of the pool, there is on the outer side of the gate of Stephen a small fish-pond or reservoir, and inside the gate the very large, deep reservoir to which the name of Bethesda is usually given, probably without foundation. It is perfectly dry, and on the bed of it grow large trees, the tops of which do not even reach to the level of the street. In this pool Robinson sees the remains of an old trench which belonged to the fortress of Antonia. He supposes, on the other hand, that the *Fountain of the Virgin* may have been the pool of Bethesda. Robinson says [Am. ed. of 1856, vol. i. p. 337]:—

"On the west side of the Valley of Jehoshaphat, about twelve hundred feet northward from the rocky point at the mouth of the Tyropœon [or the Valley of the Cheesemongers], is situated the Fountain of the Virgin Mary, called by the natives *'Ain um ed-Deraj*, Mother of Steps. In speaking of Siloam, I have already brought into view the singular fact that there is no historical notice later than Josephus, which can be applied to this fountain, before near the close of the fifteenth century, and have also mentioned the more modern hypothesis, which regards it as the *fountain* of Siloam, in distinction from the pool of that name. Others have held it to be the Gihon, the Rogel, and the Dragon-well of Scripture; so that, in fact, it has been taken alternately for every one of the fountains which anciently existed at Jerusalem. It is unquestionably an ancient work; indeed, there is nothing in or around the Holy City which bears more distinctly the traces of high antiquity. I have already alluded to the reasons which make it not improbable that this was the 'King's Pool' of Nehemiah, and the 'Pool of Solomon' mentioned by Josephus, near which the wall of the city passed, as it ran northwards from Siloam along the Valley of Jehoshaphat to the eastern side of the temple." This spring is connected with the well of Siloam by a passage [of about two feet wide, 1750 feet long, and cut through the solid rock], through which Robinson and his companions [for the first time] laboriously passed. "The water in both these fountains, he relates [i. p. 340], is the same; notwithstanding travellers have pronounced

that of Siloam to be bad, and that of the upper fountain to be good. We drank of it often in both places. It has a peculiar taste, sweetish and very slightly brackish, but not at all disagreeable. Later in the season, when the water is low, it is said to become more brackish and unpleasant. It is the common water used by the people of Kefr Selwân. We did not learn that it is regarded as medicinal, or particularly good for the eyes, as is reported by travellers, though it is not improbable that such a popular belief may exist." At the upper fountain (the Fountain of the Virgin) Robinson observed a sudden bubbling up of the water from under the lower step. "In less than five minutes it had risen to the basin nearly or quite a foot; and we could hear it gurgling off through the interior passage. In ten minutes more it had ceased to flow, and the water in the basin was again reduced to its former level. . . . Meanwhile a woman of Kefr Selwân came to wash at the fountain. She was accustomed to frequent the place every day; and from her we learned that the flowing of the water occurs at irregular intervals, sometimes two or three times a day, and sometimes in summer once in two or three days. She said she had seen the fountain dry, and men and flocks, dependent upon it, gathered around and suffering from thirst; when all at once the water would begin to boil up from under the steps, and (as she said) from the bottom in the interior part, and flow off in a copious stream" [i. p. 342].

Other hypotheses see in Meyer. What leaves the theory of Robinson in need of further investigation is the assumption that here, contrary to the usual order, the bathing-pool or fish-pool must have been placed above, and the spring below on the same fountain, stream, or flume. This difficulty may be obviated by distinguishing between the point of the spring itself and a bathing-pool situated somewhat aside. But the distance of the Fountain of the Virgin from the Sheep Gate invalidates Robinson's theory.

It is more probable that, according to Krafft (*Topographie Jerus.* p. 176), the now dry Struthion pool in the Church of St. Anna was the pool of Bethesda. "To attribute the healing virtue of the water—which, according to Eusebius, was of a red tinge, and was perhaps impregnated with mineral substance—to the sacrificial blood from the temple, and to derive the name from אֹשֶׁר, *effusio* (Calvin, Arret., and others, after Eusebius), is unfounded, and contrary to ver. 7. The usual interpretation of the name is found even in the Peshito" (Meyer). "Struthion is an alkali. This alkali, together with particles of iron mixed with the water, may have given it its red colour and medicinal effect" (Krafft).

Ver. 3. BLIND, LAME, WITHERED.—Three kinds of sick folks are specified: The *blind* first (comp. ch. ix.); the *lame*, those disabled in their limbs; the *withered*, those who were fallen away, emaciated, consumptive (comp. Matt. xii. 10; Luke vi. 6, 8).

WAITING FOR THE MOVING OF THE WATER.—See the textual note above. On this passage, together with the next verse, criticism has four theories:

1. All is spurious; a later interpolation of the popular belief for the explanation of ver. 7. This is favoured by (*a*) the omission of the whole *locus* in B, C *, 157, 314, and in the Coptic and Sahidic V.; (*b*) the many variations in the several expressions — see Tischendorf; (*c*) the many ἅπαξ λεγόμενα, as κίνησις, παραχή, etc.; (*d*) the stamp of popular tradition upon the statement; (*e*) "If the passage were genuine, it would not have been omitted" (Lücke, Olshausen, Tischendorf, Meyer).

2. The whole doubtful passage is genuine. (*a*) In favour of the close of ver. 3, Cod. D, etc.; in favour of ver. 4, Cod. A, etc., Tertullian, the Peshito. (*b*) The insertion could not well be accounted for: Baumgarten-Crusius, Brückner, Lachmann.

3. The close of ver. 3, ἐκδεχ.—κίνησιν, is genuine, ver. 4 a later addition. This is favoured by (*a*) the omission in D, where the close of ver. 3 remains; (*b*) the consideration that without this passage ver. 7 would be unintelligible. Ewald, Tholuck.

4. The close of ver. 3 is spurious; ver. 4 is genuine, being more strongly supported by A, C. So Hofmann.

It is of great weight, (1) that Tertullian stands so early a witness for the whole text. He ought not to be estimated here according to his realistic view elsewhere, but as reporting a document which was sacred to him. (2) That ver. 7 would be in fact unintelligible without ver. 4. (3) That ver. 4 is more strongly attested than the close of ver. 3, particularly by Codex A. (4) That the close of ver. 3 might have been carried away with ver. 4 when the latter was omitted. (5) That the silence of Origen leaves us to suppose that the Alexandrian school found the passage offensive for its realism.

On the other hand, ver. 4 cannot be sustained (*a*) by Hofmann's doctrine of angels, which makes angels the agents in all second causes, or natural phenomena; (*b*) by Tholuck's observation that John himself would no doubt have explained that natural phenomenon, as the Christian and the general religious popular opinion explained it in the second century, especially after what the Apocalypse says of the angel of the waters and of fire (ch. xvi. 5, xiv. 18). The Revelation, like the book of Daniel, is a symbolical book.

The matter is no doubt to be thus explained: According to the Jewish popular conception, there was a personal angel who produced the moving of the water. John found the conception and admitted it in his narrative, translating in his own mind the personal angel into a symbolical angel, or a distinct divine operation, *i.e.* in reference to such facts, for in a higher sphere he well knew the personal angels. He could leave the reader to adjust the passage according to ch. i. 51.

Ver. 4. TROUBLED THE WATER.—According to Wolcott, an Arabian substituted for the angel in the Fountain of the Virgin, "the convolutions of a dragon at the bottom." Tholuck, p. 161.

FIRST AFTER THE TROUBLING.—The popular religious idea of the periodical moments of healing efficacy in the spring.

Ver. 5. THIRTY-EIGHT YEARS.—It is a question whether ἔχων is to be referred to the thirty-eight years, or to ἐν τῇ ἀσθ. The usage of John is in favour of the former (ver. 6, ch. viii. 57, xi. 17; comp. Lücke, ii. p. 25). He had lived thirty-eight years in his impotency.

Ver. 6. AND KNEW.—Γνούς: when He perceived. We cannot venture to assert, with Meyer, that this does not intend supernatural knowledge. A natural medium there might have been; the insight into the whole situation partook of the supernatural. The indefinite πολὺν χρόνον also indicates this.

DESIREST THOU TO BE MADE WHOLE?—Meyer: "The question is asked to excite the attention and expectation of the suffering man. Paulus falsely: The man had been a malicious beggar, who represented himself as sick; wherefore Jesus asked him with reproving emphasis, Desirest thou to be made whole? Art thou in earnest? Similarly Ammon; whereas Lange takes him only for a man of faint will, whose slumbering energy of will Christ here aroused again (?): of which the text gives as little sign, as that the question was intended for the whole people of whom this invalid was a type (Luthardt)." But the following points are clearly implied in the narrative, as Meyer himself must admit: (1) That in this miracle of healing alone an *unasked offer* occurs, though in ch. ix. there is an unasked healing (yet every honest beggar virtually asks the greatest possible alms); (2) that, besides, the man always allows himself to be anticipated by all others, though he is still able feebly to walk; (3) that he complains in a feeble manner without point; (4) that he lets his benefactor slip away, without learning his name, or even eagerly asking it, and then, against the Jews, appeals only to the command of Jesus; (5) that he receives from Jesus in the temple a warning which implied a fickle character; (6) that immediately after his recognition of Jesus he goes to the Jews and gives the name of his miraculous healer, though he must have observed their evil designs. All this is in the text. Yet malevolence properly so called cannot be asserted. His continuance at the pool of Bethesda leads us to recognise in his indolence a spark of spiritual patience; in his helpless and forlorn condition, he appears a very peculiar object of sympathy; his visiting the temple seems to bespeak a sense of gratitude; even in his giving of the name of Jesus a mistaken obedience may have had a share; but exegesis cannot make him a valiant confessor.

Ver. 7. ANOTHER GOETH DOWN BEFORE ME.—Meyer: "The brief motion must be conceived as limited to *a particular point* of the

pool, so that only one at a time can receive the benefit." But there is nothing of this in the text; and motion in a pool cannot possibly be confined to a particular point. Rather might the stairs have been constructed on the presumption that only one bather would receive healing. In ver. 4, Meyer, without warrant, sees the apocryphal expression of a superstitious popular opinion.

Ver. 8. RISE, TAKE UP THY BED, AND WALK.—Three words of power in one wonderful work, or even three thunder-strokes of the might of the divine healing will, which awaken at once the faint will and the worn-out energy of the diseased man. The words of healing addressed to the paralytic in Matt. ix. are similar indeed, in Mark (ch. ii.) the very same; yet they have here a different import: they are intended to give threefold vividness to the outward visibility of the power of Jesus in proof of His invisible work of grace on the heart of the sufferer. The criticism of Strauss and Weisse, which can make of this story a legendary exaggeration of the healing of that paralytic, shows more than mere indifference to place, time, and circumstances, and all connected with them: it confounds a true heroic faith with the most weak-minded inclination to faith, and a man who causes his friends to break through the roof with a man who can find no one even to put him into the water. Critical opinions of this sort themselves lie like blind, lame, and withered about the pool of Bethesda. (*Leben Jesu*, p. 768; comp. Ebrard, p. 455 sqq.)

Ver. 9. AND ON THAT DAY WAS THE SABBATH.—A twofold scruple might arise, one against the healing, another against the carrying. In reference to the healing, the principle universally prevailed: "All danger or preservation of life removes the Sabbath restrictions" (*Omne dubium vitæ pellit Sabbatum*); though this principle was so encumbered with casuistic distinctions and exceptions, that in most cases it was not possible for the laity duly to distinguish the lawful and the unlawful, the forbidden and the allowed (Lücke, ii. p. 29). So, too, the carrying of articles on the Sabbath is, according to the Talmud, not indeed absolutely forbidden, but was at most allowed only under many restrictions: for one thing, it could not be done on the open street (see Tholuck).

Ver. 10. THE JEWS.—In such cases the matter goes quickly through fanatics, informers, and subordinates, to the chiefs. Here the hierarchial chiefs already seem to speak; according to Meyer and Tholuck, the Sanhedrists. Yet it is possible that the matter only gradually reached them. At first they attack only the man himself for his carrying, which was the most palpable.

Ver. 11. HE THAT MADE ME WHOLE.—Beyond the word ἐκεῖνος, no trace again of individual energy appears in the answer; nothing but historical statement. Unquestionably, the words seem to say: One who made me whole, a wonder-worker, must certainly have had the right to heal me. Hence Meyer: They savour of defiance;

Tholuck: The man puts the authority of the Wonder-worker, as in ch. ix. 30, against theirs. But the character of the blind man in ch. ix. is at least an entirely different one from this. That man makes bold to draw inferences, this one does not; and the sentence before us, according to the connection, may be taken as well for an excusing of himself by the strange injunction of the strange man, as for anything else. At all events, this man seems not to make head against the Jews. It must be remembered, too, that he could not otherwise designate Jesus, since he did not know His name.

Ver. 12. WHO IS THE MAN THAT?—Not only is the contemptuous expression *the Man* characteristic, but also the fact that they seem entirely to ignore the miraculous healing itself.

Ver. 13 f. AND HE THAT WAS HEALED KNEW NOT.—Bengel's apology, "*Grabbato ferendo intentus et judaica interpellatione districtus*," says less than the rest of the verse itself, FOR JESUS HAD WITHDRAWN HIMSELF. Meyer incorrectly: He withdrew "when this collision with the Jews arose." This would be at least a very equivocal course, to forsake one who was attacked on His account; this Jesus never did. He turned aside because a multitude was there, whose demonstrations He wished to avoid; perhaps the treatment of this invalid also required it.

Ver. 14. JESUS FINDETH HIM IN THE TEMPLE.—Chrysostom, Tholuck, Meyer: The healing made a religious impression upon him. Yet the evangelist seems intentionally to imply that this meeting did not immediately follow; he writes μετὰ ταῦτα, not μετὰ τοῦτο. And the address of Christ to him does not indicate a man thoroughly possessed with gratitude.—SIN NO MORE, LEST, etc. An unusually earnest injunction upon one whom He had healed, notwithstanding He finds him in the temple. Hence, too, it cannot be supposed that no more is intended here than merely the general connection of sin with evil (Iren. *adv. Hær.* v. 15; Bucer, Calov, Neander). This interpretation, on the contrary, is no doubt a false application of John ix. 3. Here a special connection between a particular kind of sin and the particular disease must have existed, according to Chrysostom, Bullinger, Meyer, and others. Neither the special sin nor the special disease is known, which magnifies the penetrating knowledge of the Lord. But a sin which produced disease thirty-eight years before, may be designated in general, even in an old man, as a sin of youth.—LEST SOMETHING WORSE BEFALL THEE. Bengel: "*Gravius quiddam quam infirmitas 38 annorum.*"

Ver. 15. THE MAN DEPARTED.—Strictly, *Then departed the man*; ὁ ἄνθρωπος. Chrysostom concludes that it was not ingratitude which moved him to this; that he had spoken before the Jews not of carrying his bed, but of that which they cared least to hear: *that Jesus had healed him.* This apology falls, when we consider his former declaration. There he described the unknown man by the

words, He that made me whole. For this reason he now says, in giving his information: He that made me whole is Jesus. Meyer explains: The motive is neither malice (Schleiermacher, Lange [incorrect citation; comp. *Leben Jesu*, ii. p. 769], Paulus, etc.), nor gratitude wishing to get Jesus acknowledged among the Jews (Cyril, Chrysostom), nor obedience to the rulers (Bengel, Lücke, De Wette, Luthardt); but his authority (Jesus) is to him forthwith higher than that of the Sanhedrists, and he braves them with it. (Thus this man would be a hero, while Nicodemus is supposed to be hampered.) According to Tholuck, the man is somewhat stupid, and without suspicion of the rulers. Probably he added to weakness of heart and ignorance a fear of the Jews, in which he sought to shield himself from their reproach without perceiving that he might be prejudicing. It is worthy of notice that they probably let his case drop, while the blind man in ch. ix. they in the end excommunicate; that here, in fact, they even base upon the statement of this man a process against Jesus.

Ver. 16. FOR THIS CAUSE THE JEWS PERSECUTED JESUS.—What follows evidently refers to a trial (Lampe, Rosenmüller, Kuinoel, against Meyer; comp. Luke xxi. 12, διώκειν used of judicial process), though the terms are so chosen as at the same time to express the continuance of the persecutions after the failure of the process. Probably Jesus was arraigned before the little Sanhedrin. Winer: "There were smaller colleges of this name (Sanhedrin, the little Sanhedrin), consisting of twenty-three counsellors (according to *Sanhedrin*, i. 6), in every Palestinean city which numbered more than one hundred and twenty inhabitants; in Jerusalem even two (*Sanhedr.* xi. 2)." But of these, as also of the courts of three, to which the cognizance and punishment of lighter offences pertained, Josephus knows nothing; whereas he mentions a court of seven (*Antiq.* iv. 8. 14) in the provincial cities, which always had among its members two from the tribe of Levi (Matt. v. 21, x. 17). The variations in the form of the little Sanhedrin amount, however, to nothing; enough that it existed.

BECAUSE HE DID THESE THINGS; ταῦτα.—They craftily combine the two charges, (1) the healing of the invalid on the Sabbath, and (2) the commanding him to carry his bed, in the single indictment for breaking the Sabbath in various ways; thus covering the main fact that He had wrought a miracle. Concerning the restriction of healing by the Sabbath regulations of the Pharisees, see above on ver. 9.

Ver. 17. MY FATHER WORKETH UNTIL NOW, AND I WORK ALSO.—A difficult answer. It undoubtedly asserts (1) Christ's exaltation above the Sabbath law, like Mark ii. 28; (2) the conformity of His working to the law of the Sabbath, in other words, His fulfilling of the Sabbath law, Matt. xii. 12; (3) the relation of the working of God to His own working as its pattern, ver. 20; (4) *His working*

out from God and *with God*, which makes their charge a charge against God Himself, ver. 19. The last idea has special emphasis. According to Strauss, the sentence is Alexandrian. But Alexandrianism explained only the law of the Sabbath by the eternal working of God. There is a distinction between the creative work of God at the beginning, which originates the world, and looks like human effort, and His subsequent festive working in the created world. This way of God, working on the Sabbath the works of the Spirit, works of relief and love, in incessant divine agility, as it manifests itself in the objective world, must manifest itself also in the Son. According to Tholuck, modern expositors (Grotius, Lücke) stop with the idea that human activity is allowed on the Sabbath. We substitute: divine activity.

According to Luthardt, the words are uttered with reference to the future Sabbath: First the working of the Father, then that of the Son, then that of the Holy Spirit. A correct idea, but not here in place; for, according to our text, the Father and the Son work simultaneously and together. Meyer: "The subject is not the preserving and governing of the world in general, but the continued activity of God for the salvation of mankind, in spite of His Sabbath-resting after the creation" (Gen. ii. 1–3). But this is, in fact, the work of preserving and governing—*providentia*. Olshausen and De Wette explain: The working of God is rest and activity together, and so it is in Christ. Meyer, on the contrary: Of rest and contemplation there is not a word. The subject, however, is a divine working, which as such is also repose, combining at once activity and festive contemplation. Grotius: It is a relation of imitation. Meyer denies this, contrary to ver. 19; it is only the necessary correlation of volition and execution. The Father's having the initiative brings in the element of imitation, which by no means exhausts the idea of co-operation (so as to reduce it to a mere working side by side after the same manner, as of one God with another). On Hilgenfeld's discovery of the demiurge, see Meyer [p. 223 f. 5th ed.].

Ver. 18. THE JEWS SOUGHT THE MORE TO KILL HIM, etc.—The one complex charge (of Sabbath-breaking) now becomes two, and the second is the greater. He has ascribed to Himself a singular relation to God. By this He is supposed to have blasphemed God and incurred the death of the blasphemer, Lev. xxiv. 16 (Bengel: "*Id misere pro blasphemia habuerunt*"). They had already hated Him unto death on the first charge, but a prosecution for death they could not easily under the circumstances make out of the Sabbath-breaking, and in their second charge their real intention becomes also the formal one of finding Him guilty of death. Hence *nunc amplius*, to interpret the μᾶλλον, is more suitable than the *magis* of Meyer. *Amplius* means not only *insuper*, but also *appertius*. Tholuck incorrectly: The murderous wish still remains

informata. The matter still depended on the inquisition only in so far as the pretended blasphemy seemed to be not sufficiently established by Christ's expression, *My Father.* "The name of Father, except in the much disputed passage, Job xxxiv. 36, and in Ps. lxxxix. 26, where it is descriptive, is not used in the Old Testament as a personal name. In the Apocrypha the individual use of the word first begins to develope itself, Wisd. xiv. 3; Sir. xxiii. 1, 4. Otherwise God is only in the national (theocratic) sense Father of the people; and even in the use of the term in this sense there still appears in the century after Christ a certain reserve, etc. Thus this specific calling of God His Father (comp. ἴδιος, Rom. viii. 32) must have been very striking in His mouth." Tholuck.

Ver. 19. THE SON CAN DO NOTHING OF HIMSELF, BUT WHAT HE SEETH THE FATHER DOING, etc.—Introduced with VERILY, VERILY; thus opening a new truth. He retracts nothing that He has said, but now that the question of the Messiah comes up, plants Himself on general ground, and speaks alternately, now objectively of the Son and the Father, vers. 19–23, vers. 25–29; now subjectively of Himself and the Father, ver. 24, vers. 30–47. *By this changing of the grammatical person with the perfect identity of the real person, so that the objective sentences assert universal christological relations, and the subjective His relation to the Jewish rulers,*—by this masterstroke of self-vindication, not noticed by expositors, He sustains His wisdom, without prejudicing in the least the stedfastness of His confession, and He puts their inquisition in the issue utterly to shame (or makes it a *mandatum de supersedendo*). Luther: "A beautiful *excusatio*, making the matter worse." Tholuck: "Jesus strengthens that which gave offence." But the turn with which He does this ought not to be overlooked. The time of His unveiled revelation of Himself as the Messiah was the time of His death: *this* was not yet come. On the different views of the Fathers as to the ensuing discussion, whether it presents the revelation of the Father to the Son in the internal trinitarian aspect or in the economic, see Tholuck, p. 165. Tholuck remarks (p. 97): "In the Gospels, as in Paul, the predicate υἱός is not to be understood of the λόγος ἄσαρκος, but of the ἔνσαρκος (Nitzsch, *System*, sec. 83; Hofmann, *Schriftbeweis*, i. p. 173); yet, like the Pauline, the Johannean view also regards the Incarnate Word in continuity with the λόγος ἄσαρκος, and hence applies to Him what is said of the former." It is to be observed that the opposition between eternity and time is not so abstractly carried out in the Scriptures as in scholastic theology.

Can do nothing, nothing at all, denotes not only the dependence of the Son on the Father in His working, the negative side of obedience, nor only His imitation of the Father, the formal side of obedience, but also His working at the motion of the Father. The Father is the limit or the law, the Father is the example, and

the Father is also the motive, the impulse of His action. The action of the Son is at every point begotten by the action of the Father. The negative side of the obedience of Christ consists in His being unable to do anything *of Himself;* the positive side consists in His *seeing,* His intuitive perception of the initiative of the Father (βλέπειν, comp. ch. viii. 38, and ἀκούειν, ch. xvi. 13). The human analogy of the child doing like the father is here only distantly alluded to; the main thing is the original priority of the Father even in the Trinity,—a point which the Greek Church rightly asserts, but falsely exaggerates.

Ver. 20. FOR THE FATHER LOVETH THE SON.—Not merely the ethical foundation of what precedes (Meyer), but more than all, the substantial. The term φιλεῖν is more personal or individual than the more general ethical term ἀγαπᾷν. This φιλεῖν with respect to the Son not merely proceeds from the eternal relation of the Father to the Son; it is the foundation of this relation itself.

And it manifests itself in the Father's *showing the Son all things.* The *showing* of the Father answers to the *seeing* of the Son. It is the absolute self-revelation of God in His acting, in its teleological working. The Son sees the Father in all His works, and sees what He intends by the works. And the Father shows Him in all things Himself and His works, and therein impels the Son to carry out and finish those works in redemption and judgment. The seer has momentary visions, *shown* him by the Lord (Rev. i. 1, iv. 1); in Christ the whole view of the world is an insight of the working of God, in which spiritual intuition and sensible vision are one. Christ moves in this living symbolism of the infinite, which in its essential elements the fourth Gospel opens to us; He hears and understands all the words of God, He sees and knows all the signs of God, and His total view of things concentrates itself in the guiding ἐντολή of the interior aim and spirit of His life.

AND GREATER WORKS THAN THESE WILL HE SHOW HIM.—Tholuck: "Here appears for the first time that use of ἔργα which is peculiar to John's reports of the discourses of Christ. In John, Christ designates as ἔργον, for the fulfilment of which He came, the *communication of life* to the world (ch. iv. 34, xvii. 4); all actual operations for this object He calls ἔργα, such as the miracles (ch. x. 32, 38, xv. 24, ix. 4), and His ordinary labours for salvation, as here. It is further to be considered, that just these ἔργα here named were proofs of the Messiah; for the doctrine of the Messiah and raiser of the dead, in its external positive shell, the people possessed." The greater works of which Christ here speaks, lie in the same line with the work which Christ has just performed. The fundamental thought is the restoration of a life mortally damaged. The Father restores impotent life by healing springs, miraculous remedies, angels of health: thus He is the example to the Son.

But He also shows Him to what purpose He has now appointed Him Saviour. And with the first, the further greater works, the quickenings of the dead, are announced, for He must finish His work, ver. 36.

THAT YE MAY MARVEL.—Faith they might withhold, astonishment He will compel. They suppressed and dissembled the impression which the miracles at the pool of Bethesda had made, and ignored the miracle itself. To this His expression refers: Ye shall at last break out in astonishment. Calvin: "*Oblique ingratitudinem perstringit, quod illud tam splendidum virtutis Dei specimen contemserant.*" *Ye.* Meyer, "The hearers;" Tholuck, "The present unbelieving generation, viewed in identity with the future, as in ch. vi. 62; Matt. xxiii. 39." Yet the present hearers form the foreground (see Matt. xxvi. 64).

Vers. 21–29. AS THE FATHER RAISETH UP THE DEAD, etc.—Vers. 21–23 collect in a unity the total quickening working of the Son of God, *spiritual* and *bodily*, including the spiritual and bodily judgment, yet with special reference to His historical evangelic working at that time. (So also Luthardt and Tholuck.) Ver. 24 is the first personal address and practical application. Then vers. 25–27 treat of the spiritual quickening and judging of men by the Son. Vers. 28, 29, refer to the quickening and judging as completed in the body. Finally, vers. 31–47 are again personal address and application.

Various constructions:

1. Most suppose that in vers. 21–27 the subject is only the *moral* operation of Christ in general; in vers. 28 and 29 the *real universal* raising of the dead is added as the consummation. This division is the prevailing one (Calvin, Jansen, Lampe, Lücke, etc.).

2. Even in vers. 28, 29, the *moral* resurrection *alone* is to be understood (the Gnostics, Eckermann, Ammon, Schweizer, Baumgarten-Crusius).

3. The whole passage, vers. 21–29, is to be understood (especially in opposition to the Gnostics) of the *bodily* resurrection, and the judgment *in the strict sense* (Tertullian, Chrysostom), etc. (Erasmus, etc., Schott, Kuinoel, etc.).

Against this go (1) the manifold features of an operation already beginning and pre-eminently spiritual ("*Ye* may marvel," ver. 20, etc.); (2) the distinctly different characterizing of the resurrection proper in vers. 27, 28.

It is a question whether the distinction between the first and second resurrection, Rev. xx. 5, 6 (the disputing of which in Hengstenberg's exposition of the Revelation has great weight, it seems, with Tholuck), is also to be found intimated here. Olshausen thought he found the intimation of it in ver. 25; but the expression *and now is* contradicts this. The first resurrection, however, though it may not be literally expressed here, is nevertheless here

fully implied in the gradualness of the resurrection. In other words, a resurrection which proceeds by organic unfolding from within outward, and from the centre of humanity to the circumference, must give us to expect a distinction between the first-fruits of the resurrection and the universal final manifestation of the resurrection power (see 1 Cor. xv. 22–24).

Ver. 21. AS THE FATHER RAISETH UP THE DEAD.—It is a question how this is to be understood: whether improperly of quickenings and restorations in the general sense (Deut. xxxii. 39; 1 Sam. ii. 6), according to the earlier books of the Old Testament; or of the future work of resurrection, according to the later books, especially the Apocrypha (2 Macc. vii.); or of an omnipresent motion of reviving in the whole province of the working of the Father in general. Undoubtedly the last is meant. Raising up, quickening, bodily and spiritual, spiritual and bodily, is a fundamental tendency of the government of the Father in nature, history, and theocracy. Hence the tokens of His quickening agency in His healing agency, of outward quickening through inward and the reverse, and the constant development of strong and stronger facts, like the teaching by facts in the Old Testament, Rom. iv. 17. Meyer: "Ἐγείρει καὶ ζωοποιεῖ might be expected in the reverse order (as in Eph. ii. 5, 6)." The bodily healing itself, however, serves to awaken spiritual life, and in general the first raising up must precede the quickening, in order to lead to the last, most proper raising. Tholuck: "Ἐγείρειν gives the negative idea of the abolition of death, ζωοποιεῖν the positive."

EVEN SO THE SON QUICKENETH.—As the redeeming and judging consummator, the finisher of the work of the Father. Ζωοποιεῖν here involves ἐγείρειν; yet the idea of the spiritual quickening, as the decisive one, predominates. Meyer would have only spiritual awakening asserted in the οὕς θέλει, Tholuck justly finds bodily also; by which, again, are meant not simply the particular raisings of dead persons by Jesus. The present tense denotes at the same time the particular case (*that* present) and the law (*all* present).—WHOM HE WILL. Calvin: Referring to His purpose. Meyer: Referring to faith, ver. 24. We refer οὕς θέλει to the tribunal of the Jews, which would restrain Him in that work. He asks not for your judgment, for that is no judgment of God; it is not ye that administer the judgment of the Father, but the Son. This explains the connection with what follows.

Ver. 22. FOR NEITHER DOTH THE FATHER JUDGE ANY ONE.—Explanations of the connection: (1) In the full power of the Son to quicken *whom He will*, His power to judge is already manifest (Lücke, De Wette, Meyer). (2) Not the θέλειν, but the ζωοποιεῖν, is corroborated, and this by the fact that the Son is Judge. He who is the Judge must also be the quickener (Luthardt, Tholuck). (3) Assuredly, however, the θέλει is confirmed, as the unlimited free-

dom of the Son to spread life in the region of death; though the connection of the ideas of *quickening* and *judging* remains to be considered. Those who, according to their hierarchical statutes, would hinder the Son in His raising and quickening, thereby set themselves up to judge the world already, so far as in them lies, and condemn it to death. And further, their judgment against the Son is a sentence of condemnation against the world. But only as an unauthorized encroachment upon the judgment which the Father has committed to the Son. That is to say, the judgment and the last day are not now immediately to follow upon the sin and death of the old world; but the universal ministration of grace, quickening, and salvation intervenes, and unbelief towards the Son alone forms the inner judgment, and brings on the last day. Κρίνειν here is condemnation [pronouncing sentence of spiritual death] (ch. iii. 17, v. 24, 27, 29), in distinction from ζωοποιεῖν.—The whole judgment, not "the whole condemning" (Meyer), but the total work of judging, in which acquitting is included.—COMMITTED TO THE SON. The new, the gospel economy of salvation; the representation of the Father by the Son—for the glorifying of the Father in the Son.

Ver. 23. THAT ALL MEN MAY HONOUR THE SON.—Teleology of the divine administration. The Father manifests Himself in the acts of the Son, because He manifests Himself in the being of the Son. And the acts of the Son unfold themselves in the total works of salvation and judgment, to the end that the Son may be honoured and glorified as the Father, in order that the Father may be glorified in Him.—HE THAT HONOURETH NOT THE SON, etc. Spoken most especially against the Sanhedrists.

Ver. 24. HE THAT HEARETH MY WORD.—Here is the first of the pregnant turns from the third person to the first, which we have pointed out above. Still more emphatic is the introduction of Christ's reference to Himself by the *Verily, verily.* Expositors so entirely overlook this turning-point of Christ's description of Himself in His discourse, that Tholuck here remarks: "The view is now directed to the commencement of the quickening process of time, ver. 24 *in abstracto,* ver. 25 in the historical development." Rather is ver. 24 the practical application of what precedes, and ver. 25 the beginning of the distinction between the period of the spiritual resurrection and the epoch of the bodily. The *hearing* of the word of Jesus is put in the closest relation to the believing on the God that sent Him; the two are distinct, the two are one. A man cannot *truly hear* Him without believing in God; believing in God depends upon a man's hearing Christ. This gives the counter statement, John xii. 47. Such an one *has* eternal life. Thus the operation of the word of Christ in believers is the act of imparting life, of quickening (see 1 Pet. i. 23; Jas. i. 18). The result of this quickening to eternal life is: He *comes not into condemnation,* and

that because conversely he *has passed* from the state of a condemned one into *life*, *i.e.* from internal, essential death into internal, essential life. The death internally accomplished must pass through the judgment into death externally accomplished, the pains of damnation; the internally accomplished life transforms the judgment itself to an entrance into life, ch. viii. 51. But not without effort, not without a transition, does this great change take place. This most prodigious effort, bringing to pass the greatest work of God, is performed in the most silent passive way: Hearing the word of Jesus, believing the God in Him and above Him.

Ver. 25. VERILY, VERILY, AN HOUR IS COMING (see ch. iv. 23).—Second change of the grammatical person. Objective talk again concerning the Son. At first only concerning the spiritual resurrection, vers. 25, 26. The hour which is one day to come, *already is*. In other words, these hours are in one another, coherent, because the things in hand are eternal. The whole resurrection exists in germ in the life of Jesus and His quickening work. The antithesis is: the hour as coming, the apostolic and New Testament period till the second advent; and the hour as already present, the time of the earthly ministry of Jesus. The awakening of mankind to new life virtually began with His earthly work; it developed itself on the day of Pentecost. Reference to the particular instances of His bodily raising of the dead, as well as to Matt. xxvii. 52 (Olshausen), is not by this cut off (against Meyer); for in those signs the spiritual awakening power of Christ is manifest. But the primary subject is the spiritual awakening of men, for which the physical not only *morally*, but even *dynamically* and *organically*, prepares.—THE DEAD, therefore, are the spiritually dead (Matt. viii. 22).

HIS VOICE.—The word of Christ figuratively represented, or rather designated as an awakening call in its total effect upon spirit and body together. And also φωνή for the sake of the succeeding antithesis. Precise antithesis: οἱ νεκροὶ ἀκούσονται τῆς φωνῆς and οἱ ἀκούσαντες. All the dead must hear the word of the Son, but unbelievers stop with the hearing of the φωνή (see ch. xii. 28; Acts ix. 17; comp. ch. xxii. 9, xxvi. 14). The others, on the contrary, are persons who have simply heard, actually heard. He, therefore, who has heard, shall live; for the call of Christ is a call of creative life and a summons to life eternal. Meyer: If the passage be referred to bodily resurrection, the οἱ ἀκούσαντες is, on account of the article, utterly inexplicable. On the attempts to adjust this to that interpretation, see Meyer (p. 232).

Ver. 26. AS THE FATHER HATH LIFE IN HIMSELF, EVEN SO GAVE HE TO THE SON ALSO TO HAVE LIFE IN HIMSELF.—The Son in His incarnation (comp. ch. x. 18), or the λόγος ἔνσαρκος; but on the ground of His essential nature as λόγος ἄσαρκος. Tholuck: "If the emphasis lay on ἐν ἑαυτῷ, to give prominence to the self-subsistence

of the life, this assertion would be in contradiction to ἔδωκε; it must therefore be assumed that ἔχειν ἐν ἑαυτῷ only serves to express more emphatically in the Johannean idiom the idea of possession, as in ch. v. 42, vi. 53, etc. Comp. the formula, μένοντα ἔχειν." But after all, the emphasis does evidently lie on the repeated ἐν ἑαυτῷ; and the thing spoken of is not a thing which Christ has in common with Christians, but a thing which He has in common with the Father. Between the primal originalness which pertains to the Father (to be carefully distinguished from the aseity or self-subsistence of the triune God, which pertains to all three persons), and the permanent possession of life, which is communicated to believers, lies yet the great mystery that Christ is in Himself the second personal principle of all life. Euthym. Zigabenus: πηγάζει. He has an essential, absolute power of regeneration, not only for Himself, but also for the life of the world.

Ver. 27. AND GAVE HIM AUTHORITY TO EXECUTE JUDGMENT, BECAUSE HE IS SON OF MAN.—Besides the power of life which the Father gave Him as Son of God, and from which proceeds the activity before mentioned, the Father gave Him the power of judgment also, because He is Son of man. We must note the distinction. And since assuredly the ideal judgment has been presented as a corollary of the saving and quickening work of Christ, the full power of judging in general, and of the solemn final judgment in particular, is here intended. This last is grounded especially in the fact that Christ is *Son of man*, as in particular the vicarious position and work of Christ in justification are grounded in the same.

Account must be made of the fact that in this passage alone υἱὸς ἀνθρώπου stands without the article. Different explanations:

1. The omission is unimportant, and the expression means here, as elsewhere, the *Messiah* (Lightfoot, Lücke, etc.). Against this is the fact that the Son of man, with the article, denotes the Messiah, and therefore the Son of God, and that as such He has been already here introduced. Of course the Son of man is the Son of God in an undivided human identity; but here His being man is emphasized by itself as a new point.

2. Because He is *man* (Luther, Jansen, etc., Meyer). And how is He made Judge on this account?

(*a*) Luther, etc., De Wette (Reuss): "The judgment is to take place with human publicity, therefore the Judge must be visible as man."

(*b*) Bucer, etc.: "He humbled Himself to be made man, therefore as man He is glorified."

(*c*) Wetstein, Stier: "Man is to be judged by the lowliest, most loving man" (Heb. ii. 17, 18).

(*d*) Este, Meyer: "Because He is man, and would not have had

the authority to judge, if it had not been given to Him" (merely, therefore, to make room for the "*given*").

(*e*) Tholuck: "Because He is incarnate Redeemer, the judging also is given to Him in this redemption itself."

(*f*) The idea is no doubt a juridical principle: because He is to judge men, therefore He must have not only knowledge of man, but also a human experience. As *Son* of man, thus embodying the ideal of human life, He *is the standard* of the judgment, and virtually the judgment itself; as Son of *man*, He has the whole experience of humanity, sin excepted (which is no pure experience); and as He, in that He has been tempted, is able to succour them that are tempted, He is able also to judge them that are tempted.[1]

Ver. 28. IN WHICH ALL THAT ARE IN THE GRAVES.—The expression *in the graves* is to be taken *strictly, i.e.* of those who are bodily dead, yet not *literally:* of those only that are buried. It is not, however, the dust of the dead that is intended, any more than it is the risen themselves (Tholuck), when it is said they shall hear His voice, but the souls of the dead on the way to resurrection. Their being in the graves signifies their need of entire re-clothing or new embodiment in the day of the appearance of Christ. The subject here is evidently the general resurrection (1 Cor. xv.), which excludes neither the first resurrection (Rev. xx.), nor the gradual organic re-clothing (2 Cor. v.). The distinguishing of those who have done good and those who have done evil, proves that the subject here cannot be the spiritually dead; and to the same effect is the expression, That are in the graves. Comp. Isa. xxvi. 19; Ezek. xxxvii. 12; Dan. xii. 2.

Ver. 29. THEY THAT HAVE DONE GOOD [lit. THE GOOD, τὰ ἀγαθά, and THE EVIL, τὰ φαῦλα. The article gives the terms an absolute meaning. Comp. Rom. ii. 7; Matt. vii. 21, xxv. 31 sqq.; also John iii. 20, on the difference between ποιεῖν applied to good, and πράσσειν to evil]. At the last day, righteousness of faith must have ripened into righteousness of life, and all will have had opportunity to make it their own (1 Pet. iii. 19, iv. 6).—UNTO A RESURRECTION OF LIFE. (1) Meyer: "A resurrection to life locally conceived, *i.e.* a resurrection, the essential result of which is life, that is, the life in the kingdom of Messiah" (2 Macc. vii. 14). (2) Tholuck (after Luthardt): "After the pregnant sense in which the promise of the ἀνάστασις occurs in ch. vi. 40, 44, 54, it seems more correct to translate, life-resurrection and damnation-resurrection, indicating that in this act the ζωή and the κρίσις respectively reach their summit." No doubt correct. The one class come forth into the resurrection of life, into the final perfect manifestation of life; the other, into the final perfect manifestation of condemnation. This

[1] The false construction, which connects the words with what follows, Because He is man, marvel not, etc. (Peshito, Chrysostom, Paulus, and others), need only be mentioned.

includes the first interpretation in the strongest form of expression. That Christ is here standing before a Jewish tribunal, is indicated by His bringing out in ever mightier prominence the thought of the divine judgment committed to Him.

Ver. 30. I CAN OF MINE OWN SELF DO NOTHING.—Having asserted so great things concerning the Son, Jesus again speaks of Himself in the first person. Thus we have not here (and in ver. 31) a new train of thought according to John's mode of connecting ideas (Tholuck), but the second turn of the discourse into self-assertion and personal application (other misapprehensions of the connection, see in Meyer, p. 237). The portion vers. 30–39 treats of the true Messianism, the witnesses to it, and the unbelief which receives not the testimony. The portion vers. 41–47 treats of the false Messianism, which runs finally into anti-Messianism.—*I can do nothing*, etc. See ver. 19.

AS I HEAR.—Denoting, in the form of sensible perception, absolute, sensible, spiritual knowledge. A *hearing* in the sense of perfect moral, teleological perception of the divine will, as previously a *seeing* in the sense of perfect intellectual perception of things in principle. The words at the same time assert the Saviour's knowledge of the men's condemnation of themselves.—BECAUSE I SEEK NOT MINE OWN WILL. Because He perpetually sacrifices Himself, He can judge the world in execution of the will of His Father, who sent Him. The *paternity* points to His origin, the *sending* to His object.

Ver. 31. IF I BEAR WITNESS OF MYSELF, MY WITNESS IS NOT TRUE.—A man's testimony in his own cause is not received: it must be supported by the attestation of another—the oath. A human tribunal requires at least two witnesses (Num. xxxv. 30; John viii. 16, 17). Yet not the number of witnesses, but the nature and quality of the witness, is the thing here emphasized by the Lord. The attester must be distinct from the one attested. This is the human rule. In theocratic terms: A prophet without divine attestation, or even the Messiah without the same, would be a contradiction. "The precise principle is, that the individual does not testify to himself, and thus separate himself from the universal, but that one testifies for another; and then, on the highest scale, he who is other to the Son, the Father, testifies to the Son." Chap. viii. 14 seems to contradict this. But (1) in the law of judicial testimony, a person's testimony respecting himself has its place; (2) particularly in regard to a fact of personal consciousness; (3) in case of a testimony which has the testimony of the Father associated with it.

Ver. 32. THERE IS ANOTHER.—The sequel shows that this ἄλλος is the Father.

Vers. 33, 34. YE SENT UNTO JOHN.—Reminding them of the fact which the evangelist relates in ch. i. 19. Towards the end of

His pilgrimage also, Matt. xxi. 25, He again reverts to this. At the same time hinting what follows further on. This leads to the more precise explanation of the words: I RECEIVE NOT TESTIMONY FROM MAN (ver. 34). That is, not, I reject it (Tholuck), or do not make use of it (Beza), or do not catch at it (De Wette); but, *I do not need it for myself, and do not make account of it,* as necessary to support my public appearance as Messiah. I expect my attestation in a higher testimony, in the testimony of the Father. John was a witness with whom, as the completer of the Old Testament, they must from their point of view be satisfied; but Jesus cannot satisfy Himself with this testimony; as founder of the New Testament, He must have a new and higher.—BUT THESE THINGS I SAY, THAT YE MAY BE SAVED. He reminds them of that testimony, because for them it was valid, and contempt of it would be an undoing of the old covenant, and would bring perdition upon them.

Ver. 35. HE WAS THE LAMP BURNING (or, LIGHTED) AND SHINING. —He *was.* John has retired. He was in prison at the time of the Lord's return to Galilee (ch. iv. 44; Matt. iv. 12), and was soon after beheaded (ch. vi. 1; comp. Matt. xiv. 13). Jesus therefore considered his imprisonment as the end of his course.

THE LAMP.—With the article. The appointed lamp of the advent of the Messiah, burning and shining. Interpretations: (1) Bengel: Elijah, with reference to Sir. xlviii. 1: "Then stood up Elijah the prophet like a fire, and his word burned like a LAMP." (2) Luthardt: The figure of the one who carries a light before the coming bridegroom. The rejoicing just afterwards mentioned, which might be probably the performance of a wedding dance in the torch-light, might be decisive for this view. But the one who holds the torch is not the torch itself. The general figure in Luke i. 76 (Meyer) is not quite satisfactory. It must be observed, that the manifestation of Jehovah is always preceded by a token of light and fire. The indication of this appears even in Genesis, ch. iii. 24, xv. 17. Then the burning bush becomes the token of the manifestation of Jehovah, Ex. iii. 2; afterwards the pillar of fire, Ex. xiii. The permanent typical symbol of the manifestation of God in Israel was the candlestick in the temple; its complement being the fire upon the altar. In the prophetic vision the manifestation of Jehovah is announced and marked by a token of light and fire combined (Ezek. i. 13); by light and fire the advent of the Messiah is heralded and proclaimed, Zech. xiv. 7; Mal. iii. 2. All those tokens of light and fire meet in the Baptist. He is the flame-signal of the Messiah, the last Old Testament form of the pillar of fire and of the candlestick in the temple; therefore *the lamp,* at once flaming and shining. The figure of the lamp (λύχνος) was current (2 Sam. xxi. 17; 2 Pet. i. 19; Rev. xxi. 23).

BURNING AND SHINING.—Meyer disputes the opinion that these words denote two peculiarities of John, fiery zeal and illumina-

tion; since the two belong together. And yet the two are also to be distinguished. It was the sin of the Jews that they were not warned by the burning of John, and so made his shining a mere transitory appearance.

AND YE WERE WILLING.—Ἠθελήσατε. Bringing out the sinful caprice in which they made the earnest light a passing festival torch for a joyous throng or dance. Respecting the enthusiastic concourse on the appearance of the Baptist, see Matt. iii. 5. Out of this came, instead of the μετάνοια which John preached, an ἀγαλλιασθῆναι. We might think here of the dancing of gnats in the twilight, or a swarm of flies around a lamp; but more natural is the thought of a joyous dance approaching with a festive torch.—FOR A WHILE. Πρὸς ὥραν belongs, according to Bengel, to ἠθελήσατε; according to Meyer, to ἀγαλλιασθῆναι: but the two things are not to be separated. To their fickle ἐθέλειν it belonged to make to themselves, out of the earnest preacher of repentance, an entertaining event of the day.—IN HIS LIGHT. They made the λύχνος itself for awhile the *light*, φῶς, of which it was to be only the harbinger. Comp. Matt. xi. 16. Furthermore, they endeavoured to find a bright entertaining side to the earnestness of his preaching of repentance, and hence at last forsook him, because he was too earnest for them.

Ver. 36. GREATER WITNESS.—Μείζω τοῦ Ἰωάννου, instead of τῆς μαρτυρίας τοῦ Ἰωάννου. *Constructio compendiaria.*—FOR THE WORKS WHICH THE FATHER HATH, etc. The testimony of His miracles is the testimony of His Father Himself, because the Father hath given Him the works.—TO FINISH. The idea of consummation again: description of Christianity.—THAT THE FATHER HATH SENT ME. The end (τὸ τέλος) points back to the beginning, the ἀρχή, the sending, which in its eternity becomes a perfect: ἀπέσταλκε, ch. iii. 34.

Ver. 37. AND THE FATHER HIMSELF . . . HATH BORNE WITNESS OF ME.—It is a question whether a new and different testimony from that of the works (ver. 36) is here introduced. (1) This *is* the testimony of the works (Augustine, Grotius, Bauer, Neander, Stier, etc.). (2) The testimony of God at the baptism of Christ (Chrysostom, Bengel, Paulus). (3) The witness in the spirit of the believer, the drawing of the Father (De Wette, Baumgarten-Crusius, Tholuck; but wavering). (4) The testimony which God has given in His word, in the Scriptures of the Old Testament, to His Son (Cyril, Nonnus, etc., Bede, Calvin, Lücke, Meyer). Unquestionably this last interpretation is established by the perfect μεμαρτύρηκε, as well as by the ensuing discussion on the Holy Scriptures. Evidently, however, Christ combines the outward word with the inward word in the spirit; and He means not the abstract letter of the Scripture, but the concrete, living Old Testament revelation as a unity of word and spirit (see vers. 37, 38). The third and

fourth interpretations, therefore, must be combined. This is the direct, strongly pronounced testimony of the Father.

YE HAVE NEITHER HEARD HIS VOICE AT ANY TIME, NOR SEEN HIS SHAPE.—Christ denotes the soul, the inner life, the truth of the Old Testament revelation. This consisted in the hearing of the voices of God, the word of revelation given in vision, and seeing the emblems of God, His δόξα (the Angel of the Lord), by the true believers of the ancient covenant, particularly by the prophets. From this life of revelation, *i.e.* from the spirit and truth of the Old Testament, these persons were so alienated, that Jesus could say to them: Ye have never heard even one of His voices (one living tone of His voice), never seen a single form of His manifestation (a glimmer of His living revelation). And this He could say to them with perfect assurance, because they did not perceive the voice of God even in the word of Christ (comp. Heb. i. 1), because they did not see even the angel of the Lord in His incarnation, as He stood before their eyes, John xiv. 9. In this reproof, it is implied that the process of revelations by visions, out of which the Holy Scripture as a document proceeded, must in some sense repeat itself in the inward *awakening* (hearing) and *illumination* (seeing) of the true reader (*Leben Jesu*, iii. p. 598). Hence also the conjunctive οὔτε, οὔτε, is followed by καὶ οὐ. The result of such an awakened hearing and enlightened seeing is the abiding of the word, as a new life and vision, in the believing heart (λόγος μένων ἐν ὑμῖν). That is, the φωνή and the εἶδος go together in the one effect and efficient power of the λόγος μένων.

Different interpretations: (1) The voice at the baptism (Chrysostom, Lampe, Bengel. Lücke, on the contrary: We should then expect τὴν φωνήν). (2) Jesus concedes in His words some objection which the Jews would have made (Euthymius Zigab., Kuinoel, Paulus; a characteristically rabbinical interpretation). Similarly Baumgarten-Crusius: "Never before has this direct exhibition of God been made as it now is." (3) Cyril, Theophylact: Jesus denies to them all direct apprehension of the Old Testament revelations (Lücke: "Then Jesus must have spoken of their fathers"). (4) A reproof that they had no eye nor ear for the direct testimonies of God in His—the Messiah's—appearance and work (Lücke). But this comes in the succeeding demonstrative words: For whom He hath sent, Him ye believe not. (5) A metaphorical interpretation (still more definite than in Lücke): "*Metaphoricæ sunt locutiones, quibus in summa docere vult, alienos esse prorsus a Dei notitia. Nam sicuti vultu et sermone homines se patefaciunt, ita Deus vocem ad nos suam Prophetarum voce emittit, et in sacramentis quasi visibilem formam induit, unde cognosci pro modulo nostro queat. Verum qui eum in viva sua effigie non agnoscit, satis hoc ipso prodit, nullum se numen colere, nisi quod ipse fabricarit* (2 Cor. iii. 14):" Calvin. Similarly Luthardt: "Φωνή and εἶδος are not to be referred

to particular symbolical revelations in the Old Testament, such as Isaiah's and Jeremiah's hearing the φωνή of God, and Ezekiel's and Daniel's seeing His εἶδος in the Spirit; but to the total revelation recorded in the Old Testament, as God's exhibition of Himself." So Meyer also, except that he includes theophanies and visions. And to just these, in their symbolical import, the whole matter comes.

Ver. 38. AND YE HAVE NOT HIS WORD ABIDING IN YOU [καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν].—A Johannean phrase, 1 John ii. 14. Meyer: "You lack a permanent inward appropriation of His word." Not the revelation of God in the conscience (Olshausen, Frommann), but the living, especially the Messianic word of God as the seed of the knowledge of Christ.—FOR WHOM HE SENT, HIM YE BELIEVE NOT. The fact that they did not recognise and accept in Christ the perfect revelation, the φωνή and εἶδος, of God, proves that they had not understood the intimations of this revelation in the Old Testament; that they had not the Old Testament living in them; that they were deaf and blind to the word of God in the Holy Scriptures as a direct testimony to the Son (see Isa. vi. 6; Matt. xiii. 14; John xii. 40; Acts xxviii. 26; Rom. xi. 8; 2 Cor. iii. 14). The ὃν ἀπέστ. is emphasized by being placed first, and made yet more prominent by τούτῳ ὑμεῖς.

Ver. 39. YE SEARCH THE SCRIPTURES.—Meyer: "That ἐρευνᾶτε is indicative (Cyril, Erasmus, Casaubon, Beza, Bengel, and many moderns, including Kuinoel, Lücke, Olshausen, Klee, De Wette, Maier, etc.), not *imperative* (Chrysostom, Augustine, Theophylact, Euthymius Zigab., Luther, Calvin, etc., Paulus, Baumgarten-Crusius, Hofmann, Luthardt, etc.), is shown by the context, to which an imperative would be foreign matter, particularly out of harmony with the correlative καὶ οὐ θέλετε. Comp. also Lechler in the *Studien und Kritiken*, 1854, p. 795." Comp. 2 Cor. iii. As the Jews, in their way, searched the Scriptures very diligently (see Tholuck, p. 175), the sentence, if imperative, must have specified and strongly emphasized the right mode of search.

FOR IN THEM YE THINK YE HAVE.—*Thinking* or *imagining* (δοκεῖτε), in opposition to *believing* or *knowing* [and *thinking to have* in opposition *to actual having;* comp. ver. 45, and ch. viii. 54, ὑμεῖς λέγετε], imply in the first instance ignorance, but here error also; therefore a censure (contrary to Meyer): for the sense is not, Ye think that eternal life is communicated to you through the Scriptures; but, Ye think to have eternal life in the Scriptures themselves (the plural is significant), *in their mere outward letter*, and to have it as an external possession *outside of yourselves* in their *objective existence;* thus clearly designating that Rabbinism, which for the *Word of God made man* substitutes the *Word of God made book* (see Sir. xxiv. 23; comp. H. Richter, *die evang. und röm. Kirchenlehre*, Barmen 1844, p. 47).

AND THEY ARE THEY.—Καί emphatic.—WHICH TESTIFY OF ME.

The participle εἰσιν αἱ μαρτυροῦσαι means strictly: they are the testifiers of me, *i.e.* their proper nature and office is to bear witness of me.

Ver. 40. AND YE WILL NOT.—The Scriptures point to Christ; but they will not come from the Scriptures to Him, that they might have life. The αἰώνιος seems designedly omitted. They think they already have the ζωὴ αἰώνιος in the letter of their Scriptures; but they must come to Christ before they can have any life at all. Of course the life meant is the ζωὴ αἰώνιος, but here great stress falls on its very conditions and incipiency. Bengel: *Propius in Christo, quam in Scripturis vita habetur.*

Ver. 41. GLORY FROM MEN.—Glory. Mere honour, especially in John, cannot be intended by the word δόξα. It is the δόξα of the Messiah. This Christ declares He will not receive or appropriate from human sources. The connection is: The Father testifies of me in the Scripture; I must leave all to Him, as He glorifies me; I cannot be glorified by the testimony of John in his ministry among you. That Jesus intended to prevent the charge of injured ambition (Luthardt, Meyer), is hardly to be supposed.

Ver. 42. BUT I KNOW YOU.—With His sure discernment that their heart is not directed towards God, He cannot and will not expect that His δόξα will be prepared for Him by the Sanhedrin, or by Judaism in general. The reason why they did not know and honour Him, was that they did not love God.—YE HAVE NOT THE LOVE OF GOD IN YOU. They had none of that spirituality which is earnestly directed towards God and eternal things. Τὴν ἀγάπην: the love which is required by the law, as its sum and substance, or even that which is awakened by the promise.—IN YOU. Ἐν ἑαυτοῖς. They have this love in their holy Scriptures, *outside of themselves*, in the holy medium of revelation, as they have eternal life outside of themselves: they themselves are full of worldliness.

Ver. 43. IN MY FATHER'S NAME.—The very fact that He is come in the name of His Father, that He has predicated nothing of Himself, that He has executed the mission of the Father, done the works of the Father, answered to the testimony of the Father in the Old Testament, that He has even avoided the oft falsified name of Messiah, is the reason why they do not receive Him.

IF ANOTHER SHALL COME IN HIS OWN NAME.—We might doubt whether the Lord does not intend to say: under the assumed name of Messiah in some specifically shaped form. But the man coming in his own name is in any case a false Messiah (Meyer, against Luthardt); for he comes (1) with no commission from the Father, but of his own ambitious impulse; (2) not with the works of the Father, but with self-chosen deceptions; (3) not for the glory of the Father, but for his own; (4) not in agreement with the Holy Scriptures, but with a false Messianic idea. Meyer: "He will find

acceptance, because he satisfies the opposite of the love of God, *self-love* (by promise of earthly glory, etc.). A distinct prediction of false Messiahs. See Matt. xxiv. 24. According to Schudt, *Jüdische Merkwürdigkeiten*, 6, 27, 30 (in Bengel), sixty-four such deceivers have been counted since the time of Christ." Since then, many new ones have doubtless been added. (See the periodical, *Dibre Emeth*, Breslau 1853 and 1854, and the note in Heubner, p. 304.) Tholuck, without sufficient reason, disputes the reference of the passage to false Messiahs, and refers it only to the false prophets, who came in their own name, and always found more followers than the true. Yet all appealed to a divine commission. Those who came in their own name, did so in opposition to the true Messiah; and this method is always pseudo-Christian and anti-Christian at the same time. Meanwhile the false prophets of the ancient time were but forerunners of the pseudo-Messianic manifestations of the New Testament age: and such future manifestations the Lord evidently has in view.—HIM YE WILL RECEIVE. Affinity of the ungodly mind, more explicitly declared in John xii. 43.

Ver. 44. WHO RECEIVE GLORY ONE FROM ANOTHER.—Not merely honour, but here again δόξα, with reference to the specific honour of Messiah: Messianic honours. Messianic dignities are both accorded and accepted in a hierarchical system from human, sinful motives—ambition, favour, and the like.—AND SEEK NOT THE GLORY THAT COMETH FROM THE ONLY GOD. Here evidently the δόξα is the divine pleasure, as conferring honour and glory on the believer; the δόξα Θεοῦ of Paul in Rom. iii. 23. *From the only God*, παρὰ τοῦ μόνου Θεοῦ. Grotius, De Wette: From God only; making the adjective rather adverbial. Meyer and Tholuck, on the contrary, take μόνος after the analogy of John xvii. 3, Ὁ μόνος ἀληθινὸς Θεός; 1 Tim. vi. 15, Ὁ μόνος δυνάστης. It was the deepest reproach to Jews, who gloried in the worship of the one God, that they recognised so various, and even human, sources of the δόξα, as really to be *polytheistic* in their conduct. These creature lights, in which the lustre is not recognised as radiance from the centre of light and honour in the only God, but which are made by men of men,—these form a disguised and subtle polytheism, a heathenism within a Judaistic hierarchical system.

Ver. 45. DO NOT THINK THAT I SHALL ACCUSE YOU.—Referring, no doubt, to the accusations which they brought against Him, and the human trial upon which they put Him. Before their court He has assumed more and more the mien of a majestic judge. He has finally represented them as contradicting the testimony of God, as antichrists, pagans. They are disarmed by the authority and power of His words, and discharge Him. Now, so far as He is concerned, He proposes to discharge them. He will not accuse them to the Father; but another, says He, will accuse you, EVEN

MOSES, IN WHOM YE HOPE. This is the last, the mightiest stroke. That very Moses on whom they set their hope will accuse them, and put their hope to shame. Not exactly the Holy Scriptures (Tholuck), but Moses himself, in his spirit, as the representative of the legal basis of the Holy Scriptures. If they rightly searched the Scriptures, they would find Christ, and only Christ, in the Old Testament, even in the books of Moses alone. But they find Moses in them, and only Moses, only law even in the prophets; and on this omnipresent Moses, whose all the Scriptures are in their view (see ver. 47), that is, on the legal element of the Holy Scriptures, they placed their self-righteous confidence. Through Moses they sought to be heirs of the Messianic kingdom; Christ Himself was to appear as a second Moses (*nova lex*). But Moses, says He, is the very one who will accuse you. Not so much that the law pronounces the curse on those who deal in the works of the law, as that Moses, both in single passages (Deut. xviii. 15) and in his whole law, especially in the types, wrote of Christ. Bengel: *Scripsit nusquam non.* Where and how accuse? In all judgments of conscience, as well as in all the historical judgments of Israel, the real Moses, the spirit of the law, accuses them for their unbelief even unto the end of the world. Not, therefore, for unbelief of particular prophecies, "as even De Wette thinks, but because the religious spirit of his law deposes so strong a testimony in favour of Him who, by His whole appearance, proves that He is the fulfilment of it" (Tholuck).

Ver. 46. FOR IF YE BELIEVED MOSES, YE WOULD BELIEVE ME.—*True law-Jews are true faith-Jews.* The same applies to Christianity.

Ver. 47. BUT IF YE BELIEVE NOT HIS WRITINGS, HOW SHALL YOU BELIEVE MY WORDS?—Twofold antithesis. First, as the stronger, ἐκείνου—ἐμοῖς. Not as if Moses were more credible than Christ. But he is easier for beginners, and only through him do men get to Christ. This antithesis does not, as Meyer thinks, exclude the second. The Sanhedrists, like the Rabbins in general, officially concerned themselves simply with the writings; the words of Christ they heard only by the way. They had sought to prosecute Him according to the Sabbath law of Moses; He declares that they are apostates from Moses. But as they postpone their judgment, He postpones His.

DOCTRINAL AND ETHICAL.

1. The advancing *opposition* of the darkness to the light of the world, in its most diverse forms.

2. Christ, the *quickening life*, is the central thought of ch. iv.–vii. In the fourth chapter He presents Himself as the refreshment of life, the fountain of peace; in the fifth, as the fountain of healing, the healing quickener of the sick and the dead, even to

resurrection; in the sixth, as the sustaining and nourishing bread of life; in the seventh, as the hidden, mysterious spirit-life, whence the fresh fountain-life of the spirit flows. After this the idea of *light* comes forward. In the eighth chapter Christ is the preserving, enlightening light, the day of the world; in the ninth, the awakening, quickening light, the light-star of the world, by which the blind receive sight, and those who profess to see become blind; in the tenth, the shepherd through life to death; in the eleventh, the resurrection from death to eternal life; in the twelfth, the transfigurer of death into the seed of full and glorious life.

3. As the fourth chapter presents Christianity in contrast with sacred antiquities (Jacob's well), and with the places and services of the temple in the ancient time, so this fifth chapter unfolds it in contrast with ancient miraculous localities and curative resorts.

4. The very first public attendance of Christ at a feast had been followed by a hostile demonstration of the Jews; and this second one brings them already to the commencement of capital process against Him. This *contrast* of the *feasts of the Jews* and the *feasts of Christ* runs through the whole fourth Gospel; the former preparing death for Christ, the latter quickening the world with miracles of life. A contrast which reminds us of *autos-da-fe*, Maundy Thursday = bulls, and Saint Bartholomew nights on the one hand, and the true evangelical festivals of the faith on the other.

5. The man healed at the pool of Bethesda is not only parallel, but also in some respects a contrast, to the man healed at the pool of Siloam. The most important point of contrast is the indolence and sleepiness of the one, and the brightness and energy of the other. But just this makes the former case the more suitable type of the general resurrection. The reanimating principle in Christ raises up not only living believers, but also in the last day the most lifeless unbelievers; though a whole age intervene between the first and the general resurrection.

6. The *fountain of Bethesda*, an example of earthly sources of healing, a symbol of the divine source; the pool and hall of Bethesda, an example of watering-places, hospitals, etc., a symbol of the theocracy; the hall of Bethesda, visited by Christ, a representative of the church, the dispensary of divine grace in the sinful world.

7. *The Sabbath of the Jews and the Sabbath of Christ.* Christ here gives the deepest warrant for the higher Sabbath work, in opposition to a dead Sabbath rest. God's creating, and God's working in His creation, are different things. And the most important works of God in His Sabbath are His festal works of love for the restoration of man. So with this festal Sabbath work of Christ. The Sabbath of the Christian should follow the example.

8. The *two accusations* brought against Jesus before the Jewish court mark the two positive fundamental motives of the persecu-

tion of Him, which come out stronger and stronger in the progress of the Gospel history. The first is His offending against their statutes, particularly their Sabbath laws; the second is His manifestation of Himself (as Son of God), offending against their deistic theology. But we must not overlook two corresponding negative motives: (1) Their anger at His refusal to embrace and yield Himself to their chiliasm; (2) their envy at His greatness and consideration with the people. These different motives may be reduced to the single motive of the offence He gave their hierarchical malignity. This offence was (1) objective; a statutory offence, both (*a*) ecclesiastical, with reference to the Sabbath, and (*b*) theological, with reference to the doctrine of the unity of God. The offence was (2) subjective; an official offence, in that (*a*) He does not fall in with their ideas, is not a Messiah to suit their worldly ambition, and (*b*) He eclipses them before the people, rousing their envy. The opposition may also be expressed in Johannean terms, as the hostility of darkness to light (of lie to truth), of hatred to love, of death to life.

9. The *self-offence* of Christ before the judgment-seat, in respect to its wisdom, which is especially striking in the interchange of the third and first persons, is a master-stroke, eclipsing all human rhetoric. In respect to its matter, it is the divine depth of the doctrine of the organic nature and process of the resurrection, from its origin in Christ, through the awakening and quickening wrought by Him, to the full regeneration of the world; the organic difference and contrast also between the first resurrection and the second being indicated thereby. In respect of its issue or effect, the discourse marks a victory, after which the Jewish court drops the action, but does not abandon it.

10. The *discourse* of Christ speaks of the Father in His deepest nature and work: as being life in and of Himself, and giving life; of the nature of the Son as corresponding to the essence and operation of the Father; and of this in particular, as bringing with it a corresponding moral administration. The discourse then exalts the economy of the Son as an administration of saving quickening (a time of grace), which suspends the old judgment, and presents the new judgment of the Son purely as a condemnation to be left unquickened by the Son. It presents the healing work of Christ as a basis and presage of the awakening of the dead, the spiritual awaking as the introduction and beginning of the bodily; and it exhibits this last in its double aspect of the consummation of life and the consummation of damnation. It declares the final purpose of the judgment: the glorifying of the Son for the glory of the Father. Next it treats of the great testimonies which accredit this mission of Christ: The testimony of a historical office (John); the testimony of the Father in miracles, and in the Holy Scriptures; and in particular, the testimony of Moses. Finally, it holds up the

contempt of these witnesses as punishing itself, by preventing the man, misled and obstructed by the false witnesses of human ambition, from perceiving the witness of the Holy Ghost, and so deprives him of all witnesses of power and blessing, and plunges him through unbelief into condemnation. "The reawakening of the dead of Israel in the time of the Messiah had been predicted by Isaiah (xxvi. 19) and Ezekiel (xxxvii.); and the general resurrection of the righteous and the wicked, by Daniel (xii. 2), pointing in immediate connection to the Messiah entrusted with the judgment of the world: comp. Ps. ii. 8, cx. 6; Isa. xlv. 23, 24, lxvi. 23, 24; Joel iii. 1; Mal. iii. 2. But as the kingdom of God among Israel had to begin inwardly, before it could appear in outward glory, so the resurrection of the dead and the judgment: he alone who is spiritually quickened has the pledge, and the beginning, of the bodily resurrection to life; by faith or by unbelief each one already pronounces his own sentence, ch. iii. 18. In token of the spiritual and the future bodily resurrection, and of the unity of the two, Jesus at that time raised dead persons to life," etc. (Gerlach).

11. The *quickening work of Christ.* He who would hinder Him in it, passes judgment, because he closes the day and the work of grace. But Christ does not suffer Himself to be hindered, because the Father, with His quickening power, gives Him commission to perfect His quickening. This judging is the reverse side (the medium) of His quickening. In proportion as He cannot and does not quicken, condemnation exists; either *still* exists, or exists *anew.*

12. The *different witnesses of Christ.* If the testimony of the Baptist here seems subordinate to the testimony of the Scriptures, it is not his testimony as such, but only his testimony by itself, in distinction from the entire testimony of the Old Testament, of which his is the completion.

13. Christ, in picturing the Jews thinking they have eternal life in their sacred books, characterizes every *false estimate of ecclesiasticism,* or the *objective church.* The general perversion of this spirit is objectivism, a person's alienating his religion from himself, and thinking he has his life as an external treasure in ecclesiastical objects and means; whether the mere outside, the letter, of the Holy Scriptures, or the mere elements of the sacraments, or the mere official processes of church discipline. The essence of this objectivistic churchliness is lifelessness, unspiritualness, residing first in the spiritually dead persons, and thence making the objects dead likewise. The objectivism of the Jews had a double form. They thought they had their life in the Scriptures, and in their traditional theology, or the traditions of the elders. Christ intimates the second point, but gives the prominence to the first, because the Scriptures have, besides the letter that kills, a spirit that quickens; and because this spirit is their true life, in which

they testify of Christ. The same sort of exaltation of the legal canonical authority of the Bible over the living revelation of God in voices and visions, and especially in Christ, shows itself in various ways even in the Protestant theology. The true ground, however, is not the opposite extreme of a subjectivism which loosens off from the Scriptures, but a subjective spirit of faith which inwardly unites itself with the testimony of Holy Writ.

14. The crown of the address of Jesus in this judicial hearing is the gradually developed idea of the essential judgment, in which Moses himself, to whom Christ's accusers appeal against Him, will appear against them as their accuser.

HOMILETICAL AND PRACTICAL.

In proportion as Christ, the Light and the Life, attracts kindred susceptible souls, He repels the haters of light. — The awaking and the working of the powers of darkness in Israel against the Lord. — Christ's act of healing in the little Bethesda (house of grace), and His discourse of the great Bethesda of the Father and the Son.—The reflection of the legalistic spirit of the Jews in the capital action which they brought against Christ: (1) They are scandalized by His entrance into the emblematical "house of mercy" with a substantial work of mercy (eclipsing the medicinal bubbling and the angel). (2) They charge against Him His festal work of charity on the Sabbath as a labour deserving of death, and as a bad example. (3) On the feast of Purim, the feast of the reversed lot (which gave safety to the Jews and destruction to the heathen, reversing what seemed to be decreed), they made a sinner's lot of new life the lot of death for him. (4) His vindication, appealing to the example of His Father, they turn into a second and a heavier accusation. (5) When they cannot condemn Him, and are speechless, they turn their nonsuit into a reservation to persecute Him the more steadily.—On the feast-day, which the people are keeping with merry-making, Christ visits the hospital. —The most helpless of all attracts most Christ's attention.—As the hand of justice touches the highest haughtiness, the hand of mercy touches the lowest misery.—The sufferer says, "I have no man;" and the Saviour stands by him.—The pool of Bethesda a type of favoured localities in a religious community in which the highest miraculous aid has not yet appeared. The miraculous aid is (1) enigmatical (an angel troubling the water); (2) occasional (at a certain season); (3) extremely limited (to the one who steps in first); (4) to many unavailable (the impotent). — Irresolution and impotence, the worst part of any malady (in melancholy, hypochondria, etc.): (1) It is itself disease. (2) It aggravates the other disease. (3) It hinders the cure. (4) It can make the cure uncertain again ("lest a worse thing come unto thee").—Christ takes

even the honest wish of a man of faint faith, for faith.—As here Christ's word of power puts an impotent man upon his feet, so in the general resurrection it sets the universe upon its feet.—The cripple at the pool of Bethesda, compared with the blind man sent to the fountain of Siloam, John ix.—"He that made me whole, the same said unto me, Take up thy bed, and walk." The feeblest confession, still a confession.—If it is lawful to be made whole, it must be lawful to go home with the bed.—The first word of Christ to the impotent man in Bethesda, and His second word to the healed man in the temple.—Christ's self-defence (see Doctrinal Thoughts, No. 9).—"My Father worketh." The difference between a festal, divine working, and an unlawful, human labouring.—The working of God in the medicinal spring (or well of health) an emblem of the saving operation of God in general. (1) In its forms: (*a*) The saving operation of the Father in the kingdom of nature; (*b*) the saving operation of Christ in the kingdom of grace. (2) In its stages: (*a*) Christ's miraculous healing and raising of dead in general. (*b*) The spiritual awakening and the organic unfolding of salvation in the New Testament dispensation. (*c*) The finished work of salvation in the general resurrection.—The Lord's highest justification made a capital charge against Him.—Ver. 19: Christianity the second, the spiritualized and glorified creation. (1) Christ the image of the Father; (2) His word the spirit of the creation; (3) His work the copy of the works of the Father.—The Son's inability to do anything of Himself, a paraphrase of His omnipotence to do whatever the Father does.—The Father's speaking and showing to the Son, an outflowing of His love.—The Son's hearing and doing, a proving of His reciprocal love.—The perfect harmony of Christ's moral conduct with His essential nature.—"And He will show Him greater works than these." The works of healing a foreshadowing of the miracle of the resurrection.—The Son unrestricted in His quickening work ("quickeneth whom He will"); or, Christ's ministration of grace amenable to no limitations: (1) To no abridgment of its day; (2) to no contraction of its field; (3) to no diminution of its wonders.—Every opposition to the saving work of Christ a condemnatory judgment, which would make (call in, administer) the judgment-day itself.—The Father has committed judgment to the Son; implying: (*a*) Every condemnation of the old dispensation, before the Son judged, is removed (it is a day of grace). (*b*) The Son's judging is but the consequence and the reverse of His quickening (the manifestation of the self-condemnation of unbelievers).—The design of the merciful judgeship of Christ: (1) To glorify the Son above all (Phil. ii. 6–11); (2) to glorify the Father through the Son.—Only as men honour Christ as Son, do they honour God as Father.—Only in personal homage to Christ does the brightness of the personal Divine Being disclose itself to man (the personal essence is known

through the essentially personal manifestation).—Ver. 24: "Verily, verily," etc. The sure way to the highest salvation for all. (1) The way: (*a*) Hearing Christ's word; (*b*) believing God in His sending of Christ. (2) The salvation: (*a*) *Having* everlasting life; (*b*) coming not into condemnation; (*c*) being passed from death unto life. —The utmost passiveness of submission to God through Christ, the highest action.—All in the foundation of the Christian life has been already done, when any decisive beginning is made in the manifestation.—"The hour is coming, and now is." All the future is included in the present of Christianity. This is true (1) in the history of Christ, (2) in the history of the church, (3) in the individual Christian.—In one hour of the eternal life all hours of the eternal future lie in germ.—The spiritual resurrection as the groundwork and the genesis of the universal resurrection.—All *must* hear the voice of Christ; but only those who hear aright shall live.—The resurrection of all bodies must follow as by natural necessity from the operations of Christ; but the resurrection of hearts depends on voluntary faith, which Christ does not force.— Christ the dispenser of life, in the special sense, as Son of God.— Christ the judge, in the special sense, as Son of man. And yet at once lifegiver and judge in both relations.—Christ's power to have life in Himself (see above).—"Marvel not" (comp. ver. 20); or, the most extraordinary manifestations of Christianity yet impend.—"The hour is coming in which all." It is coming, (1) as the hour of the great trumpet which all must hear; (2) as the judgment-day of pure light, in which all must appear; (3) as the millennial summer, which brings everything to maturity.—Those who come forth on the day of the resurrection: (1) What all have in common (all come forth under the operation of Christ's power; all must hear the voice of His power, follow its call). (2) How they differ and separate (in their relations to the operation of the grace and Spirit of Christ). (*a*) The result of the manifestation: Some have done good according to the principles of the kingdom of God, have sealed their faith by works of love; the others have done evil, have sealed their unbelief in obduracy. (*b*) The reward: The two classes come severally to the resurrection, the complete development, of the sentence which is in them.—Ver. 30: The judgment of Christ, a judgment of the Father also.—The witnesses who accredit the Lord: (1) He does not begin with His own testimony (but leaves this to follow other testimonies, without which it could not have its full weight). (2) He does not rest upon the official testimony of John, which ought to have satisfied the Jews, but could not satisfy Him (and so to this day He rests not on the official testimony of the church, though to men this must suffice for the beginning). (3) But He appeals to the testimony of the Father in His works (miracles of power), and in the Holy Scriptures (miracles of prophetic knowledge).—Ver. 32: Christ sure of

His divine credentials.—The misconduct of the Jews towards John the Baptist a presage of their misconduct towards the Lord: (1) Of John's solemn mission (preaching repentance) they made a pleasant entertainment; and, conversely, of the glad tidings of Christ they made a tragic offence. (2) They separated John's light from his fire, that they might dance with the visionary hope of an outwardly glorious Messianic kingdom; and in Christ they despised the light, that they might harden themselves in the fire of His love. (3) In the fickleness of their enthusiasm they soon gave John over to the caprice of Herod; and with the same fickleness they delivered the Lord to Pilate.—The misconduct of the spirit of the world and the spirit of the age towards the messengers of God.—Christ still attested, and more and more attested, by the words of Scripture and tokens of life.—Marks of dead and false faith: (1) It adheres to the means of revelation (Scriptures, tradition, church, sacraments, ministry), and has no sense for their living origin, the personal God. (2) It adheres to the forms of those means, and has no heart to receive the personal centre of them, Jesus Christ, with His word. (3) It adheres to the particulars of the forms (the letters of the Scripture), and imagines it has *eternal* life in them, while it is full of antipathy to Christ and the life itself. Or: (1) It has a Scripture and tradition of revelation, and no quickening power of it in the Spirit of the living God. (2) It has holy Scriptures, but no Holy Scripture, the centre of which is the living Christ. (3) It thinks it has eternal life outside of itself in the means of grace, while it bears enmity to the life of the spirit in Christ, the very life itself.—This dead faith alienates itself more and more (1) from the Father, the source of revelation; (2) from the living Christ, the word of revelation; (3) from the life of the Spirit, the life of revelation.—Men cannot have eternal life merely outside of themselves, in external church privileges.—Even the Holy Scripture should not be exalted, in a legal spirit, above the living Christ.—A man's study of Scripture must be vivified by the study of his own heart.—Faith, when merely external, may turn itself upon any means of revelation: (1) Turn from personal life to things; (2) from the inner life, the spirit, to the outer form; (3) from the centre of the life to the details of its exhibition.—The moral causes of dead faith: (1) Want of sense for the divine spiritual glory of Christ, for the purity of His life, and the revelation of the Father in Him. (2) Morbid sensitiveness to the false spiritual glory (honour) of men. (3) Ambitious desire to take part in the mutual glorification of men; or, the want of that simplicity which constitutes the true responsiveness to God through Christ, arising from the ambition of the heart, which is a false responsiveness to the honour of men.—Aversion to God and propensity to deify the world and self, the fundamental characteristic of sin and of heathenism, and the root of the perversion of the (theocratic and ecclesiastical)

disposition to believe.—The condemnation of the false, legalistic faith: (1) It misses salvation in Christ, and falls over to false prophets and false Messiahs, and to Antichrist at last. (2) It loses the honour which is from God, and comes to shame before the world itself. (3) It finds its heaviest condemnation in the law of the Lord itself, which it hypocritically professes to honour.—Unbelief, the soul of a dead and empty legalistic faith.—The spirit of legalism is much more completely condemned and overthrown by its own illegality (its lawlessness) than by Christianity.—Before the eyes of the world this spirit is put to confusion by the law, especially by the fundamental laws of humanity as laid down by Moses, far in advance of the judgment-day.—Christ in His first judicial appearance, and in His last.

STARKE: *Nova Bibl. Tub.:* The example of Christ in attending public worship at every opportunity, even though He had no need of it.—*Ibid.:* What is the world but a hospital, the abode of the bodily and spiritually sick?—ZEISIUS: The world a very Bethesda. —MAJUS: Hospitals, asylums for poor and sick, are most justly established and maintained.—*Ibid.:* From the wells of charity flow many healing waters.—The movings of the heavenly water of healing are not under our control, yet that we may expect and wait for them is itself a mercy.—ZEISIUS: Look into the mirror of this most wretched and patient sufferer, thou who art so discontented and impatient under sufferings hardly as many days or even hours protracted as this man's infirmity was years!—HEDINGER: Patience the best thing.—Tedious infirmities, veritable trials of patience.—QUESNEL: The more we are deprived of human help, the better right we have to hope for the help of God.—MAJUS: Jesus looks graciously upon those at whom the proud world casts not a glance. Follow His example.—To visit and help the sick, a large part of love.—By questions God encourages our faith.—Though men cannot or will not help, yet God stands by with sure mercy.—*Nova Bibl. Tub.:* When Jesus speaks, it is done, etc., Ps. xxxiii. 9.—ZEISIUS: Help comes at last.—HEDINGER: Hypocrites strain out gnats.—QUESNEL: A servant of Christ, upon a noble achievement, must not wait for the applause of the people, but withdraw himself.—CANSTEIN: All temporal benefits should promote our conversion.—HEDINGER: If God take one cross off thee, be not sure another and greater may not be laid upon thee.—We must never take holiday from good works.—CANSTEIN: The honour which the children of God have from God their Father, and from their sonship, is always an eyesore to the ungodly.—If Jesus, our Head, is all life, we His faithful members are perfectly certain also to live for ever.—MAJUS: God testifies in us and of us by the divine works which He performs in and through us.—On ver. 35. ZEISIUS: As a burning light, while lighting others, consumes itself, so Christian teachers should sacrifice themselves in the service of God and their

fellow-men.—How rarely are light and heat found together!—QUESNEL: When a light arises in the church, it immediately gives forth a brightness in which people are glad; but this lasts not long.—Ver. 38: And His word ye have indeed in books, in schools, and on lips, and outwardly hold it high, but have it not abiding in you.—Ver. 39: Even from the Old Testament Christ may be known.—He who departs from Christ, flies before life.—Teachers must seek not their own honour, but the salvation of men.—He who does not obediently receive the word of God, has no love for God.—MAJUS: It is by no means a mark of true doctrine, that it and its teachers are eagerly received by the multitude.—Ambition not only corrupts the desires, but also, as it were, bewitches the judgment and sensibilities, so that in religion the man never yields to, but always resists, the light and truth.—Ambition is with many the cause of their hardening themselves against the preaching of the gospel.—A Christian, after the example of Christ, must not accuse the enemies of the truth to God, but pray for them.—QUESNEL: Christ the key of the Old Testament.—The cavillers are mightily refuted on their own ground.—The appeal of the Son of God Himself to the written word should quicken in us the deepest reverence for the Holy Scriptures.

BRAUNE: If God rested as the Jews would have men rest on the Sabbath, no sun would rise, no flower would bloom.

HEUBNER: Jesus never (as a rule) let a feast go by without visiting Jerusalem: (1) To fulfil the duty of an Israelite; (2) to use the opportunity of preaching the word not only before the inhabitants of Jerusalem, but before all Israel, and before strangers; (3) to testify the truth there to the leaders at a time when He might appear before them without their venturing to lay hands on Him.—Evangelical clergymen also should use the high Christian festivals with conscientious fidelity, (1) because it may be expected that the Spirit of God will then be specially active; (2) because souls are then in more solemn mood than at other times; (3) because at least many will be present then, who at other times are not. At such festivals it is disclosed, of what manner of spirit a preacher is. Bethesda, *i.e.* asylum, hospital, an emblem of the Christian church (primarily an emblem of the theocratic church of the law).—Jesus did not avoid such sad sights, the retreats of the diseased. In fact, He was the physician.—There is a true waiting for divine help—waiting for that which God alone can do; but there is also a false waiting—waiting for that which we ourselves should do, or for the removal of that which should not hinder us at all.—Ver. 4: This and the whole passage would be a grand text for sermons at watering-places, where it is rarely heard.—*The angel.* Even nature has invisible spiritual forces for her own secret spring. All proceeds from the spiritual world.—The judgment of a great physician, that a man cannot be a thorough theologian unless he

also understand nature, nor a thorough naturalist unless he be also a theologian.—The healing powers in the kingdom of nature, emblems of the healing powers in the kingdom of grace.—*Troubled the water.* The first operation of the Spirit of God upon the soul seems even to be a troubling, disquieting: all is stirred up in the soul, the bottom of the heart is shaken up; but by that very means new energies are excited, life is quickened, and clearness comes.—*Whosoever then first*, etc. Watch the time!—*Wilt thou?* Jesus would have our earnest will.—*Rise!* The word of Jesus has power; what He commands, He gives.—True and false observance of the Sabbath.—God's working is eternal: He is the living God, He is the absolute life, and this life is love.—This flows forth without interruption for ever.—The thought of the living God, the highest stimulus to work.—Unbelievers will *marvel* with terror and to condemnations, believers with joy and triumph in their glory.—Unwillingness in spite of the most pressing invitations is the cause of the misery of men.—(Luther): In more secular callings, positions, and talents, it is less pernicious to be proud and ambitious; but in theology to be arrogant, haughty, and ambitious, does the utmost mischief.

BESSER: (Brenz): Wilt thou be made whole? So the Lord asks us in all our troubles whether we would be delivered.—(Chemnitz): The Lord speaks to the Jews exactly as if I should say to the Papists: It is not I, but the very fathers whose authority you allege in support of your superstition, that will accuse you of ungodliness. Or as if we should say to the Pope: It is not we that accuse or condemn thee, but Christ Himself, whose vicar thou callest thyself, Peter whose successor thou claimest to be, Paul whose sword thou pretendest to carry—these are they that accuse thee. (And Mary as surely impeaches Mariolatry, as every true saint the distribution of the honour of Christ among the saints.)

SCHLEIERMACHER: How could it have been, that so many refused to accept the Redeemer? There is *unbelief* on the one hand, *irresolution* on the other; and the two, in their innermost and deepest root, are one and the same. If man can come to a firm resolution to forsake the earthly and strive for the heavenly, the eye of the Spirit will soon open in him, enabling him to seek and to find the true fountain of healing whence eternal life proceeds.—We have life, not in ourselves, but from Him and through Him.

(II.)

THE PASSOVER OF THE JEWS, AND THE MANNA OF THE JEWS. THE PASSOVER OF CHRIST, AND CHRIST THE MANNA FROM HEAVEN. MIRACLE OF FEEDING IN THE WILDERNESS. MIRACLE OF THE FLIGHT AND ESCAPE OVER THE SEA, WHEREIN CHRIST WITHDRAWS HIMSELF FROM THE CHILIASTIC ENTHUSIASM OF EARTHLY-MINDED ADMIRERS, AND HASTENS TO THE HELP OF HIS DISCIPLES. DECISIVE DECLARATION OF CHRIST. OFFENCE OF HIS GALILEAN ADMIRERS AND MANY OF HIS DISCIPLES AT HIS REFUSING TO GIVE THEM BREAD IN THE SENSE OF THEIR CHILIASM, AND PRESENTING HIMSELF IN HIS SPIRIT WITH HIS FLESH AND BLOOD AS THE BREAD OF LIFE.

CHAP. VI. 1–65.

(VERS. 1–15, *Pericope for Lætare Sunday.* *Parallels:* Matt. xiv.; Mark vi. 14–56; Luke ix. 7–17; John vi. 1–21.)

1. THE MIRACULOUS FEEDING.

1 After these things Jesus went over the sea of Galilee, which is *the sea*
2 of Tiberias. And a great multitude followed him, because they saw his
3 [the][1] miracles which he did on them that were diseased. And Jesus
4 went up into a [the] mountain, and there he sat with his disciples. And
5 the passover, a [the] feast of the Jews, was nigh. When Jesus then lifted
up *his* [the] eyes, and saw a great company come [coming] unto him, he
saith unto Philip, Whence shall [are we to][2] we buy bread that these may
6 eat? And [But] this he said to prove him [proving him]: for he himself
7 knew what he would do [was going to do]. Philip answered him, Two
hundred pennyworth [denaries' worth] of bread is not sufficient for them,
8 that every one of them [each one] may take a little. One of his disciples,
9 Andrew, Simon Peter's brother, saith unto him, There is a [one][3] lad
here, which [who] hath five barley-loaves, and two small fishes: but what
10 are they among so many? And [*omit* And] Jesus said, Make the men sit
[lie] down. Now there was much grass in the place. So the men sat
11 [lay] down, in number about five thousand. And Jesus took the loaves;
and when he had given thanks, he distributed (to the disciples, and the
disciples)[4] to them that were set [were lying] down; and likewise [in like
12 manner] of the fishes, as much as they would [desired]. When they were
filled, he said unto his disciples, Gather up the fragments that remain
13 [over], that nothing [may] be lost. Therefore [So] they gathered *them*
together, and filled twelve baskets with the [*omit* the] fragments of the five
barley-loaves, which remained over and above unto them that had eaten.

2. THE MIRACULOUS WITHDRAWAL OVER THE SEA.

14 Then those [the] men, when they had seen [seeing] the miracle [sign]

[1] αὐτοῦ is wanting in the principal MSS.
[2] The subjunctive aorist ἀγοράσωμεν is established by A, B, D, etc.
[3] The ἓν, omitted by B, D, L, might have more easily dropped out than crept in.
[4] The words, "*the disciples, and the disciples to,*" are wanting in A, B, L, etc., and in almost all the Versions. They have been supplied from Matt. xiv. 19.

that Jesus did, said, This is of a truth [truly] that [the] Prophet that should
15 come [is coming, or, is to come] into the world. When Jesus therefore perceived [Jesus therefore, knowing] that they would come and take him by force, to make him a king, he departed [withdrew] again[1] into a [the] mountain himself alone.

16 And [But] when even was now come [when evening came], his disciples
17 went down unto the sea [or, lake], And entered into a ship, and went [having entered a ship, they were going] over the sea toward Capernaum: and it was now dark [darkness had now come on], and Jesus was not yet[2]
18 come to them. And the sea arose by reason of a great wind that blew
19 [And as a strong wind was blowing, the sea began to rise]. So when [When therefore] they had rowed [in vain] about five and twenty or thirty furlongs, they see [behold] Jesus walking on the sea, and drawing nigh
20 unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid.

21 Then they willingly received him [they were willing to take him] into the ship: and immediately the ship was at the land whither they went [were going].

3. DECISIVE DECLARATION OF CHRIST, AND OFFENCE OF MANY DISCIPLES.

22 The day following, when [*omit* when] the people which stood on the other side of the sea saw[3] that there was none [no] other boat there, save that one [but one] whereinto his disciples were entered [*omit* whereinto his disciples were entered],[4] and that Jesus went not with his disciples into the boat, but that his disciples were gone [went] away alone [so that they for a time supposed that Jesus was still somewhere in their vicinity];
23 (Howbeit [And though the disciples had been seen to go away without Jesus] there came other boats [among which they might have returned] from Tiberias nigh unto [near] the place where they did eat [ate the] bread,
24 after that [when] the Lord had given thanks:) When the people therefore saw [at last perceived] that Jesus was not there, neither his disciples, they also[5] took shipping [they themselves entered into the boats], and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said
26 unto him, Rabbi, when camest thou hither? Jesus answered them, and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the [*omit* the] miracles [signs], but because ye did eat [ate] of the loaves, and were filled.

27 Labour not [Work not, Busy not yourselves] for the meat [food] which perisheth, but for that meat [the food] which endureth unto everlasting

[1] πάλιν (omitted by Tischendorf), with reference to ver. 3, is sufficiently supported by A, B, D.

[2] The reading οὔπω, *not yet*, in B, D, L, etc., and in the Versions and the Fathers, adopted by Lachmann, is hardly an explanatory gloss (Meyer), but was more probably dropped on account of its difficulty. See the Exegesis.

[3] Cod. A, Chrysostom, the Versions, Lachmann, read εἶδον, D εἴδειν. A grammatical conjecture.

[4] The words, ἐκεῖνο εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, are wanting in A, B, L, the Vulgate and the Itala, and appear as an elucidation with many variations.

[5] The καὶ before αὐτοί is lacking in the best MSS.

life, which the Son of man shall give [giveth] unto you: for him hath God
the Father sealed [for him hath the Father sealed, even God].
28 Then said they unto him, What shall we do, that we might [may] work
29 the works of God? Jesus answered and said unto them, This is the work
30 of God, that ye believe on him whom he hath [*omit* hath] sent. They said
therefore unto him, What sign showest [doest] thou then, that we may see
31 and believe thee? what dost thou work? Our fathers did eat [ate] manna
in the desert [wilderness]; as it is written, He gave them bread from
heaven to eat. [Ps. lxxviii. 24.]
32 Then said Jesus unto them, Verily, verily, I say unto you, Moses gave
you not that [the] bread from heaven; but my Father giveth you the true
33 bread from heaven. For the bread of God is he [that] which cometh down
34 from heaven, and giveth life unto the world. Then said they unto him,
Lord, evermore give us this bread.
35 And Jesus [therefore] said unto them, I am the bread of life: he that
cometh to me, shall never [not] hunger; and he that believeth on me shall
36 never thirst. But I said unto you, That ye also [*omit* also] have [even]
37 seen me,[1] and believe not. All that the Father giveth me shall [will] come
38 to me; and him that cometh to me I will in no wise cast out. For I came
down [have, or, am come down] from heaven, not to do mine own will, but
39 the will of him that sent me. And this is the Father's will which hath sent
me [the will of him that sent me],[2] that of all which he hath given me I
40 should lose nothing, but should raise it up again at the last day. And
[For][3] this is the will of him that sent me [the will of my Father],[4] that
every one which seeth [who looketh on] the Son, and believeth on [in]
him, may [should] have everlasting life: and I will [and that I should]
raise him up at the last day.
41 The Jews then [therefore] murmured at him, because he said, I am the
42 bread which came down from heaven. And they said, Is not this Jesus,
the son of Joseph, whose father and mother we know? how is it then that
he saith [how then doth this man say],[5] I came [have come] down from
43 heaven? Jesus therefore answered and said unto them, Murmur not among
44 yourselves. No man [no one] can come to me, except the Father which
hath sent [who sent] me draw him: and I will [shall] raise him up at the
45 last day. It is written in the prophets, And they shall be all taught of
God (Isa. liv. 13). Every man therefore[6] that hath heard, and hath
learned of the Father [or, that heareth from the Father and learneth],[7]
46 cometh unto me. Not that any man [one] hath seen the Father, save he
which is of God [but he who is from God], he hath seen the Father.

[1] The *με*, wanting in Cod. A, bracketed by Lachmann, is sufficiently attested.
[2] According to the best codd., *πατρός* is an addition.
[3] *γάρ*, according to A, B, C, etc., instead of the *δέ* of the Recepta.
[4] Most codd., B, C, D, etc., Clement and other Fathers, and some Versions, read *πατρός μου* instead of the Recepta *πέμψαντός με*. A third reading, M, Δ, etc., *πέμψαντος πατρός*, aims to adjust the two. The Text. Rec. comes from ver. 39.
[5] The second *οὗτος* has several MSS. against it, but could have more easily dropped out than crept in.
[6] *οὖν*, *therefore*, after *πᾶς*, is not sufficiently supported.
[7] The readings *ἀκούσας* and *ἀκούων* are both strongly attested; the former somewhat the more strongly, while the latter is favoured by the probability that the tense of *μαθών* following would react.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting
48, 49 life. I am that [the] bread of life. Your fathers did eat [ate the] manna
50 in the wilderness, and are dead [died]. This is the bread which cometh
51 down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man [one] eat of this [of my] bread, he shall live for ever: and the bread that I will give is my flesh, which I will give[1] for the life of the world.

52 The Jews therefore strove [contended] among themselves, saying, How
53 can this man give us *his* flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except [Unless] ye eat the flesh of the Son of man,
54 and drink his blood, ye have no life in you. Whoso [He that] eateth my flesh, and drinketh my blood, hath eternal life; and I will [shall] raise him
55 up at the last day. For my flesh is meat indeed [true food, ἀληθὴς βρῶσις],[2]
56 and my blood is drink indeed [true drink, ἀληθὴς πόσις]. He that eateth
57 my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath [*omit* hath] sent me, and I live by [by reason of, or, because of] the Father; [even] so he that eateth me, even he shall live by
58 [by reason of] me. This is that [the] bread which came down from heaven: not as your [the] fathers did eat [ate] manna,[3] and are dead [died]. He that eateth of this bread shall [will] live for ever.

59 These things said he in the synagogue, as he taught [while teaching] in Capernaum.

60 Many therefore of his disciples [themselves], when they heard *this*, said,
61 This is an hard saying [This saying is hard]; who can hear it? When Jesus knew [But Jesus knowing] in himself that his disciples murmured at it [were murmuring at this], he said unto them, Doth this offend you?
62 *What* and if ye shall see [What then if ye should behold] the Son of
63 man ascend up [ascending] where he was before? It is the Spirit that quickeneth [giveth life]; the flesh [as such, separately considered] profiteth nothing [doeth nothing towards it]: the words that I speak [have spoken][4]
64 unto you, *they* [*omit* they] are spirit, and *they* [*omit* they] are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who [it was that] should betray him.
65 And he said, Therefore said I unto you [For this cause I have told you], that no man can come unto me except it were [be] given unto him of my Father.

[1] On the omission of these words, *which I will give*—in Codd. B, C, L, D, etc.—see the Exegesis.

[2] Lachmann and Tischendorf read ἀληθής [*true*] both times (according to B, C, K, L, etc.), instead of ἀληθῶς [*truly, indeed*]; the latter is probably explanatory, since ἀληθινή (Cyril, Chrysostom) is the word to be expected.

[3] The omission of the ὑμῶν by important MSS., B, C, L, etc. (adopted by Lachmann and Tischendorf), may be due to theological reasons. Likewise the omission of τὸ μάννα in C, T, etc. (adopted by Tischendorf). The former reading is supported by D, etc., the latter by B.

[4] The perfect λελάληκα is supported by decisive authorities, B, C, etc. The Recepta generalizes the word.

1. THE MIRACULOUS FEEDING.

EXEGETICAL AND CRITICAL.

See the parallels in Matthew, Mark, and Luke.

The history of the miracle.—The time, place, and essential features are those of the first of the two miraculous feedings which Jesus performed (Matt. xiv. 13; Mark vi. 30; Luke ix. 10. See the Comm. on *Matt.*). The historical connection of it in John is not, as Meyer asserts, different from that in the synoptical Gospels. In John the miracle is preceded by a voyage over the sea to the eastern side from the vicinity of Tiberias, and followed by the miraculous walking upon the sea. In Matthew also Jesus "departed by ship into a desert place," because Herod had executed John and was curious to see Jesus; and the feeding is followed by the walking on the sea. In Mark it is further specified that the sending out of the twelve—in other words, Christ's setting out towards Jerusalem (to the feast of Purim)—had occurred shortly before, and that the apostles had just gathered themselves together again to Jesus. The order is exactly the same in Luke, though Luke gives not the walking on the sea.—The single external difference, therefore, in regard to the cause of the voyage is, that John gives the attempts to ensnare Jesus in Jerusalem as the cause of *His return to Galilee*, and the synoptical evangelists mention the more immediate occasion of *His going over the lake*; to wit, Herod's intention to bring Jesus before him. The two motives are manifestly akin, and might easily co-exist. See Com. on *Matt.* ch. xiv.

Ver. 1. AFTER THESE THINGS, JESUS WENT AWAY OVER THE SEA OF GALILEE.—Ἀπῆλθεν is not to be referred, as by Baumgarten and Meyer, to the departure of Jesus from *Jerusalem*. After the return of Jesus to Galilee, which of course took place very soon after the feast of Purim, since Jesus was no longer safe in Judea, one more circumstance came in, which the synoptical evangelists record (see *Leben Jesu*, ii. 2, p. 779). Yet Tholuck groundlessly supposes a long intervening ministry in Galilee, because the passover came not long after the feast of Purim, and the passover was now just at hand (ver. 4). Meyer disputes the view of Brückner and earlier interpreters, that the ἀπῆλθεν must be referred to some place in Galilee, and the view of Paulus, that the genitive, τῆς Τιβερ., indicates that He crossed the sea from Tiberias; following ch. v. 1, the phrase must amount to, ἀπολιπὼν Ἱεροσόλυμα ἦλθε πέραν. This is undoubtedly right so far as it represents the crossing of the sea as occasioned by the experiences in Jerusalem; and John also calls the sea of Galilee, in ch. xxi. 1, θάλασσα τῆς Τιβεριάδος, after the manner of the Greeks (λίμνη Τιβαρίς, Pausan. v. 7. 3). But in the verse before us the first designation, τῆς Γαλιλαίας, certainly was not necessary in addition to the second; for any one would under-

stand the second, though it differed from the expression of the synoptical evangelists (Matt. iv. 18). The second designation, therefore, must be taken as an additional specification. Thus large seas often have particular names from particular districts on their coasts; the *Bodensee* is also the *Lake of Constance*, and the *Vierwaldstätter See*, or *Lake of the Four Forest Cantons, the Lake of Lucerne*. After all is said, the evangelist of course does not intend to make the Lord embark at Jerusalem. And the interest which Herod Antipas was just now taking in the appearance of Christ, and the Lord's own rapid escape, as well as the straggling ships from Tiberias mentioned immediately after (ver. 23), imply that Christ embarked from the part of the coast about Tiberias. Respecting the lake, see note on Matt. iv. 18.

We must further consider that if Jesus, returning from Jerusalem, wished to pass as soon as possible over the sea, He must rather sail from the region of Tiberias than from Capernaum.

Respecting the eastern coast (Matt. xiv.), comp. von Raumer's *Palästina*, pp. 60 and 205 sqq. "The ancient Bashan, about the time of Christ, embraced five provinces: Gaulanitis, Trachonitis, Auranitis, Batanæa, and Ituræa. Gaulanitis corresponded nearly to the present Tsholan, and lay between the upper Jordan, the sea of Tiberias, and the lower Mandhur." The eastern shores of the sea (chalk interspersed with basalt) rise to a height of from eight hundred to a thousand feet, and spread into a table-land cut up with wadys; the western mountains are about half as high. The eastern coast was an asylum for the Lord on account of its solitude, and on account of its being under the jurisdiction of Philip, a son of Herod the Great, and a mild prince, who after his father's death had become tetrarch of Batanæa, Gaulanitis, Trachonitis, and Paneas. He died childless at Julias, A.D. 34, and his dominions were attached to the province of Syria (not to be confounded with the Philip whose wife Herodias was married to Herod Antipas; see on Matt. xiv.).

TIBERIAS.—A city in Galilee, and in the most beautiful part of it, on the western shore of the lake, south of the middle, on a narrow plain (Joseph. *Antiq.* xix. 8. 1, xviii. 2. 3), a then modern Herodian city of Palestine, adorned with a royal palace and a racecourse, inhabited mostly by heathens, named by Herod Antipas in honour of the Emperor Tiberius. Herod seems to have usually resided here; and this, according to Bachiene, was the reason why Jesus never visited this city. From Herod Antipas to the accession of Herod Agrippa II., it was the capital of the province. Fishing and lake transportation were the chief employment of the inhabitants. After the dissolution of the Jewish state, for several centuries it was the seat of a renowned Jewish school (Lightfoot), and one of the four sacred cities of the Jews. In the vicinity, at the village of Emmaus, were warm baths (sulphur, salt, iron; medicinal).

Some, without sufficient reason, identify the place with Cinneroth (Josh. xix. 35, belonging to the tribe of Naphtali), with Hammath (*Ibid.*), and with Rakkath (*Ibid.*). Now *Tabaria*, with about three thousand inhabitants, Jews. An earthquake in the year 1837. See von Schubert, iii. 233; Robinson, iii. 500 [Boston ed. of 1856, vol. ii. 380-394].

Ver. 2. AND A GREAT MULTITUDE FOLLOWED HIM.—It seems not to be a multitude which has just now gathered (ἠκολούθει); it possibly consisted in part of the remnants of the Galilean caravan returning from the feast of Purim, but certainly for the most part of the beginnings of the passover caravan: without doubt Galileans. Many might have attached themselves to the returning disciples, who also wrought miracles. Yet the text implies that new miracles of the Lord, performed on the western shore, were the particular attraction.

Ver. 3. INTO THE MOUNTAIN.—This standing phrase is accounted for (1) by the character of the Palestinian landscape, affording everywhere heights on which Christ could withdraw from intercourse with the people in the plain; (2) by the Lord's habit of retiring upon a mountain; (3) by a symbolical view which has insensibly connected itself with this habit: taking the solitude of a high mountain for the stillness of prayer. The region is more particularly stated by Luke (ch. ix. 10): it was near the eastern Bethsaida in Gaulanitis.

Ver. 4. AND THE PASSOVER, THE FEAST OF THE JEWS, WAS NIGH.—*The* feast, *i.e.* the principal feast. The passover of the same year, 782. Lücke groundlessly supposes that Jesus attended this feast. The absence from the principal feasts was nothing inconceivable, as may be inferred from the questions in ch. vii. 11 and xi. 56. (Paulus, contrary to the usage of the language, ii. 13, xii. 2, etc., renders, *not long past.*)

Ver. 5. A GREAT COMPANY COME UNTO HIM.—Meyer: "It was a *new* company, not that of ver. 2, which had followed Him on His way to the sea." The contrary is plainly stated by the synoptical Gospels, Matt. xiv. 13; Mark vi. 33; Luke ix. 11. According to Lampe, Bruno Bauer, Baur, and Luthardt, the subsequent discourse of Jesus concerning the eating of His blood relates to the passover, and reveals the antitype of that type. Meyer disputes this, because the discourse lacks the slightest hint of it. Some hint, however, lies in the very choice of the striking terms, and in the subsequent words of institution.

To PHILIP.—To this disciple the question must have been a peculiar test. See the note on ch. i. 45. It is possible, however, that Philip was the one who first solicited the Lord to send the people away, Matt. xiv. 15.—According to Bengel, Philip had charge of the *res alimentaria*. Meyer urges against this that Judas was the treasurer, which is not a sufficient reason; with better

reason he refers also to the individuality of Philip, as exhibited in ch. xiv. 8, which, however, he calls *verstandesmässig* [jejune and calculating]. John's omission of the circumstance that Jesus had previously been teaching this multitude and healing their sick (see on *Matt.*), making the Lord ask immediately, "WHENCE SHALL WE BUY BREAD?" is of course only an abridgment of the history sustained by many examples (see ver. 1; Lücke, Neander), not a *difference*, as Meyer holds, nor a sign of defective testimony, according to Baur. By the circumstance that Andrew had already made the acquaintance of a baker's errand-boy or bread-vender in the caravan, John himself indicates that the scene did not occur abruptly. Also by the aorists.

Ver. 6. TO PROVE HIM.—Plainly a test of faith; which Meyer without reason denies, and then himself confirms: Philip must be more ready to experience the power of faith. But it was also a test of love, which the disciples stood better than the test of faith.

Ver. 7. TWO HUNDRED DENARIES' WORTH.—A hundred denāries were equivalent to about fourteen dollars and a half. Comp. on Mark vi. 37. Grotius supposes this was the contents of the treasury. John represents it as the prompt calculation of the quick-minded Philip. The representation in Mark is not inconsistent with this, yet seems to imply that the disciples are ready to apply all their fund to the feeding of the people. Yet, according to Philip, even the high estimate of two hundred denāries would not suffice.

Ver. 8. ANDREW . . . SAITH UNTO HIM.—Here again, as in ch. xii. 22, Andrew appears near Philip, and in like manner in an act of friendly interest and assistance.—Andrew seems to be a master in mediation and advice, John i. 40 sqq. and xii. 22. On that other occasion also he supplements Philip. But why is it said: "*One of His disciples?*" Wassenbergh considers the apparently superfluous and disturbing words to be a gloss. But John intends to mark that it was one of the disciples who first, though with trembling heart, directed his eye to that little store with which Jesus wrought the miracle.

Ver. 9. THERE IS ONE HERE.—Παιδάριον ἕν. One little boy; one young slave; one little apprentice. The last, most likely a bread-vender or sutler accompanying the caravan. The sense is: there is only one little trader here, and he has only so much.

BARLEY-LOAVES.—The food of the poorer classes. *Tr. Pesachim* [fol. iii. 2]: "Rabbi Johannan said the barley is fine. He was answered, Say this to horses and asses."—TWO SMALL FISHES. Ὀψάριον, a diminutive of ὄψον, anything cooked or roasted, to go as a relish with bread (προσφάγιον): generally fish, as here.

Ver. 10. MUCH GRASS IN THE PLACE.—A mark of the eastern spring about the time of the passover.—THE MEN. Constituting, no doubt, according to the idea of the festival caravans, the great

mass. They appear here as heads of families, around whom in many cases women and children were grouped.

Ver. 11. GIVEN THANKS.—Matt. xiv. 19. According to the best authorities, the distribution by the disciples, which is in the Textus Rec. supplied here from Matthew, is left by John to be supposed.

Ver. 12. The *gathering of the fragments* here appears as directed by the Lord.

Ver. 13. FILLED TWELVE BASKETS WITH THE FRAGMENTS.—Meyer urges that the twelve baskets were filled *only* with the fragments of the *bread*, and adds: Mark vi. 43 states otherwise. Yet he would conceive the miracle only as a *creative* act, which operates here on quantity, as it operated on quality in the changing of the water into wine.

DOCTRINAL AND ETHICAL.

1. On the miracle and the different explanations of it, see the Com. on *Matt.*, chap. xiv. Not simply "a miracle of satisfying would Lange consider it," as Tholuck inaccurately states. Meyer: "A creative act." But we have here, by all means, a miracle of the Son, the Redeemer, not an absolutely creative act. If we know what *creative* is, we also know that all the days of creation were applied to it, till there was first the herb, not to say bread; therefore (1) a miracle of the increase of force in the element of divine power; then (2) of the increase of substance in the element of love; the whole being (3) a miracle of the heavenly kingdom, in which one fares very ill if he leaves the heart out of account.

2. In John this miracle gains a peculiar significance from its relation to the miracle of the turning of water into wine. *Wine and bread.* It receives further light from the history which follows.

HOMILETICAL AND PRACTICAL.

See the Com. on Matthew, Mark, and Luke on this passage.

Jesus hastens from the tribunal of the Jews away beyond the sea into the mountain of God.—So the pious heart has a right to betake itself, from the pain which legalistic jealousy has ready for it in human schools and temples, to the great temple of God. (But to find refuge and elevation in nature is one thing, and to run wild in nature is another.)—Over the sea and upon the mountain: the great, bold course of Christ: In His life; in history; in the leading of His people.—The passover-feast, the passover-journey, and the passover-sermon of Christ before the passover of the Jews; the Lord ever in advance of His people. (The whole chapter.)—The trial of Philip's faith.—What he saw, and what he did not see.—The character of Philip.—The arithmetic of Philip and the arithmetic of the Lord.—In the reckoning of men there is always a

deficit, in the reckoning of Christ there is always a surplus.—How the Lord has led His apostles to interest themselves even in the bodily wants of men.—How He has trained His ministers and messengers to care also for the poor and sick.—The sentiment of Andrew compared with the sentiment of Philip. (The one would begin with much, the other seems at least inclined to begin with little.)—How in a Christian consultation we gradually come nearer the right.—The little bread-vender; Christ founds His great miracle on a small, every-day incident.—"Make the men sit (lie) down:" a word of perpetual application.—When once a Christian people sit down together in peace and quietness, then the Lord works His wonders.—So He still works His miracle when the people sit down at His bidding (in the church, at the holy supper, etc.).—Christ's giving of thanks, the seal of His confidence.—The wonder-working table-blessing of Christ.—The divine miracles of faith at the supper in the desert.—The miraculous feeding: miraculous (1) in the sitting down of the people at the bidding of Christ; (2) in the thanksgiving of Christ before the feeding; (3) in the distribution and breaking of the bread according to the appetite of all; (4) in the satisfaction of all; (5) in the surplus (more at the end than at the beginning).—Even the superfluity of God we should carefully economize.—The effect of the miraculous feeding on those who were fed: (1) Their true interpretation (that this is that prophet, *i.e.* the Messiah); (2) their false application of it (desiring to make Him a king to their mind).—The Lord must withdraw Himself as often from the homage of men as from their persecution.—Christ escaped to the mountain, and He alone: (1) the humble One, who offers up to the Father His miracle-working blessing; (2) the self-possessed One, whom no fanaticism of men excites; (3) the exalted One, above the ambition of the world; (4) the holy One, who mingles not His affairs with human doings.—"They would make Him a king:" in the midst of this temptation, in which nobles fall by thousands, He stands erect, because *He is the King.*

STARKE, HEDINGER: God uses all sorts of means, most rarely curiosity, for the conversion of sinners.—The nearer a feast, the more the children of God seek to dress their hearts for Him; they keep the feast in honour of Him.—Jesus is so high that He can overlook all His children, and can know what each one wants.—CRAMER: The Lord cares for all, and is kind even to the unthankful.—*Nova Bibl. Tub.:* It is the weakness of our unbelieving heart, that in our necessities we always consider only their greatness and the slenderness of the means of relief, and not the infinite wisdom, power, and goodness of God. If we have possessions, we have heart; but lack of money brings lack of faith.—QUESNEL: We sin as well when we think that God will pass by the ordinary means of His providence, as when we limit the providence of God to outward means.—ZEISIUS: Christ can make bread in the desert, and

abundance in want.—CANSTEIN: Whenever we eat, we ought to pray and thank God.—CRAMER: Every creature, and therefore food, is sanctified by prayer and the word of God, 1 Tim. iv. 5.—Happy are those ministers of the word who receive from the Lord what they deliver to their hearers.—He to whom God entrusts temporal blessings, should not keep them to himself, but share them with others.—To eat and be filled is the blessing of God; and to eat and not be filled is His curse, Hag. i. 16.—OSIANDER: The common mass is unintelligent: now it will exalt one to heaven, and soon after it will thrust the same one down to hell. Let no one entrust himself to the favour of the multitude.—HEDINGER: In the beginning of illumination, in the first glow, a man usually falls to extravagant undertakings, not according to the rule of divine prudence.—ZEISIUS: Flee, according to the example of thy Saviour, from that which the world with its carnal mind holds high, and seek that which is above.—GOSSNER: Jesus purposely caused the bread to pass through the hands of the disciples, that *they* might grasp it in their hands, who in their unbelief had seen it to be too little.

BRAUNE: The creative power of God, which every year makes much grow from little, the harvest from the seed, even to superabundance, here also works. As it wrought in the beginning of the world, and works yearly in secret, here it comes forth openly. —The gathering frugality, which saves at the right time, belongs to the art of beneficence.—Jesus is the Redeemer from the sin which man loves, from the devil in whom man does not believe, from the death of which man does not think, from the hell which man does not fear; therefore He is not a Redeemer for all. Were He but a Redeemer from hunger and from labour for a living (by means of material abundance), then He would be acceptable to all. The people wished to make Him a king; He was to be their work; they wished to have their hand in everything, even where they did not understand, and nothing should have honour which they did not give,—not even Jesus, the Prophet, the Messiah.—LISCO: Philip and Andrew both looked at the visible; the one at the insufficient money, the other at the insufficient food.

HEUBNER: The power of Jesus to draw men to Himself. The power to do good draws more than the power to punish.—Unbelief everywhere looks at the small means and the feeble power. But God can accomplish much with little.—The purpose and the wonderful help of God are ever revealing themselves to the astonishment and shame of unbelief.—Jesus has regard for order and division: by means of orderly arrangement the multitude was easily viewed. So everywhere in the kingdom of God. Men are divided, every one in his place.—In the hand of Jesus everything becomes blessing.—The disciples were hodmen of Jesus; and so are we.—To cover political plans under the cloak of religion is scandalous

abuse of religion.—The Christian should strive to keep clear of worldly distinction.—Vers. 1–15, the pericope for *Lætare* Sunday. *How Jesus performs His miracles:* (1) With holy design; (2) in love, only to relieve the actual stress of want and suffering; (3) with divine power; (4) with quietness and dignity; (5) with earnest precaution.

SCHLEIERMACHER: The Lord even feeds and nourishes those who truly gather round Him.—DRAESEKE: It is not we that make Him king, but He that makes us kings, because citizens in His kingdom. —REINHARD: Thoughts on the constancy with which Jesus holds to the great end of His life.—MARHEINEKE: The Christian in solitude.—GREILING: We should learn from Jesus to do much with little.—SCHULTZ: On the earthly blessing which God diffuses among men.—SCHUDEROFF: The earthly mind always miscalculates.—LISCO: The gospel for the day, a history of the feeding, seems to have been appointed for this Sunday not so much on account of the incidental remark that "the passover, a feast of the Jews, was nigh," as because Jesus was called by the people, whom He had miraculously fed, "the Prophet that should come into the world;" for it is plainly the design of the last three Sundays of Lent to hold before us the threefold office of our Mediator, the suffering Jesus, as Christ—Prophet, Priest, and King.—*Ibid.:* In Christ is full satisfaction for us.—The behaviour of Jesus towards weak and insincere friends: (1) He condescended to the necessities of their weakness. (2) He avoided their well-meant but impure homage.—BACHMANN: How urgently the Lenten season invites us to take the bread of life! —AHLFELD: The Lord makes everything come out gloriously: (1) Where man is at his wits' end, (2) God goes right on.—KRAUSSOLD: Our daily bread a guide-board to heaven.—*Ibid.:* How faithfully the Lord cares for His people!—RAUTENBERG: The eating of the bread from heaven: (1) How it is performed; (2) how much it includes.—*Ibid.:* Christ's kingdom is not of this world: This (1) brings Him suffering in this world; (2) draws my heart from this world; (3) remains my comfort when all things fail.—HARLESS: The need which receives the blessing of the Lord: (1) The need; (2) the testing; (3) the confirming; (4) the blessing.—RAUTENBERG: The miracle at the table of the Lord: (1) The love which prepares the table; (2) the food which it offers; (3) the satisfaction which it gives.—JASPIS: Jesus, ever the helper of the poor.—J. J. RAMBACH: The victory of faith in the exigencies of life.—AHLFELD: How goes it with the Christian who goes with Christ? (1) He cleaves to his Lord, and forsakes Him not. (2) The Lord may hide from him His face for the time, till (3) He at last breaks to him the bread of grace.—WIESMANN: The miraculous feeding shows us that Christ has for His people: (1) A warm heart; (2) a clear eye; (3) an open hand.—*See the next section.*

2. THE MIRACULOUS WITHDRAWAL OVER THE SEA.—Ch. vi. 14–21.

EXEGETICAL AND CRITICAL.

See the parallels in Matt. xiv. 22–33, and Mark vi. 45–56.

Ver. 14. The Prophet that is to come.—This denotes here not the forerunner, but the Messiah, referring to Deut. xviii. 15, as is proved (1) by the addition, "that should come into the world;" (2) by the inclination to make Him a king.

Ver. 15. Take Him by force.—Carry Him forcibly into their circle, and conduct Him in triumph—*in order to make Him a king;* as festival pilgrims, lead Him to Zion in triumphal procession. The arbitrary, confused, and premature idea of the subsequent triumphal entry.

He withdrew again into the mountain.—The πάλιν denotes not only return to the mountain, but also a second withdrawal of Himself from the pressure of the people. He sought solitude, to escape the people; but this, of course, does not exclude His sanctifying the solitude by prayer.

Ver. 16. And when evening came.—It would not appear from ver. 17, but it certainly does from the parallels, that this was the "second evening," *i.e.* the later eventide, from the decline of the day till night.

Ver. 17. Having entered a ship.—The ἐμβάντες before ἤρχοντο is hardly intended to repeat once more that they had already gone to sea, which had been said in ver. 16, but to express that, after embarking, they took an involuntary course, driven by a fearful storm. See Com. on Matthew and Mark on the passage. According to Mark, the disciples were to go before the Lord in the direction of Bethsaida. This must mean the eastern Bethsaida, not the western, because the return itself was to Capernaum; therefore a coastwise passage northerly is intended. Christ wished to embark in a solitary place, unseen by the people. The storm intervened: the disciples were driven out into the midst of the sea. Then Jesus came to them on the sea, *i.e.* He met them as a helper in their distress under a *contrary* wind; not merely went after them as they were driving with a *favourable* wind.

And Jesus had not yet come to them.—As the disciples were not expecting Jesus to walk on the sea, the "yet" has been found troublesome, and has been dropped. But the sentence means: They had not yet been able to take up Jesus according to the original plan of the voyage.

Ver. 18. And the sea began to rise.—An explanation of their misfortune. We repeat: A violent gale, by which they would have come immediately twenty or thirty furlongs westward, could not have been to them a contrary wind, if they had intended to go westward without Jesus.

Ver. 19. FIVE AND TWENTY OR THIRTY FURLONGS.—The lake was forty stadii wide (Joseph. *de bell. Jud.* iii. 10. 11). The indefinite measure is very graphic; it reflects the situation: Darkness and an angry sea, in which accurate measurement of distance was impossible at the time. Matthew says "the midst" of the sea (xiv. 24), denoting, however, an earlier moment, when Jesus was still on the shore. John marks the later moment, at which the disciples saw the Lord. The στάδιον is a Greek measure (Luther: *Feldweg*, furlong). Eight stadia made a Roman mile. A stadium is the fortieth part of a geographical or German mile [a little less than an eighth of an English mile, and nearly equal to the English furlong; so that the twenty-five or thirty stadia would come between three and four miles.—E. D. Y.]. Of the full two leagues' breadth of the lake, the ship had therefore already passed a league and a quarter or a league and a half.

THEY BEHOLD JESUS.—Graphic present.—AND THEY WERE AFRAID. Moderate expression of a powerful feeling. Compare the synoptical evangelists. So little had they expected His coming to them in this way.

Ver. 21. THEN THEY DESIRED TO RECEIVE HIM.—They still desired to take Him into the ship; that is, they still stood to their purpose. In the effort to take up the Lord on the eastern shore, the ship had already gone nearly to the western. The evangelist finds it superfluous to state that the Lord now embarked, and sailed the small remaining distance with the disciples. He likewise passes over the falling of the wind.

According to the usual view of the event, in which Jesus *went after* the disciples, instead of *meeting them*, the expression of John is very hard to be explained. And here again Meyer (after the example of Lücke and De Wette) brings out a collision with the synoptical evangelists: "They wished to take Him into the ship, and immediately (before they carried out the ἐθέλειν) the ship was at the land." He seems even to introduce here a wondrous agency of Jesus bringing the ship *immediately* to land, notwithstanding its distance of five or ten stadia and the "*surging*" of the sea. "An unfortunate attempt at harmony [it is then said by Meyer, p. 255, 5th ed.]: *They willingly received Him* (Beza, Grotius, Kuinoel, Ammon, and many others; see against it, Winer, p. 436); which is not helped by the assumed antithesis of a *previous unwillingness* (Ebrard, Tholuck)." The sentence says simply this: They were still occupied with the effort to take Him up on the eastern coast, when by this miraculous intervention of Christ they at once reached the western side.

The ὑπῆγον, in the versions and expositions, to a great extent fails of its full force. It often denotes a secret, skilful, or mysterious removal, escape, or disappearance. And so especially here, where the Lord was put upon extreme deliberation, and could

properly use a miracle to rid Him of the multitude. If they still followed Him in spite of all, we must consider that certainly all could not follow Him in the boats which had come from Tiberias, and that Christ still found it necessary in the synagogue at Capernaum to put off the people by meeting them sternly and with the boldest declarations.

DOCTRINAL AND ETHICAL.

1. The culmination of the enthusiasm of the Galilean populace for Jesus is here brought out, and by John alone, with great distinctness. The great popular mass, a host of five thousand chiliastically excited men, would violently lift a Messianic standard with Him and for Him. But because Jesus cannot yield Himself to this project, the culmination of their enthusiasm is at the same time its turning-point.

2. In respect to the miracle of Christ's walking on the sea, comp. the Com. on Matthew and Mark.

HOMILETICAL AND PRACTICAL.

The misinterpretation of the divine sign of Christ by the perverseness of earthly-minded men.—They draw from the sign a correct conclusion (a true doctrine) and a false application (a false moral).—So with orthodox faith a false (ecclesiastical or secular) morality is often associated.—The flight of Jesus before the revolutionary design of the people: It occasions (1) His retiring in solitude to the mountain; (2) His sending the disciples before Him with the ship; (3) His hastening in the night, ghost-like, over the sea.—Jesus on the mountain above the political designs of men; He alone: (1) He alone the free One, who is more a king than any prince of earth; (2) He alone the clear-sighted One, who sees far above all craftiness of policy; (3) He alone the silent but decisive Disposer of all things.—The flight from the sedition and tumult: (1) The flight of Christianity (Christ); (2) the flight of the church (the ship).—The disciples in the ship, driven from east to west, a foreshadowing of the fortunes of the church.—The miracle of the walking on the sea, as to its holy motives: Occasioned (1) by a holy flight; (2) by a holy solicitude.—Christ's superiority to nature.—Christ the sea-king (He, not Mary, the true *Stella Maris*).—Christ as master of the water—the helper in perils of the sea (not the holy Nepomuc).—Christ the helper in perils of water and of fire.—While they were wishing to take Him up on the eastern shore, they were ready to land on the western.—The hour when the church becomes perfectly joyful in the presence of her Lord in this world, is the hour when she lands on the shore of the other.—How the Lord suddenly puts an end to the reverses of His

people.—Every new necessity of the Christian, a new revelation of the glory of Christ. Every new necessity of man, a new revelation of the miraculous help of God.—Perils of the night; perils of storm; perils of the sea. Sufferings from night, from storm, and from sea; Christ the Deliverer.

STARKE: God's wonders among them that go down to the sea in ships. Ps. cvii. 23.—Prov. xxx. 19.—Wisd. xiv. 3.—Be not troubled when thou must journey from one place to another, etc. The goal is all rest.—Comest thou into a dark night of tribulation, etc.: Jesus is there.—The perils of one's calling.—Good fortune is followed again by ill; but to believers all is for the best.—CANSTEIN: Christ lets His people come almost to extremity, but then loses not a moment.—In our troubles we commonly set God before us in a different character from the true: as an object of terror.—ZEISIUS: What a mighty hero is thy Saviour and mine!—QUESNEL: Christ's word and presence make everything good and tranquil again.—CRAMER: Christ has more ways of helping than one.—ZEISIUS: Thus the saints come through great storms and trouble to the haven of eternal peace and safety.—GOSSNER: When Christ is in the ship, the ship receives more help from Him than He from it. So is everything which we call the service of God more profitable to the servant than to the Lord whom he serves.—HEUBNER: Distance, mountain, and sea cannot separate Him from His.—SCHLEIERMACHER: We see here at first a certain dependence on an immediate and bodily presence, which is always united with a certain want of faith in the spiritual, and of a sense of spiritual power and agency.—SCHENKEL: How do we stand towards Christ? (1) So as to have Him flee from us? (2) Or so as to have Him come to us?

3. DECISIVE DECLARATION OF CHRIST, AND OFFENCE OF MANY DISCIPLES.—CH. VI. 22–65.

EXEGETICAL AND CRITICAL.

Vers. 22–24. The construction of these verses is a matter of great difficulty. De Wette: "As regards the construction, the sentence is interrupted by the parenthesis of ver. 23, and resumed in ver. 24 (ὅτε οὖν εἶδεν = ἰδών, ver. 22); except that while ἰδών, ver. 22, relates to the circumstances under which the departure of Jesus seemed impossible, and the resumptive ὅτε—εἶδεν expresses the certainty nevertheless reached, that He was no longer there." Meyer: "The construction resumes ὁ ὄχλος, the subject of the whole, with ὅτε οὖν εἶδεν ὁ ὄχλος, ver. 24; and ver. 23 is a parenthesis which prepares the way for the following apodosis. The participial sentence ἰδὼν ὅτι to ἀπῆλθον is subordinated to ἑστηκὼς πέραν τ. θαλ., and explains what made the people linger there and stand again the next day in the same place: they thought Jesus must still be

on the eastern side of the sea, since no other ship had been there except the one in which the disciples had gone away alone, ver. 22; and even the *disciples* might again be there, since other boats had come from Tiberias, in which they might have returned." We suppose that here, as often elsewhere in the New Testament, a supposed clumsiness and irregularity of expression arises in the sphere of exegesis from our overlooking the conciseness resulting from the vividness of the oriental style. The present passage may be elucidated by the remark that Christ made His escape from the people with extreme deliberation and care, and that the people pursued Him with intense expectation; and the sentence takes this shape: *And immediately* the ship (in which they were escaping) was at the land whither they were going (for escape from the people); the day following, the people (also) which stood (still remained standing, like a wall) on the other side of the sea, because they saw (in the first place) that there was none other boat there save that one, and that Jesus went not with His disciples into that, but that His disciples were gone away alone (whence it seemed to follow that Jesus was still in the neighbourhood); but (in the second place) that other boats had come from Tiberias nigh unto the place where they had eaten bread by the power of the Lord's thanksgiving (boats in which the disciples also might have returned). When the people therefore, etc.

Ver. 24. THEY THEMSELVES. ENTERED INTO THE BOATS. — Took those boats which had come from Tiberias. As these vessels are called πλοιάρια [*small* boats], and besides were probably not very numerous, having accidentally arrived, it is not to be supposed that the whole five thousand came across. Tholuck supposes that the festival pilgrims would have left, probably finding it necessary to go immediately on to the temple at Jerusalem. This mistakes the point of their extreme excitement. The αὐτοί is not antithetic to a previous passive behaviour of the people (Meyer), but to their wrong supposition that the disciples had been in the ships, and had returned by them. They sought the Lord in the place of His residence, Capernaum.

Ver. 25. ON THE OTHER SIDE OF THE LAKE.—With reference to the eastern point of departure. According to ver. 59, they find Him in the synagogue at Capernaum. Meyer correctly: "The πέραν τ. θάλ. is intended to suggest that the object of their *wonder* was their finding Him on the *western* side."—WHEN CAMEST THOU? The question *how* seemed the more natural. Yet they appear to suppose immediately that He went round the sea, or crossed at some other point. They ask when He arrived just here. Meyer thinks they suspected some miracle, and Jesus did not enter into their curious question; but the passage leads rather to the opposite inference. The Lord must expect, not that they had been led by the feeding to think of the walking on the sea, but undoubtedly

that they expected of Him so much of the miraculous as to make the question of *when* superfluous. This triviality is the very thing that betrays the sensuous confusion of their enthusiasm itself.

Ver. 26. VERILY, VERILY, I SAY UNTO YOU, YE SEEK ME.—The term here is particularly strong, because it emphasizes a severe personal judgment. Considering this strength of the expression, the interpretation of the correlatives οὐχ'—ἀλλ' by *non tam—quam*, in Kuinoel and others, entirely obliterates the thought.—NOT BECAUSE YE SAW THE MIRACLES. Lücke explains the plural by the healing of sick before the feeding (see the other evangelists). Meyer groundlessly rejects this, observing that the antithesis is simply the eating of the loaves; that the plural is a plural of category, and goes no further than the feeding. But if they had waited for the kingdom of God as true believers in the Messiah, they would have perceived the spiritual glory in all the miracles. On the contrary, the sensuous expectations of the Messiah fastened selfishly on the eating of the loaves. (Comp. Matt. iv. 3, 4.)

Ver. 27. WORK NOT FOR THE FOOD.—We think the first word must be emphasized. It is aimed at the chiliastic inclination to laziness in the enjoyment of miraculous food, and resembles the word of Paul in 2 Thess. iii. 11, 12. But the injunction immediately takes a turn designed to lead their mind to the essential point. Direct your labour not to the food which perisheth, but, etc.—The radical meaning of ἐργάζεσθε it is difficult here to preserve in its precise force; and yet we are led to do so by the spirit of the transaction. Luther, *wirket, work, produce;* De Wette, *erwirket, work out;* Van Ess, *mühet euch, trouble yourselves.* Luther also translates ἐργαζόμενος, Eph. iv. 28, by *schaffen, work.* There is a double oxymoron or paradox: (1) that they should not labour for the perishable food, which is the very thing they must get by working; (2) that they should labour for the heavenly food, which is not to be earned by labour. The solution lies (1) in the position of the exclamation *Labour*, at the beginning of the sentence: Be earnest workers; (2) in the addition of the next words to elucidate the first: Work not for the earthly food, which perisheth; even work for daily bread should not aim at mere material support and sensual enjoyment, but at the eternal in the temporal; (3) in the doing away of all thought of human production in matters of faith, by the further words: "which the Son of man shall give unto you."—THE FOOD THAT PERISHETH; or rather, which spoils, corrupts. Earthly nourishment enjoyed in idleness, without sanctification of the Spirit, is not merely *perishable.* This word is too weak for ἀπολλυμένην (comp. Matt. ix. 17, οἱ ἀσκοὶ ἀπολοῦνται); the food goes to destruction, and with it the man who seeks his life in it. It therefore leaves not only hunger, but also loathing (Num. xxi. 5, in regard to the manna). Decaying food loses not only (1) its efficiency, but (2) its healthful nature, and (3) its very nature itself.

On the contrary, food which endureth unto everlasting life has (1) eternal efficiency; (2) eternal freshness; (3) eternal durability. —The difference between this and the water which quenches thirst, ch. iv. 14. That passage concerns the life of Christ refreshing, quickening, and satisfying the soul: this describes the life of Christ refreshing, nourishing, and supporting the whole being of the man. —EVERLASTING LIFE; viewed here in the main as an outward object, but including the internal operation of it.

WHICH THE SON OF MAN SHALL GIVE UNTO YOU.—Undoubtedly based on the figure of labourer and employer, as in ch. iv. 36, and in the parable of the labourers in the vineyard, Matt. xx. 1 sqq. In His service they must work only for the eternal food, and this He would *give* them. And as the eternal food can come from God alone, He declares that He is sealed as steward of the Father; appointed and accredited with commission and seal (σφραγίζειν also denotes confirmation, appointment with a seal). He is sealed (accredited in particular by the miraculous feeding as a sign) as the Son of His Father's house, commissioned or sent from God. He thus seems to appoint them as labourers of God; and hence the question that follows.

Ver. 28. WHAT SHALL WE DO, THAT WE MIGHT WORK THE WORKS OF GOD?—They seem ready to consent to the requirement of Christ. They wish to be in a general sense the servants of God, and do His work. But that their spirit in the matter is rather chiliastic than moral (Meyer), is shown (1) by their asking about *works* in the plural; (2) by their stress on *their doing*. The case is like that in John viii. 30: an apparent or conditional readiness, arising from chiliastic misconception. Not exactly a merely moral legalness of mind, though it includes this. Two interpretations: (1) The works which God *requires*, has commanded (De Wette, Tholuck). (2) The works which God *produces* (Herder, Schleiermacher). The former interpretation is true to the mind of the people.

Ver. 29. THIS IS THE WORK OF GOD, THAT YE BELIEVE IN HIM WHOM HE SENT.—Jesus meets the plural with the singular, and their proposal to *do* with the demand of *faith* in Him whom God sent. The connection of ideas is close: As servants of God, they must yield themselves with unreserved confidence to the messenger of God; through Him alone do they become capable of doing anything, ver. 50, xvii. 3; 1 John iv. 17. Bullinger, Beza: Faith is called a work *per mimesin*. Tholuck, on the other hand: Faith is itself a work. It is the decisive work of the man, in which resides the decisive work of God.

Ver. 30. WHAT SIGNS SHOWEST THOU THEN?—*i.e.* To prove that thou art the one sent of God. For that He professed Himself to be this messenger, is evident from what He had said. The term Messiah is indeed not used, but it is implied. Some have considered the question strange, because the people had just yes-

terday been miraculously fed. Grotius supposed it to be put by persons who had not been present at that feeding; the negative critics found in it a contradiction of the preceding account (Bruno Bauer and others); De Wette considers the conversation as having no reference to the feeding. But we must bear in mind that the people presumed that Jesus, if He were the Messiah, must have accepted their acclamation and their proclamation of His royalty; and that, instead of doing so, He had, to their great chagrin, eluded their design. They therefore demanded that He more satisfactorily attest Himself than He did by that feeding. A sign from heaven they probably did not, like the Sanhedrists and Pharisees, intend; but no doubt a perpetual miraculous supply of bread under the new kingdom now to be set up. This is indicated by the explanatory addition: "What dost thou *work?*" τί ἐργάζῃ. What dost thou produce? Ironically pointed at His demand that they should work. The chiliastic Messiah must take the lead of all the people as the greatest master-workman. The expression is doubly antithetic: putting *His working* against theirs, and especially putting a *working* in testimony of His Messiahship against His declaration of it.

Ver. 31. OUR FATHERS DID EAT MANNA.—Meyer: "The questioners, after being miraculously filled with earthly bread, rise in their miracle-seeking, and demand bread from heaven, such as God gave by Moses." What they wanted was, no doubt, primarily continuance, though not this alone. The thought is: If Moses perpetually fed his people with bread from heaven, it is too little that the Messiah, the greater than Moses, should give His people only one transient miraculous meal, and as it were put them off with that. He ought to introduce the Messianic kingdom by giving every day a miraculous supply, and that by all means finer than barley-loaves, superior manna. Comp. Matt. iv. 3.

AS IT IS WRITTEN, HE GAVE THEM BREAD FROM HEAVEN (Ex. xvi. 4; Ps. lxxviii. 24, cv. 40). Meyer: The Jews considered the manna the greatest of miracles. As Moses was the type of the Messiah (Schöttgen, *Horæ Talm.* ii. p. 475), a new manna was expected from the Messiah Himself: "*Redemptor prior descendere fecit pro iis Manna; sic et redemptor posterior descendere facict Manna.*" *Midras Coheleth*, fol. 86. 4. (Lightfoot, Schöttgen, Wetstein.)

The *manna* (מָן) which miraculously furnished the Israelites in the Arabian desert the means of support, Ex. xvi., Num. xi., etc., fell during the night, and in the morning lay as dew upon the earth, Ex. xvi. 14, in small grains (like coriander-seed, Ex. xvi. 31), sweet like honey to the taste. It had to be gathered before the sun rose, or it melted, ver. 21. "The quantity divided daily to each person, Ex. xvi. 16, Thenius (*Althebräische Masse*) estimates at somewhat over two Dresden quarts" [about three English quarts—

P. S.]. On the well-known oriental (medicinal) manna of natural history, see Winer, *sub v.* This appears even in southern Europe on various trees and shrubs; then in the East (manna-ash, oriental oak, especially the sweet-thorn), likewise tarfa-bush; abundant in Arabia, particularly in the vicinity of Sinai. A resinous exudation, resembling sugar, appearing sometimes spontaneously, sometimes through incisions made by insects or by men; appearing specifically on leaves and twigs. Several travellers assure us that in the East the manna falls as dew from the air. Even in this case a vegetable origin must be presumed. Our idea of the miraculous manna must be formed after the analogy of the Egyptian plagues: a natural phenomenon miraculously increased in an extraordinary manner by the power of God for a special purpose. At present scarcely six hundredweight are gathered on the peninsula of Petræa in the most favourable years.—According to Chrysostom and others, the manna came from the atmosphere, and so from just below the real heaven.

Ver. 32. IT IS NOT MOSES THAT GAVE YOU THE BREAD FROM HEAVEN.—Introduced with a *Verily, verily.* Not questioning the miraculousness of the manna (Paulus), but denying that the manna of Moses was from the real heaven, and was real manna. The question is not of a manna in an ideal sense, but of the *real, true* manna. Tholuck: "The negation is to be taken not absolutely, but only relatively." It is relative, of course, considering the affinity of the symbol to the substance; but it is also absolute, considering the infinite difference between them. According to Meyer, the words "*from heaven*" in both cases (and in ver. 31) relate not to the bread (for then the phrase would be, τὸν ἐκ τ. οὐρ.), but to δέδωκεν and δίδωσιν; and "in like manner, in Ex. xvi. 4, מִן הַשָּׁמַיִם belongs not to לֶחֶם, but to מַמְטִיר." But we must not forget that the nature of the bread is described with the source of it: Bread of heaven, Ps. lxxxviii. 24, cv. 40. Just on account of the former of these two passages, to which the words before us refer, and where the Septuagint has ἄρτον οὐρανοῦ, Tholuck, not without reason, prefers the usual interpretation.

THE TRUE BREAD FROM HEAVEN.—Exactly parallel with the *true* light (ch. i. 9), the *true* vine (xv. 1); and to the same class of expressions, the *true* well of water, the *true* medicinal fountain, the *true* shepherd, etc., substantially belong.

Ver. 33. FOR THE BREAD OF GOD IS THAT WHICH COMETH DOWN FROM HEAVEN.—The decisive declaration by way of a description of the bread of God; ὁ καταβαίνων referring to ἄρτος, not to Christ (against Paulus, Olshausen). Without this bread there is no substantial life, and no substantial nourishment of life.

Ver. 34. LORD, EVERMORE GIVE US THIS BREAD.—Comp. the request of the woman in ch. iv. 15. The people presume that Christ is the agent of the Father's gift. Interpretations: (1) Dim

suspicion of the higher gift (Lücke, Tholuck, and others). (2) They think the bread something material, separate from Christ (De Wette, Meyer). And in any case, their prayer is more decidedly sensuous and chiliastically perverted than the prayer of the woman of Samaria.

Ver. 35. I AM THE BREAD OF LIFE.—Most emphatic and decisive assertion. Still stronger than that in ch. iv. 26, since it was more open to contradiction; though here it is not the profession of Himself as the Messiah by name. (Philo, *Allegor. legis*, lib. iii.: λόγος Θεοῦ ψυχῆς τροφή.)—HE THAT COMETH TO ME. Is willing to believe, and uses the means of faith that he may believe. Conversion in its Christian aspect. Not, as Meyer makes it, only a different phrase for πιστεύων. According to Meyer, the expression "shall never thirst" is a confusion of the figure, and anticipates the drinking of the blood of Christ which follows. But it is rather an introduction to Christ's further declaration of Himself. As faith is developed, it brings, besides the *impartation* and *sustenance* of the spiritual life, the *satisfaction* also of having drunk. It is less natural to make this addition, with Lücke, a description of the excellence of the heavenly bread over the manna.

Ver. 36. BUT I SAID UNTO YOU.—He said this to them, not, as Lücke and De Wette have it, at ch. v. 37, for there He was speaking to the Sanhedrists in Jerusalem; but, as Grotius, Luthardt, and others make it, at ver. 26, though He there said it to them in other words. According to Euthymius Zigabenus, the Lord refers to some utterance not recorded; according to Meyer, it means, *I will have said to you just now;* which it *can* mean, as to the letter, but *must* not mean here.—THAT YE HAVE EVEN SEEN ME. They have already seen Him in a Messianic function at the feeding, and yet did not see the sign in His miracle, and so did not truly see *Him*. So near were they to salvation; but they lacked faith. A paraphrase of ver. 26.

Ver. 37. ALL THAT THE FATHER GIVETH ME.—As to the connection: The judgment just uttered is true of the body of those who were before Him. It is not intended to exclude the thought that there were some among them whom the Father had given to Him. It is therefore not in absolute antithesis to what precedes (as Meyer makes it). ALL. Neuter. The strongest expression of totality, as in ch. iii. 6.—THAT THE FATHER GIVETH ME. Not only the *gratia præveniens*, operating through nature and history, conscience and law (comp. ver. 44), but also the effectual call to salvation—the *gratia convertens*—itself, is the work of the Father. The conversion, the coming to Jesus, is the answer to the call. Tholuck: It runs through the Gospel of John as a fundamental view, that all attraction towards Christ presupposes an affinity in the person for Christ, and then this affinity is the operation of the Father; and so here the unsusceptibility of the people is traced to

this want of inward affinity. The phrase δίδοσθαι παρὰ τοῦ πατρός is also in ch. x. 29, xvii. 2, 6; comp. in the Old Testament, Isa. viii. 18: "I and the children whom the Lord hath given me." The Predestinarians refer this passage to the eternal election; the Arminians to the *gratia generalis*, the ability to believe; the Socinians to the *probitas*, natural honesty and love of truth, etc. We consider that in the "*giveth*" the three elements of election, predestination (fore-ordination), and calling are combined, Rom. viii. 29. But undoubtedly fore-ordination is very especially intended.

AND HIM THAT COMETH TO ME I WILL IN NO WISE CAST OUT.—Every one who *comes* to Him is *welcome*. The only criterion is the coming or the not coming, no matter what the previous condition or guiltiness; the coming bespeaks the will of the Father, which it is the office of Christ to fulfil.

Ver. 38. FOR I CAME DOWN FROM HEAVEN, etc.—Expressing the complete condescension and humiliation in the estate of the Redeemer. But how could His will be different from the Father's? The ideal will of the Son of man, in and of itself, must continually press towards the perfecting of the world and of life, and therefore legitimately lead to judgment. But in the spirit of redemption Christ continually directs this current of rightful judgment by the counsel of that redemption which is in operation till the end of the world; and this is His humiliation to the death of the cross, and this His patience, in the majesty of His exaltation.

Ver. 39. AND THIS IS THE WILL OF HIM THAT SENT ME, THAT OF ALL WHICH HE HATH GIVEN ME.—The decree of redemption. Hence the perfect: *Which He hath given me.* Spoken not from a point of view in the future (as Meyer says); nor with reference to election, but with reference to the perseverance of the divine purpose of salvation, to which the perseverance of the patience of Christ and the perseverance of believers correspond (see Rom. viii. 29 ff.). —I SHOULD LOSE NOTHING. Let nothing be lost by breaking off before the final decision of persistent unbelief in every case.—BUT SHOULD RAISE IT UP. Evidently meaning the resurrection to life. The Son is not only to continue, but to carry to its blessed consummation, the work of resurrection. It is not therefore the day of death (Reuss), nor specifically the first resurrection (Meyer), which is intended.—THE LAST DAY, ἐσχάτῃ ἡμέρᾳ. The period of judgment and resurrection from the second coming of Christ to the general resurrection, Rev. xx.

Ver. 40. THAT EVERY ONE THAT SEETH THE SON.—A stronger putting of the gracious will of God in its final intent. Hence again naming the Son in the third person. What John said to his disciples, Jesus now says openly to the Jews: Faith in the Son has everlasting life. Who the Son is, He gives them to know by declaring that He will raise up these believers.

Ver. 41. THE JEWS THEREFORE MURMURED AT HIM.—A new

section of the affair, occasioned by the Jews taking decisive offence at the preceding discourse. The οὖν is again very definitive. The verb γογγύζω, of itself, denotes neither, on the one hand, a whispering, nor, on the other, a grumbling or fault-finding; but the murmuring is here the expression of fault-finding, and is made by the context ("among yourselves") and by the antagonism ("at Him") synonymous with it.—THE JEWS: In the ὄχλος itself the Jewish element was aroused (De Wette); but no doubt the pharisaic members of that synagogue are here especially concerned; and even Judas, whose very name is Jew, here seems to have already become soured (see ver. 64).

THE BREAD WHICH CAME DOWN FROM HEAVEN.—This declaration transcended their idea of the Messiah; and that in it which unconsciously most offended them, was its offer of a suffering or self-sacrificing Messiah. Hence the Lord afterwards brought this out with special prominence. But they seized the declaration in another aspect. When, without directly claiming it, He indicated His divine sonship by saying that He came down from heaven, they considered Him as contradicting His known origin. A sensuous, narrow, literalistic apprehension.

Ver. 42. IS NOT THIS JESUS?—The οὗτος, primarily strongly demonstrative. The same person, of whom we know that he sprang from Nazareth and rose to be a rabbi, pretends to have come down from heaven. This contrast and the scepticism of the people add a contemptuous tone to the pronoun.—THE SON OF JOSEPH. These words do not imply that both the parents were still living (Meyer), but that the people considered both (whom they once *knew*) to be His parents. Of Joseph, whom the tradition represents as advanced in years at the time of his marriage to Mary, we have no trace in the Gospels after the childhood of Jesus (comp. Matt. xiii. 55).

Ver. 43. MURMUR NOT AMONG YOURSELVES.—Jesus intended not to draw out their thoughts, but goes on to expose their defect.

Ver. 44. NO MAN CAN COME TO ME.—Here, *reach* me; in particular, reach an understanding of my nature, apprehend the Spirit in the flesh, Deity in humanity, the Son of God in the Nazarene.—EXCEPT THE FATHER DRAW HIM. Ἑλκύειν denotes all sorts of *drawing*, from violence to *persuasion* or *invitation*. But *persons* can be drawn only according to the laws of personal life. Hence this is not to be taken in a high predestinarian sense. (Calvin: It is false and impious to say, *non nisi volentes trahi*. Beza: *Volumus, quia datum est, ut velimus*. Aretius: *Hic ostendit Christus veram causam murmuris esse quod non sint electi.*) Yet, on the other hand, the force of the added clause, denoting a figurative, vital constraint, subduing by the bias of want, of desire, of hope, of mind, must not be abated. The *drawing of the Father* is the point at which election and fore-ordination become calling (the *vocatio efficax*), represented as entirely the work of the Father. Meyer: "The ἑλκύειν

is the mode of the διδόναι, an internal pressing and leading to Christ by the operation of divine grace (Jer. xxx. 3, Sept.), though not impairing human freedom." The element of calling is added through the word of Christ. Hence: THE FATHER WHO SENT ME. As sent of the Father, He executes the Father's work and word. The congruence of the objective work of salvation and the subjective operation of salvation in the individual.

Ver. 45. IT IS WRITTEN IN THE PROPHETS, etc.—*Prophets, i.e.* the division of the Holy Scriptures called the *Prophets.* Yet the phrase is no doubt intended to assert that the particular passage, Isa. liv. 13 (quoted freely from the Sept.), is found in substance throughout the prophets (which Tholuck calls in question: comp. Isa. xi.; Jer. xxxi. 33; Joel iii. 1).—TAUGHT OF GOD. Taught by God; the genitive with the participle denoting the agent. The promises of universal illumination in the time of the Messiah. In the prophet the point of the passage quoted lies in the "ALL" in contrast with the isolated enlightenment under the Old Testament. And here, too, this universality is not denied, though it is to be limited to all believers. The children of the Messianic time are the "all" from the fact that an inward, immediate divine illumination gives them faith in the word spoken by Christ. Cyril, Ammonius, and the older Lutheran expositors: Taught of God, *per vocem evangelicam.* The mystics: By the Spirit working with the outward word, by the inner light. Clericus, Delitzsch, and others: By the prevenient grace.—It is the calling provided for by election and fore-ordination; but it is this calling considered inwardly, as the operation of the Father by the Spirit; an operation distinct from the spiritual life which proceeds from the Son, but not separate from it. Effectual calling, on its intellectual side: the enlightening of the mind.

EVERY MAN THAT HATH LEARNED OF THE FATHER.—According to the reading ἀκούων, we suppose the hearing the Father is to be conceived as continuous. As soon as the *having learned* is thereby effected, the man, as one *taught of God,* comes to Christ, The reference is of course to the whole discipline of the Father, which proceeds from His election; but it is to this (1) as becoming manifest in the effectual calling, and (2) as therein reaching its goal. Hence it is not the elect simply in view of this election (Beza) that are intended; still less the elect in a predestinarian sense.

Ver. 46. NOT THAT ANY ONE HATH SEEN THE FATHER.—Explaining, that those who are taught of God in the Messianic age still have need of the Messiah. Different interpretations: (1) The Lord would contrast His true seeing of God with that of Moses (Cyril, Erasmus). (2) He would forestall the spiritualistic view, that the inward manifestation of God supersedes the historical Christ (Calovius, Lampe). (3) He would mark a difference in degree and kind of revelation (Bengel, *Videre interius est, quam audire;* Tholuck). The third interpretation does not, as Tholuck

thinks, set aside the second. The *same* fact, that the historical Christ is the positive fulfilment of all previous revelation and knowledge of God, and is therefore indispensable, is expressed in a different way; but all such facts as that He is Reconciler, King, Redeemer, are rooted in the fact that, being the Son, He is, in His perfect vision of God, the absolute Prophet (comp. ch. i. 18).—SAVE HE WHO IS OF GOD. The full divine nature was necessary to the full view of God.

Ver. 47. HE THAT BELIEVETH ON ME HATH EVERLASTING LIFE.—Here again it must be observed, (1) that Christ has put His previous Messianic statements in a general form, not in the first person, but that He connects His soteriological statement, His declaration of salvation, directly with His person; and (2) that He asseverates: *Verily, verily.* This is therefore Christ's positive offer of Himself as the personal Saviour; and now follows the declaration.

Ver. 48. I AM THE BREAD OF LIFE.—Tholuck (like Meyer), on vers. 47–51: "After repelling the objection of the Jews, Jesus returns to His former theme in vers. 32–40, and in the first place repeats the same thought." We find here not a return, but an advance, carrying the thought forward from the person of Christ to His historical work. This appears from what follows: "of *the* life." Referring to the preceding promise of eternal life. "Τῆς ζωῆς. *Genitiv. qual. and effectus.*" Or probably, conversely, the genitive of form or mode of existence. Previously the bread was the subject, with various predicates (the person); now the bread becomes an attribute of the life (the giving and the effect of the person). *The life as bread,* not the bread as life. That Jesus is the life, follows from vers. 46 and 47. This thought is expanded further on.

Ver. 49. YOUR FATHERS DID EAT MANNA.—The manna gave no abiding life, because it was not essential life.

Ver. 50. THIS IS THE BREAD.—By this the bread may be known as the true bread, that it comes down from heaven for the purpose and to the effect that whosoever eateth of it shall not die; or, more precisely: It cometh down from heaven, in order that men may eat of it (the ἵνα affecting this first clause), and that he who eateth of it may not die. The definition of the true bread by its origin, its design, and its effects. The μὴ ἀποθάνῃ is more exactly expressed in the κἂν ἀποθάνῃ of ch. xi. 25.

Ver. 51. I AM THE LIVING BREAD.—I am the bread living. The life is now the logical subject. The Vulgate: *Ego sum panis vivus* (,) *qui de cœlo descendi;* the bread living, who [1st pers.] have come down from heaven.

IF ANY MAN EAT OF THIS BREAD.—Because Christ is the living bread, He offers Himself as bread, and communicates by the eating of this bread a living for ever. Christ, therefore, now distinguishes Himself as life from the bread of life as a gift.

AND THE BREAD THAT I WILL GIVE.—No longer: The bread which I *am*. The καί—δέ is to be noted. See Tholuck.—IS MY FLESH. The bodily, finite, historical form of Christ, which He yields up for the world in His death, and thus gives to the world for its nourishment, ch. ii. 19, iii. 14. Not only the sacrifice of Christ in His atoning death to procure the eternal life of the world (Meyer), but also the renewal and transformation of the world by its participation of the sacrificed life of Christ; as, in ch. ii. 19 and iii. 14, death and resurrection are combined. It seems strange that the second ἣν ἐγὼ δώσω should be wanting in Codd. B, C, D, L, T, the Itala, the Vulgate, and three times in Origen; so as to be stricken out by Lachmann and Tischendorf. Tholuck accordingly says, with Meyer: "A pregnance like this: The bread which I will give, is my flesh, *for the life of the world*,—would be as contrary to the style of John as the repetition ἣν ἐγὼ δώσω is agreeable to it." And he conjectures: "The omission may have been caused by the preceding δώσω." But the addition, too, may very easily have been made for doctrinal elucidation, to make the sentence point more distinctly to the atoning death. If, therefore, we let the above manuscripts decide, the death and resurrection are united; the point of the sacrificial death by itself is not yet so distinctly brought out in this place; and this seems more congruous with ch. iii. 14 (and with the conception of the Jews in the sequel). Therefore: *My flesh for the life of the world.* The manifestation in the flesh is necessary to the full life. The flesh of Christ will be the life of the world. That is, the giving up of His flesh in death, and the distribution of His flesh in the resurrection, will be the life of the world. Yet in the giving up of His flesh His sacrificial death is mainly intended, and in the eating of it faith in the atonement; and as this element in the conception is to be distinguished, on the one hand, from the fact that Christ is the bread in His person, in His historical life itself, so, on the other hand, it is to be distinguished from the fact that He, in His flesh and blood, prepares His life, glorified through death, for a eucharistic meal for the world.

Ver. 52. THE JEWS THEREFORE STROVE AMONG THEMSELVES.—Here a dispute arises concerning the sense in which the Lord could give men His flesh for the life of the world. And this dispute is described as a dispute of the Jews. Yet it is not a question of the interpretation of Christ's word, but of the offensiveness of it, which here sets the Jews at strife. The sceptics and cavillers lead, saying: HOW CAN THIS MAN, etc. They seem disposed to charge the word with an abominable meaning, taking it literally.

Ver. 53. UNLESS YE EAT THE FLESH OF THE SON OF MAN, AND DRINK HIS BLOOD.—Jesus recedes not for the offence, but with a *verily, verily*, He goes further, and now divides the flesh into *flesh*

and *blood*, and to the eating adds *drinking*, which He had first introduced at ver. 35.

Mark further: (1) This truth, enforced with *verily, verily*, is now expressed in *four different forms;* four times the Lord speaks of eating and drinking His flesh and blood. (2) The first time in a conditional injunction on the Jews with reference to the Messiah, in the negative form of threatening: "Unless ye eat, etc., ye have no life in you." The second time in a positive statement referring to Jesus Himself, in the form of promise. The third time, in a statement of the nature and substantial effect of the flesh and blood of Christ, on which the preceding practical alternative is founded: "For my flesh is meat indeed," etc. The fourth time, in explication of all these three propositions: "He dwelleth in me, and I in him."

For the interpretation, we must remember that elsewhere *flesh* (σάρξ), by itself, denotes *human nature* in its full concrete manifestation (John iii. 6); hence the *flesh* (σάρξ) of Christ, likewise, is the manhood of Christ, His personal human nature. But *flesh and blood* (σὰρξ καὶ αἷμα) elsewhere denotes inherited nature; in Peter (Matt. xvi. 17), for example, his old, hereditary Jewish nature, with its associations and views; in Paul (Gal. i. 16), his pharisaic descent, spirit, and associations; in Christians (1 Cor. xv. 50), the mortal earthly nature and form received from natural birth, which cannot inherit the kingdom of God. Accordingly *the flesh and blood of Christ* are the peculiar descent and nature of Christ in historical manifestation; *the historical Christ.* As the flesh and blood of historical mankind are reduced to the material and nutriment of its culture and development, its humanity; so the flesh and blood of the historical Christ are given to be the nutriment of mankind's higher spiritual life, its divinity. And when the partaking of His flesh and blood is made the indispensable condition of salvation, the meaning is: The life of man proceeds only from the life of Christ completed in death; only by Christ's actual person being made the especial vital element of mankind, the nourishment and refreshment of the real life of man,—by this means alone does man receive true life.

The four sentences of this passage may be arranged in the following system:

(1) The flesh and blood of Christ are really the food and drink of man; *i.e.* the sacrifice and the participation of the actual, divine-human Christ are for mankind the only escape from death, and the only way to the higher spiritual life.

(2) Because nothing but the full reception of the historical Christ can effect full communion with Him, consisting in the believer's dwelling in Christ (justification), and Christ's dwelling in the believer (sanctification).

(3) Therefore he that eats, takes the nutriment of eternal life, which works in him to resurrection.

(4) He who takes not this nourishment, has no true life, and can attain to none.

Note: (1) The phrase *flesh and blood* (σὰρξ καὶ αἷμα) in our passage differs from *body and blood* (σῶμα καὶ αἷμα) in the words of institution of the holy Supper; the former applying to the whole historical, self-sacrificing Christ, the latter simply to His individual person just coming forth from the sacrifice. (2) In the preparation of the σὰρξ καὶ αἷμα for food, the life, death, and resurrection of Christ are blended in one, the leading element being the death; as in σῶμα καὶ αἷμα the two are blended under the leading aspect of the new life.—Tholuck: "The addition of αἷμα to σάρξ abates nothing from the notion (Matt. xvi. 7; Eph. vi. 11; 1 Cor. xv. 20), but only expresses still more definitely, that is, by its two main constituents, the sensible human nature." This, therefore, in its earthly manifestation (vers. 50 and 58), is to be spiritually received; and ver. 50, continuing to qualify the succeeding verses, shows that it is to be received especially in its atoning death, to which also the αἷμα may perhaps particularly point. The addition of αἷμα, however, denotes primarily the *generic* life in the *individualized* σάρξ. The flesh and blood of Christ are the historical Christ in His entire connection with God and man (as the "Son of God and of Mary"), as made by His death the eucharistic meal of the world; certainly, therefore, a new point, with death as the most prominent aspect.

VARIOUS INTERPRETATIONS:

1. The atoning death of Christ: Augustine, Luther, Melanchthon, Calvin, Beza, Lücke, and many other modern expositors (see Meyer).

2. The entire human manifestation of Christ, including His death (Paulus, Frommann, De Wette, etc.).

3. The deeper self-communication of Jesus, faith eating and drinking in the human nature of Jesus the life of God (Hofmann, *Schriftbeweis.* "Not the giving of His flesh, but His flesh itself, Jesus calls food." Delitzsch).

4. A prophetic discourse in anticipation of the Lord's Supper (Chrysostom, most of the Fathers and Roman Catholics, Calixtus (a moderate Lutheran, strongly opposed by the high Lutheran Calovius), Zinzendorf, Bengel, Michaelis, Scheibel, Olshausen, Kling, etc., Kahnis, Luthardt; according to Heubner, the Reformed Church (he should say the Reformed theology), with the exception of Calvin).

5. A mythical discourse here anticipating the Lord's Supper, as John iii. anticipates baptism. (The negative critics, Bretschneider, Strauss, Baur, etc.)

6. The Lord does not speak here of the Supper itself, but expresses the idea on which the Supper is founded. (Here Meyer names Olshausen, Kling, Lange.)

As to the first interpretation: Unquestionably the atoning death is in view, but in connection with its antecedent (the historical fact of Christ) and its effect (the historical gospel).

As to the second: The subject is no longer only the living person of Christ itself, but that which it will yield by its sacrifice of itself.

As to the third: The further pressing of the words themselves takes us to the very mode by which the life of Jesus is changed into the food and drink of mankind (death).

As to the fourth: The Lord's Supper itself cannot be the subject. (Heubner quotes the Lutheran Church as denying this hypothesis, especially Luther. Yet it is plain from the foregoing that this exegetical antagonism is not confessional.) (*a*) The discourse would anticipate too much, and be unintelligible. (*b*) Ver. 53 would teach the absolute necessity of taking the communion rather than of evangelical saving faith. ("Even the Lutherans consider the Supper not *absolute*, but only *ordinarie* necessary.") (*c*) The expression σὰρξ καὶ αἷμα is not equivalent to σῶμα καὶ αἷμα. (*d*) A *manducatio spiritualis* is here intended; for the partaker is assured of eternal life, which is only conditionally the case in the *fruitio oralis*. (*e*) The eating here described is perpetual.

As to the fifth: It is disposed of with the assumptions of that school of criticism in the Introduction. (The σάρκα φαγεῖν of Ignatius and Justin can prove nothing. It has its origin here.)

As to the sixth: As the specific ordinance of baptism is, in ch. iii., lodged in germ in the general idea of baptism as already known to history, so the specific ordinance of the Lord's Supper is here present in germ under the general idea and historical forms of the evening meal.

The hearers of Jesus were on their way to eat the paschal lamb. He says to them: Ye must eat me, the real Paschal Lamb, now offered in the history of the world. This, then, unquestionably contains a prophecy of the holy Supper, though it is not the Supper itself that is directly described.—*The emphasizing of the person is the decisive point. Personal reception of the historical person of Christ in its communication and sacrifice of itself (through the medium of the word and sacrament) is the fundamental condition of personal eternal life.*

Respecting the copious literature of this section, see Tholuck, Meyer [p. 273]. The dissertations of Kling, Müller, Tischendorf; the works on the Lord's Supper by Ebrard, Kahnis, Lindner, Dieckhoff; the *Excursus* of Lücke, etc., are of mark.

Vers. 53, 54. UNLESS YE EAT . . . AND DRINK. . . . HE THAT EATETH MY FLESH, AND DRINKETH MY BLOOD.—*Eating* and *drinking* denote full, actual faith; full, actual appropriation by faith. According to Hofmann, faith is not the thing directly in view, but is presupposed. The reception here meant is distinct from faith.

Against this see vers. 40 and 47, and the many passages in which the πιστεύειν is represented as the sole condition of the ζωὴ αἰώνιος. Τρώγειν, though in its general meaning equivalent to φαγεῖν, is a stronger expression (De Wette *et al.*, against Tholuck); and to it πίνειν is added. The tropical phrase is interpreted not so well by Eph. iii. 17 and Sir. xxiv. 21, as by the institution of the paschal lamb, and from the eating and the manna from which the discourse started. It is the strongest assertion of the personal aspect of salvation.—IN YOU, ἐν ἑαυτοῖς; see ch. v. 26.

Ver. 55. MY FLESH IS TRUE FOOD.—Ἀληθής is better attested than ἀληθῶς. Tholuck considers it the antithesis of the real to the pretended, and disputes the sense ἀληθινός (Origen, Lücke, etc.). *Rightly, if it be understood that the* ἀληθινός, *as opposed to the symbol (in this case, e.g., the manna), is strengthened to* ἀληθής, *and the symbol falls to nonentity and falsehood, the moment men put the symbol against the reality for which it stands.*—AND MY BLOOD, etc. "The life of the flesh is in the blood," says Lev. xvii. 11. Here it is said, in ver. 63, "It is the Spirit that quickeneth;" and in 1 Cor. xv. 45. If now, as we have said on ver. 53, the flesh denotes rather the individualized nature of man, and the blood rather the general, then the blood of Christ also bears a reference to His generic life as Christ, in distinction from His flesh, His personal manifestation in history. The connecting notion between His blood and His flesh is His life. We must eat His distinct historical form in believing, historical contemplation; but His life we must drink in spiritual contemplation, and in the appropriation of fervent faith.

Ver. 56. DWELLETH IN ME, AND I IN HIM.—A Johannean phrase (ch. xv. 4, xvii. 23; 1 John iii. 24, iv. 16). Denoting personal community of life with Christ in its two correlative fundamental forms which appear singly in Paul: We in Christ, is the first (Gal. ii. 17); Christ in us, the second (Gal. ii. 20). From this effect of the heavenly food the reception of it may be more precisely defined: The vital appropriation of the whole person of Christ. This is not a *unio mystica* (Meyer, Tholuck) in the stricter theological sense, though the living faith contains the basis for it. That an effect like this cannot be claimed for the reception of the Lord's Supper in and of itself, is plain. Yet the reception of the holy communion is the most efficient and copious medium, and the appointed seal; the believing participation is the highest specific act and form of this vital communion; and for this reason the unbelieving participation forms the most violent collision with this vital communion to judgment.

Ver. 57. AND I LIVE BY THE FATHER.—Here also the vital correlation is the main thing: Christ lives in the Father; that is, by the contemplation of the living, almighty Father, who is life absolute, and pure life, Christ is living and is sent by the Father.

The Father lives in Him; that is, Christ has His own life by the Father's living in Him for the Father's sake, *i.e.* He lives *for the Father*. (Διά with the accusative denotes not the *cause*—by the Father; and hardly *the ground*—because the Father has life; but the entire purpose and direction. "The Father will and must have such, He seeks such," ch. iv. 23. Angelus Silesius: "I am as much to Him as He is to me.")—SO HE . . . SHALL LIVE BY ME. Here the eating is again the eating of Christ Himself. He to whom it is the nourishment of his life to sink himself in the personal presence of Christ, as Christ has sunk Himself in the contemplation of the Father,—he is sent forth by the life of Christ, and lives for Him, as Christ is sent forth by the life of the Father, and lives for the Father. ("He shall divide the spoil with the strong," Isa. liii.)

Ver. 58. THIS IS THAT BREAD.—Conclusion of the whole matter. As Christ had passed from the bread which He in Himself presents, to the bread which He gives, He here returns to the bread which He Himself is. Yet not merely in the same sense as before is He now Himself the bread. There it was Christ in His historical manifestation; here it is the eternal Christ, by the eternal intuition (τρώγων) of whom we live for ever.

Ver. 59. THESE THINGS SAID HE IN THE SYNAGOGUE, AS HE TAUGHT IN CAPERNAUM.—A historical note accounting in particular for the fact that not only the Judaistic spirit in the popular mass which followed Him, but also many of His old adherents and disciples in Capernaum itself, took offence at His words. From this locality of His discourse, the sensuous construction of the eating of the body of Christ has been styled a *Capernaitic* eating.

Ver. 60. MANY THEREFORE OF HIS DISCIPLES, WHEN THEY HEARD THIS.—Many of His adherents in Capernaum and the vicinity. Μαθηταί in the wider sense. See the woe of Christ on Capernaum, Bethsaida, and Chorazin, Matt. xi. 20 ff. HARD; σκληρός, harsh, stern, rigorous; opposed to μαλακός, soft, tender, gentle. דִּבַּר־עָצֻב, Prov. xv. 1. Hard to *solve*, hard to *do*, hard to *bear*. The interpretation is contained in the next words: Who can hear it? *i.e.* bear it. Hence not, *hard to understand* (Chrysostom, Grotius, Olshausen). According to Tholuck and others, *presumptuous*, for its making life depend on a scandalous eating of His flesh and blood (on man-eating). De Wette (Kuinoel, Meyer): Because they would not admit the thought of the death of the Messiah; not because they understood literally the eating of His flesh (Augustine, Grotius, Lücke). Unquestionably in the sequel, the suffering Messiah and His death on the cross were, as Meyer observes, the standing and specific σκάνδαλον of the Jews (ch. xii. 34; 1 Cor. i. 23). This interpretation is further commended by the fact that on this occasion Judas seems to have conceived his first aversion. Yet the succeeding utterance of the Lord gives a still more distinct clue. Formally, they certainly stumbled at the eating of the flesh

and drinking blood, in consequence of their Jewish laws of purity in reference to such acts, and in reference to the abomination of human sacrifice. But then, materially, the thought of His sacrifice for their salvation, which shone out intelligibly enough, was most certainly hard to them. They sought the Messianic kingdom in a rain of miraculous manna and other blessings from heaven; He would have them find everything in His own person, and even in the sacrificial suffering of that person. And the more repugnant to them the suggestion of this idea, the more they inclined to stick to the letter in which it was expressed, and to find it hard.

Ver. 61. KNEW IN HIMSELF.—Ἐν ἑαυτῷ. Bengel's *sine indicio externo* is too strong. There were indications, no doubt, of their aversions; but He also knew how to interpret them as the searcher of hearts.—DOTH THIS OFFEND YOU? Σκανδαλίζει. The Jewish idea of offence, σκάνδαλον, *i.e.* the taking offence or occasion of falling (see σκάνδαλον, מוֹקֵשׁ *et* מִכְשׁוֹל, in Bretschneider: comp. Rom. ix. 33; 1 Cor. i. 23; Gal. v. 11; 1 Pet. ii. 8).

Ver. 62. WHAT AND IF YE SHALL SEE THE SON OF MAN ASCENDING WHERE HE WAS BEFORE?—*Aposiopesis.* That the form of the broken sentence may be completed by *What shall ye say then?* (τί ἐρεῖτε, according to Euthym. Zigab., Kuinoel, and others), is groundlessly disputed by Meyer. The only question is whether the meaning then would be, *Shall ye then still take offence?* (ἔτι τότε σκανδαλισθήσεσθε); or, *Shall ye then not be more offended?* (οὐχὶ μᾶλλον σκανδαλισθήσεσθε.) Opposite interpretations:

1. Meyer, after De Wette: The ἀναβαίνειν, etc., denotes the dying of Jesus (comp. ch. vii. 33, xiii. 3, xvi. 5, 28); and to the beholders, who saw only this humble, ignominious fact of the death of Jesus, this amounted to the highest offence (so Beza, Semler, etc.; the οὖν also is adduced in support).

2. Olshausen and others, after the expositors of the ancient church: Ἀναβαίνειν denotes (as in ch. xx. 17) the ascension of Christ; and with this, or with His exaltation, offence must cease. Thus the question is: Will ye then still be offended? Augustine *et al.*: Then will a deeper insight into the φαγεῖν τὴν σάρκα come. Calvin: Then will the offence which they took at His sensuous manifestation be done away. Lyser: Then, by His glorification, the glorification of His flesh for food will also be provided for. Luthardt: The glorified state of existence will take the place of the fleshly.

Meyer groundlessly urges that the ascension, as a *visible* occurrence, is not attested by any *apostle*, and in the unapostolical accounts none but disciples in the narrower sense are mentioned as eye-witnesses. The fact itself was nevertheless a visible one.

Meanwhile it is doubtless no more the ascension exclusively which is here in view, than it was exclusively the atoning death a little while ago. There the death includes the life and the

exaltation; here the exaltation includes the death, ch. iii. and xii. But it is evidently the exaltation viewed especially as produced by the Spirit of which the next verse speaks; hence in the same general sense as in Matt. xxvi. 64. It must also be considered, that Christ throughout gives to the Jews not only His death, but with it also carefully His resurrection, for a sign (John ii. 19, Matt. xii. 39 and xvi. 3, the sign of Jonah). The resurrection destroyed the offence of the cross itself for the believing; and therefore for such it does away also the offensive word. *At the same time, it glorified the personal life of Jesus by the outpouring of the Holy Ghost for the world's believing participation.* Nevertheless the Judaists continued to be offended, and perhaps for this reason the word of Christ remained an aposiopesis.

Ver. 63. IT IS THE SPIRIT THAT MAKETH ALIVE, THE FLESH PROFITETH NOTHING.—Interpretations:

1. Of the holy Supper: spiritual participation, as opposed to Capernaitic or material. So Tertullian, Augustine, Rupert v. Deutz, Calvin, Olshausen, Kahnis: "That which imparts to the eater of my flesh the virtue of eternal life, is not the flesh as such, but the Spirit."

2. The Spirit is put for the spiritual apprehension of the word of Christ, the body representing the carnal apprehension (Chrysostom and many others, Lampe).

3. The πνεῦμα is the human soul, which animates the body (Beza, Fritzsche).

4. Not His bodily manifestation, the approaching dissolution of which was so offensive to them, but His Spirit, is the life-giving thing. His bodily substance merely of itself profits nothing towards the ζωοποιεῖν. Under the figure of physical life, in which the spirit animates the flesh, Christ expresses the truth that the historical side both of His *life* and of His word needs to be animated and glorified by His Spirit. This they should and might see clearly in His very words. The substantives assert: They are *pure spirit, pure life.*

How Luther and Zwingle contended over the sense of these words, see in Heubner, p. 321 sqq. Zwingle appealed to these words against the Lutheran doctrine of the Lord's Supper; Luther distinguished *the* flesh and *my* flesh, and explained "the flesh" as the carnal, corrupt mind of man. The verse no more supports Zwingle against a bodily presence of Christ, than it speaks, according to Luther's interpretation, of the corrupt flesh of the sinner.

Ver. 64. FOR JESUS KNEW FROM THE BEGINNING.—Ἐξ ἀρχῆς means not, metaphysically from the beginning of all things (Theophylact), nor from the beginning of His acquaintance with each one (De Wette, Tholuck), nor from the beginning of His collecting of the disciples around Him, or the beginning of His Messianic ministry (Meyer; comp. ch. xvi. 4, xv. 27), nor from the very

murmuring (too special: Chrysostom, Bengel), but from the first. secret germs of unbelief. So also He knew His betrayer from the beginning.

Ver. 65. THEREFORE SAID I UNTO YOU, THAT NO MAN CAN COME UNTO ME.—That is, He expressly gives them again to understand that He had spoken that sentence not as a mere theoretical proposition, but with reference to the faith and the unbelief towards Him which was forming itself in particular persons.

DOCTRINAL AND ETHICAL.

1. See the exegesis itself, particularly on vers. 31 and 32 ff., and ver. 52 ff.

2. Christ, the life of the world, is, as the bread of life, *the necessary means of life for* the awakening, quickening, and strengthening of men to a personal eternal life. Salvation is not in outward enjoyment and outward things, but in the heavenly life of the spirit (antithesis of the heavenly and earthly mind); the striving after heavenly things consists not in legal, perfunctory works, but in the inward, single, personal, divine work of faith (antithesis of the spiritual and the legal nature); life consists not in the *doing* of spiritual *things* as such, but in the person of Christ Himself (antithesis of personal and perfunctory Christianity). The personal life, however, manifests itself (1) in the total, undivided consciousness (*Christ Himself*), (2) in its giving of itself (*His flesh*), (3) in its impartation of life (*flesh and blood*).

The *Spirit* (ch. iii.) brings the heavenly birth to life; the *well of life* (ch. iv.) gives the first thing in regeneration, the refreshment of the soul thirsting for life with the peace of God; the *healing waters of life* (ch. v.) give the restoration of the life from disease and death (spiritual and bodily); the *bread of life*, the heavenly manna (ch. vi.), gives an eternal, substantial existence.

By the idea of the personal life of Christ all personal relations are glorified. (1) Calling becomes a labouring in the service of God. (2) Labour becomes a production of heavenly food. (3) Bread becomes the person of Christ, the flesh and blood of Christ; eating and drinking become a real corporeo-spiritual participation and receiving into oneself of the highest life. Hearing is a hearing of the voice of God, which invites to this feast; seeing is the perfect knowledge of intuition.

This chapter thus contains the symbolism of bread, of industrial calling, of labour, of eating and drinking, of hearing and seeing; the symbolism of the whole life of sense in its central relation to the personal life and to the highest personality.

3. Labouring in manifold divided earthly works for earthly food in the service of the world has the perishing of the life itself, with the perishing of the meat, for its reward (Gal. vi. 8; 1 John

ii. 17); but the working of the one divine work in the service of God, faith in Christ, has the heavenly manna for its reward. He who is intent upon partaking of the supreme person, comes to the delight of personal, eternal existence in the kingdom of God.

4. The exaltation of the *manna* of the desert as a symbol of the real manna. Without this real manna the life of man is a breadless desert in the strictest sense. The marks of the bread of God: (1) It must come down (not fall down) from heaven: be Spirit-life, personal life, divine life. (2) It must give life to the world. Not merely give respite to physical life now and then, but first awaken, then sustain and renew, personal life for ever.

5. *Earthly* interest in Christ and in Christianity, in distinction from *heavenly*. The *chiliastic* spirit in opposition to the spirit of the *kingdom*.

6. It is remarkable how this discourse of Jesus not only kindled *strife* among the Jews, but has also fed the controversy of different confessions in the evangelical church. Controversies over the doctrine of *predestination* have hung upon the words of vers. 37, 44, 64, and 65; and upon the words of vers. 53 sqq. and 63 sqq., controversies over the *holy Supper*. The middle age has transmitted to the evangelical church a far too meagre doctrine of spiritual personality; else would the doctrine of *personality* be found to yield the higher synthesis of the Reformed and the Lutheran doctrines both on *predestination* and the *Lord's Supper*.

Without the personal drawing of the Father, no coming to Christ is conceivable; but the Father, too, draws only in a personal way, *i.e.* under the form of freedom. Hence in vers. 44 and 45 divine determination and human freedom are linked together.

Without the appropriation of the entire historical personality of Christ, spirit and body, no full, saving partaking of the redemption purchased by Christ is conceivable; but in this partaking every medium of redemption is conditioned through the life and the Spirit of the Redeemer. Hence, on the one hand, we are required, with a fourfold emphasis, to eat and to drink the flesh and the blood of Christ, and on the other we hear the strong condition, "It is the Spirit that quickeneth; the flesh profiteth nothing."

7. *Honest striving*, the unconscious drawing of God to *holy living*.

8. *Whispering* and *murmuring*, the indication of narrow-minded offence at the word of truth.

9. The mark of those who are *truly taught of God:* They pass (1) from the old world [paganism] into the Old Testament, (2) from the Old Testament into the New, (3) through the New Testament into a new world.

10. He that *believeth* on me hath (1) life, (2) eternal life.

11. Christ *the bread of life* in the three stages of the manifestation of His life: (1) In His person and history. (2) In His "flesh," or "His giving Himself a sacrifice," whereby He is transformed from the curse of the world and the burnt-offering and expiation of God into a pure and entire thank-offering of believing man. (3) Therefore is His "flesh and blood," wherein He makes His historically finished life, by historical ordinances, the life of the world. The first stage represents the true bread itself; the second, the preparation of it for eating; the third, its being perfectly ready for believing participation: flesh and blood.

And then there are also three stages in the partaking of Christ: (1) The putting of confidence in Him as personally the source of life. (2) Firm faith in the life which is in His sacrificial death. (3) The ideal communion, which on the one hand receives the life of Christ in spirit and body through His historical ordinances, the summit of which is the Lord's Supper, and which, on the other hand, ever refers the actual world more and more to Christ, and makes it, in labour and in enjoyment, the manifestation of Christ. The Christian must first of all eat the flesh and blood of Christ, in order at last to eat this flesh and blood in all things.

12. The four great words concerning *the flesh and blood of Christ*, confirmed with the "Verily, verily." (1) Ver. 53. The want of this eating and drinking of the flesh and blood of Christ is the want and loss of life (even of one's own personal life: "No life in you"). (2) Ver. 54. The eating and drinking of the flesh and blood of Christ yield eternal life even now, and resurrection hereafter. (3) Ver. 55. The first reason: His flesh and blood are the real staff of life (meat and drink). (4) Ver. 56. The highest reason: The partaking of His flesh and blood is the condition of community of life with Him ("dwelleth in me, and I in him"). *The transfiguration of the passover, of the paschal lamb, of the paschal feast of the Jews.*

13. The living of Christ in God is not only the *root*, but also the *type*, of the living of believers in Christ. So surely as God is the source of life, Christ, as the pure revelation of God, is the focus of the life in the world. But so surely as Christ is this focus, he who refers his life and his world to Christ, and Christ to his life and his world, stands in the kingdom of eternal life.

14. The most comforting and most glorious of all the words of Christ a *hard* saying to the Jewish mind.

15. The transfiguration of the *humiliation* of Christ and of its blessings by His *exaltation*. Christian morality the union of spirit and nature in Christ. The organization of the Spirit (sacraments and church); the spiritualizing of the organization (the natural life of man), till God shall be all in all.

16. "It is the *Spirit* that quickeneth," etc., hold true (1) in our natural life, (2) of the word of Christ, (3) of the historical manifestation of Christ, (4) of the sacraments, particularly of the

Supper of the Lord. The revelation of the Spirit glorifies the Lord as the life of the world, which makes the new world the body of Christ, wherein everything is bread of life for all.

17. It is the problem of faith and of theology to carry out *the synthesis of Spirit and flesh* in the right way, (1) in regard to the relation between God and the world in general, taking the world not, indeed, as the body of God, yet doubtless as a revelation of Him; (2) in regard to the word of Holy Scripture; (3) in regard to the person of Christ; (4) in regard to the ordinances of Christ, the church, and especially the sacrament of the Supper. The first step in this process is the simple, direct recognition of the actual manifestation of Spirit and flesh in concrete unity. This simple recognition, under the symbolical primitive religion, sees God revealed in the world; under the religion of revelation in general, it sees the Spirit of God revealed in the theocracy and the Scriptures; in the apostolic Christianity, it sees the Son of God in the several miracles of His life; in the primitive church, the unity of the Spirit of Christ and His ordinances.

Yet the consciousness of a distinction and antithesis between the Spirit and the flesh is everywhere present. And because the earthly mind, along this whole line, is inclined to lose the sense of this opposition, and because in the mass of men it does actually lose it, the strong distinction becomes a necessity ("It is the Spirit that quickeneth; the flesh profiteth nothing").

The Old Testament distinguishes between God and the world in opposition to heathenism. Christ distinguishes between the living revelation and outward theocracy and the letter of Scripture, in opposition to Judaism. The Antiochian criticism and the mediæval mysticism distinguish between the spiritual personality of Christ and its several relations and manifestations, against the traditional exegesis. The Reformation distinguishes between the spirit of the true church and its external form, and between the substance and the form of the sacrament.

But these distinctions look to the restoration of the true union. Christ exhibits the true union of God and the world both in His person and in His consciousness (the incarnation of God); Christian theology works out the known synthesis between revelation and Scripture (the word of God in its organic life); sacred criticism aims at a view of the gospel history whose heart and pulse is the personal Christ (religious history is not documentary); evangelical dogmatics seize the kernel of the true church in the visible church (ideal tradition is not external tradition), and in place of the mediæval identification of grace and the external sacramental performance, it puts, in the Lutheran view, which is more fervent for the union, the *organic* synthesis, and in the Reformed (Calvinistic) view, which is more careful of the distinction, the *symbolical* synthesis (inseparableness of word and sacrament).

Hence it follows that the dangers of the Lutheran view lie in the direction of confusion, and the dangers of the Reformed view in the direction of separation; and that therefore the two views themselves can have their safest operation only in living synthesis. And the true union, the third and highest step, consists in the recognition of the Spirit as in relation to the flesh: (1) The sole power; (2) a transforming, renewing power; (3) a glorifying power, taking on itself the flesh as its transparent, crystal-like organ. Hence also Christ here points on to exaltation.

18. Jesus, the *heart-searcher* in reference, above all, to the faint germs of faith and unbelief.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical reflections.

The flight of Jesus over the sea, and His discourse in the synagogue at Capernaum, a continuation of His victory over the tempter in the wilderness (Matt. iv.).—The decisive and divisive discourse of the Lord concerning salvation in personal life-union with Himself.—Those who seek salvation in impersonal Christian things with an impersonal conduct, cannot find salvation in the person of the Lord with personal faith.—The hoping of the mere mind in Christ is vain: (1) Vain both in its naked form of earthly-mindedness and selfishness, and in its sanctimonious dress of chiliastic enthusiasm. (2) Vain both in its standing and lingering (on the eastern side of the sea), and in its haste and running (to the western shore). (3) Vain, whether in its effort to magnify Christianity in secular style (to make Christ king of bread), or in its effort to belittle it according to a worldly standard (to deny its heavenly descent, and its heavenly nucleus, the atonement). (4) Vain in its desire to alter Christianity, instead of itself becoming altered by it. Conclusion: Vain, *i.e.* ruinous.—The true servants and workmen of God, and the true work of God.—The demand of the sensuous and legalistic way of thinking, that Christ should in an Old Testament manner go beyond the Old Testament. Christ should surpass Moses: (1) In miracles of outward benefit. ("What dost thou work?") (2) In requirements of external law. ("What shall we do?") (3) In terror of external judgment (as King of the Jews ruling over the heathen).—Verily, verily, not Moses, but the Father in heaven, gives the bread of God.—Christ *is* the bread of God in His personal divine life, vers. 32–40: (1) The typical and the true bread of God, vers. 32, 33. (2) The false, and the true appetite for this bread, vers. 34–38. (3) The liberating and quickening operation of this bread, vers. 39, 40.—Christ *gives* the bread of life in His giving up of His flesh in His atoning death, vers. 41–51: (1) He gives it not to the murmurers, but to them that are drawn and taught of the Father, vers. 41–47. (2) He

gives with it the full partaking of eternal life, vers. 48–50. (3) He gives it in giving Himself, ver. 51. (4) He gives it in giving His flesh for the life of the world, ver. 51.—Christ *institutes the meal of life* in making His flesh and blood a feast of thank-offering to the world, vers. 52–59: (1) The offence at the words concerning the flesh of Christ, ver. 52. (2) The heightening of the offence by the fourfold assertion concerning the flesh and blood of Christ, vers. 53–56. (3) The ground of this assertion: the life of Christ in the Father, ver. 57. (4) The conclusion of this assertion, vers. 58, 59. —Christ transfigures the meal of life into a meal of the Spirit, vers. 60–65: (1) By His exaltation, ver. 62; (2) by the sending of the Spirit, ver. 63; (3) by His word, ver. 63; (4) by the excision of unbelievers, ver. 64.

On single sentences.—Ver. 25. To these Jews the second miracle of Jesus (the walking on the sea) remains a close secret, because they do not recognise the divine sign in the first (the breaking of bread).—Ver. 26. "Verily, verily, ye seek me," etc. They have seen not the miraculous sign in the feeding, but only the feeding in the miraculous sign.—Thus they are a type of all false friends of religion, who seek not the kingdom of heaven in earthly advantages, but only earthly advantages in the kingdom of heaven.—Ver. 27. Christ, who has not where to lay His head, entrusted by God with the official seal which makes Him steward for the whole world.—Vers. 28, 29. The legalistic Christian *thinks he can do works* which earn for him the blessing of God; whereas the gospel requires a work in which God is the agent: faith.—Faith is a work of man from God, with God, for God; and for this very reason, as much the work of God as it is the highest, freest work of man. The miraculous feeding the seal and sealing of the divine steward.—Ver. 30. Ingratitude towards the Lord: how it always forgets the past sign from God, and demands a new one.—Ver. 31. How an earthly mind can pervert even the Scripture.—The true bread from heaven can be given to us not by man, but by God alone (the Father of our Lord Jesus Christ).—Ver. 33. Marks of the bread of God: (1) It comes down from heaven. (2) It gives life to the world. —Ver. 34. "Lord, evermore give us," etc.: the vain prayer, to the very face of the Lord: (1) Because it recognises not the Giver in the bread; (2) because it recognises not the bread of life in the Giver.—Ver. 35. The answer of Jesus aims to disclose their spirit, (1) by insisting on the figure, the representation of the bread in His person; (2) by enlarging the figure: bread for hunger and thirst; (3) by explaining the figure: Come to me, believe on me. —Christianity the truth and the true sanctification of eating: (1) Making faith an eating; (2) making eating faith.—Ver. 36. The incapacity of the earthly-minded man to see into the mystery of the divine life. One can see Jesus, the church, her reformers, her great spirits, with the eye, without seeing the spirit, or the glory of

the personal life.—They will see and believe *things*, but they have not seen nor believed His *person*.—Ver. 37. It needs a stirring of the personal life of love descending from God, to see the glory of the personal life in Christ.—Christ draws all divinely chosen and kindred ones into His kingdom, since (1) all that the Father gives Him come to Him, and (2) none who come to Him does He cast out.—Ver. 38. *Him that cometh*, etc. He casts out none, because He judges men not by the perfection of their life, but by the dispositions, affinities, and beginnings of it.—As the Spirit attaches Himself everywhere to the work of the Son (ch. xiv. 26, xvi. 13), so the Son everywhere to the work of the Father.—Christ aspires not, according to His own will, to an ideal position of life for Himself, but enters, according to the will of His Father, into the historical duty of life. His will is of heavenly purity, and yet His life is a continual sacrifice of His will.—Vers. 38–40. The gracious will of the Father: (1) In regard to the Redeemer; (2) in regard to those to be redeemed and those redeemed; (3) in regard to the way of redemption.—The purpose of the Father in Christ: (1) What it forbids (ver. 39, "lose nothing"); (2) what it enjoins (ver. 40).—Thus He is in both views the bread of life: (1) Redeeming from death; (2) imparting eternal life.—The unfolding of personal life in redemption: (1) In the first phase of redemption (in ver. 39) personality is but feebly developed; the needy life is spoken of (in the neuter), which is in danger of being lost; in the next phase (in ver. 40) we have no longer the mere rescue from destruction, but the conferring of the highest life; and here personality comes clearly to view. (2) In the first case, redemption has to do with lost men in the mass; in the second, with individuals. (3) There the redeemed one is comparatively passive; here he is an active person, turned to the Redeemer, finding life in the beholding of His life. (4) There, redemption bears chiefly the impress of divine predestination; here, it takes that of human freedom.—The gracious operations of Christ go on to glorious completion in the last day.—The greatness of the promise of a new, infinite fulness and freshness of life at the end of the world.—How often the Lord points forward to the completion of His work at the last day!—Ver. 41. "The Jews then murmured:" The characteristics of the illiberal partisan spirit: (1) They murmured; (2) they murmured to one another; (3) they murmured against the Lord and His word.—Ver. 42. The old and ever new offence at the words of Christ respecting His heavenly origin: (1) Because He is from Nazareth, He cannot be from heaven; (2) because He is the Son of man, He cannot be the Son of God.—The sinful world's condemnation of itself in its sundering of the divine and human natures in Christ.—The deceptions of vulgar conceit in matters of the Spirit: (1) The people think they know Him, because they know His parents. (2) They think they know His origin, because they know His foster-

father. (3) They think they know His mother, because they know her poverty and lowliness. Comp. ch. vii. 27; Matt. xiii. 55.—Vers. 43, 44. "Murmur not among yourselves:" the drawing of partisan spirit a drawing of the earth, against the drawing of the Father from heaven.—The drawing of the Father to the Son.—Ver. 45. As one must first be a believer to become a true disciple of God, so must one, in another view, be first taught of God in order to become a believer.—Ver. 46. The revealing of God, as it was the peculiar property of Christ, is above every experience of God in sinful men. Comp. ch. i. 18.—We begin the new life by hearing an obscure word (see Gen. xii. 1); He has seen from eternity the face of the Father.—Ver. 47. "He that believeth on me, hath," etc.

Ver. 48. Christ the bread of life: (1) The bread as life. (2) The life as bread: (*a*) the true manna; therefore (*b*) the bread of God, bread of heaven, bread of life.—The true bread to be known especially by the fact that it gives itself.—It is the nature of a loving personality to give itself.—He gives Himself, as the Father has given Him.—He gives His only life to death, to awaken the world out of death to life. While He was dead, the life of the world hung on the single seed and glowing spark of His life, which broke forth for the resurrection and reanimation of the world.—Ver. 52. They wonder that they should eat His flesh; then He speaks of eating His flesh and blood.—Christ the true paschal lamb (1 Cor. v. 7).

Vers. 53–56. The four great asseverations of the Lord concerning the eating of His flesh and the drinking of His blood. See above.—The appropriation of the historical personality of Christ in its vital, heavenly operation, by means of Christ's historical ordinance.—How Christ still gives Himself even now in His flesh and blood, in His full human form, and His entire heavenly nature, to be eaten by men.—How the eating of the flesh and blood of Christ is effected: (1) Through His word, particularly His history; (2) through His sacraments, particularly the sacrament of His body and blood.—In ourselves also, Christianity must in a holy sense become flesh and blood.—How Christ does away the opposition between the spiritual and the bodily in His kingdom: (1) Corporealizing the spiritual (word in sacrament, gospel in church); (2) spiritualizing the bodily (members into instruments of righteousness, the world into His Father's house).—Ver. 57. As Christ lives by the Father, we should live by Him.—He who lives in Christ, stands at the focus of eternal rejuvenation.—Ver. 58. All who have lived only under the law and in symbols, have eaten manna, and are dead. Most have died under heavy judgments, Heb. iii. 17. Comp. the history of the mediæval church (*Corpus Christi*, festivals, battle-fields, the plague).—Ver. 59. The wonderful sermon of Christ on the bread of life delivered in the synagogue of

the Jews at Capernaum.—Ver. 60. The grandest living word of Christ, a hard saying to the Jewish mind.—Ver. 61. Offence at the word of salvation.—Ver. 62. How that which is dark and enigmatical in the humiliation of Christ is cleared up by His exaltation. —Ver. 63. "It is the Spirit," etc.—Ver. 64. The words of Christ as spirit and life, and as a type of His whole administration. The spirit and life hidden from unbelievers, even when they gush with spirituality and vitality.—Christ knows the beginnings of unbelief as well as of faith.

STARKE. Ver. 26. HEDINGER: Self-interest may lurk under the holiest works.—ZEISIUS: Oh how subtle a poison is selfishness! —Ver. 29. QUESNEL: The great work of God in us is the work of a living faith which works by love.—Ver. 32. MAJUS: Christ the most precious gift of God, in which and with which are given to us all things. Rom. viii. 32.—Ver. 33. QUESNEL: O Bread of God, Thou art life indeed, true life, eternal life, life of body and of soul, life not of one people only, but of all nations!—Ver. 35. CANSTEIN: Not only in His person is Christ the life, but from Him life goes forth to all men: natural life, since He is the Word of the Father, Gen. i. 3, Acts xvii. 28; the life of righteousness in His believing ones before the judgment-seat of God, Rom. viii. 10; spiritual life in regeneration, 1 Pet. i. 23; and eternal life, inasmuch as all the glory of believers not only comes from Him, but also consists in their partaking of Him, and in His being all in all to them. —OSIANDER: No temporal possessions and bodily pleasure can truly satisfy and quicken the heart; nothing but Christ.—Ver. 37. QUESNEL: Pastors, after the example of the chief Shepherd, should receive all whom God sends to them, and labour for their salvation.—So surely as Christ did not suffer in vain, so surely shall no penitent be cast out.—Jesus not only does not cast out a penitent sinner, but will also lead him into His inmost sanctuary.—Ver. 39. Rom. viii. 31. What belongs to Christ, though esteemed lost in the eye of the world, is not therefore lost in truth: in the resurrection of the dead, all shall come together again in universal joy.—Ver. 41. Here we find the counterpart of the murmuring of the Israelites in the wilderness, where they were fed with manna. Here the Jews murmur against the true manna. —HEDINGER: Reason stumbles at divine teaching, 1 Cor. i. 18, 23, 24.—Ver. 42. Jesus, subjected to great contempt. If thou, dear Christian, art now thought meanly of, thou art like the Saviour, and thou shalt be honoured for it for ever.—Ver. 44. The drawing of God is not a drawing by force, yet it is a drawing with power. AUGUSTINE: "*Ramum ostendis ovi et trahis illam. Nuces puero demonstrantur, et trahitur, etc. Trahit sua quemque voluptas. Quomodo non traheret revelatus Christus a patre. Ergo tractio illa non fit violenter, sed mediate.*" Phil. ii. 13.—Ver. 45. ZEISIUS: Every one who comes to Christ by faith is taught of God.—Hearing,

learning of the Father, and coming, are intimately joined together. —The Holy Ghost teaches in experience as in His own school.— Ver. 47. The spiritual life of faith is a beginning of the eternal life which consists in vision.—Ver. 48. If thou art full of the most costly dainties, and hast not eaten of the bread of life, thou wilt soon be hungry enough, and must be hungry for ever.—Ver. 49. Ver. 31 has "*our* Father;" here the *our* is changed with design into "*your*."—He means by it not all the fathers, for the believing received a spiritual food (1 Cor. x. 3); but the unbelieving, whose footsteps they were following, Matt. xxiii. 32, 1 Cor. x. 5. —If we do not rightly use the riches of God's goodness, we incur the heavier judgment.—Ver. 57. LAMPE: The power which gives heavenly food to the inward man must be applied to walking in the way of the Lord, and earnestly carrying forward His work.— GOSSNER: The weightiest and highest truths, which most quicken and comfort the faithful, confound the ungodly.

BRAUNE: The sacrament, which did not exist till after the institution, is not intended here; but as in the conversation with Nicodemus we have the *idea* of baptism, so here we have the *idea* of the Lord's Supper. — Before His resurrection His Spirit was hidden under the flesh; but since the resurrection the Spirit so pervades and advances the flesh, that it now can make good everything He here says of it. So may it be said of our eye: What is hidden in the little bit of flesh? (Then follows a contrast between the living eye and the dead.)—LISCO: (1) Jesus enjoins labouring for the imperishable meat, vers. 25–31: (*a*) He rebukes the earthly mind, vers. 25, 26; (*b*) He exhorts to labour for the imperishable food, ver. 27; (*c*) He points out that the labour is faith, vers. 28, 29. (2) Jesus Himself is the true bread of life (vers. 30, 31), vers. 32–40, etc.—GERLACH: All earthly food only nourishes here below the perishable life, and perishes with it; but as the man whom it is given to nourish does not perish, it points to and produces hunger for an imperishable food for his immortal spirit.—The manna was primarily only an earthly food, etc.; though it was certainly an emblem of the nourishing, fostering faithfulness of God, a pledge of grace, a sacrament in a certain sense, 1 Cor. x. 3. However, since it primarily nourished only the body, while in virtue of the nature of this nourishing it gave food to the spirit, etc., Christ could contrast it with the true bread of heaven.—On ver. 37 (LUTHER): This is spoken after the manner of the Scriptures, which, where they deny, do in the very strongest manner assert. When Christ says, "I will in nowise cast out," it is as if He said, I will receive with joy; and this depicts as well His willing and hearty obedience to the Father, as His most precious love.—The word *flesh* in the New Testament is never equivalent to the word *body*. The former signifies primarily the mass, the substance, of which the earthly body distinctively consists; the latter, the skil-

fully constructed whole.—This discourse also explains the double form of the Holy Supper, and shows how those who withhold the cup from the laity deprive them of their free personal communion with Christ (the spiritual priesthood, 1 Pet. ii. 5, 9; Rev. i. 6), and so far as in them lies, reduce the laity to a general mass of Christian people governed by a few full members of the Lord.

HEUBNER: False love to Jesus may be (1) sensuous, sentimental; (2) selfish; (3) hypocritical; (4) ostentatious, ambitious. —The earthly mind and love to Jesus are absolutely incompatible. —Contrast between Moses and Christ.—Moses could not communicate inward spiritual life.—Ver. 36. Oh, to think of the theologians who have been occupied for years with the New Testament, yet have no love to Jesus: what ossified hack souls[1] they must be!—The nearer Christ comes to the heart, the more life, love, light.—Ver. 37. The gospel of Christ is a message of salvation to all.—Ver. 43. Unbelief has infectious power.—Ver. 45. A more particular explanation of the drawing. Being taught of God. The phrase *eating and drinking* frequent among the Jews for spiritual enjoyment (see Lightfoot, etc.).—BESSER: Ver. 30. They degrade the "believe on Him" to a "believe Thee."—Vers. 38–40. Chemnitz calls attention to the terms in this discourse, *seeing* (ver. 36), *beholding* [the "seeing" of ver. 40], *believing*, and *eating and drinking*, as denoting so many steps of faith: (1) Historical knowledge (*notitia*); (2) hearty assent (*assensus*); (3) trusting (*fiducia*); (4) personal appropriation (*applicatio*). SCHLEIERMACHER: They were quite mistaken in looking upon the manna-miracle of Moses as one which had been to their fathers a ground of faith in the mission of Moses. The first thing with which the Lord consoles Himself (over their unbelief) is His great, indomitable long-suffering.—The Lord's invitation to vital union with Him.

(III.)

APOSTASY OF MANY DISCIPLES. INCIPIENT TREASON IN THE CIRCLE OF THE TWELVE. CONFESSION OF PETER.

CHAP. VI. 66–71.

66 From that time [upon this] many of his disciples went back, and walked
67 no more with him. Then [Therefore] said Jesus unto the twelve, Will ye
68 also [do ye also wish to] go away? Then [*omit* Then] Simon Peter
answered him, Lord, to whom shall we go [go away]? thou hast the [*omit*
69 the] words of eternal life. And we believe, and are sure [we have believed
and have known] that thou art that Christ [the Christ], the Son of the living

[1] *Verknöcherte Handwerksseelen.*

70 God [the Holy One of God].[1] Jesus answered them, Have not I chosen you twelve [Did I not choose you the twelve?], and one of you is a devil? [!].
71 He spake of Judas Iscariot the son of Simon [Judas, the son of Simon Iscariot]:[2] for he it was [it was he] that should [was about to] betray him, being one of the twelve.

EXEGETICAL AND CRITICAL.

Ver. 66. UPON THIS, MANY OF HIS DISCIPLES.—Ἐκ τούτου. (1) From this moment (Lücke, De Wette). (2) Meyer, more correctly, according to ch. xix. 12: On account of this discourse, "which disappointed their carnal Messianic hopes." And in addition had become the strongest positive offence.

WENT BACK; εἰς τὰ ὀπίσω.—Comp. ch. xviii. 6, xx. 14.

Ver. 67. WILL YE ALSO, etc.—So Luther, Baumgarten-Crusius [and the English version], not accurately. Rather, "But *ye* will not go away, will ye?" Expressing confidence mingled with suspicion in reference to the traitor. Giving occasion for a voluntary decision.

Ver. 68. TO WHOM SHALL WE GO?—So also Luther's version. More accurately: To whom shall we go over, go away from Thee? Meyer: ἀπελευσόμεθα, future, ever go away. No second Messiah will appear. Prelude to the confession of Peter in Matt. xvi. 16.

WORDS OF ETERNAL LIFE. AND WE.—The objective and subjective grounds of cleaving to Him. Words which come forth from, possess, and lead to, eternal life. See ver. 63.—AND WE: the answer of faith to the object of faith. Not excluding, of course, the other "antithesis to the deserters" (Meyer).

Ver. 69. AND WE HAVE BELIEVED, AND HAVE KNOWN.—The perfect expresses the completed action and permanent result: assured faith and firm knowledge.

THE HOLY ONE OF GOD.—The One consecrated by and for God. Comp. x. 36; Mark i. 24; Luke iv. 34; Acts iv. 27; Rev. iii. 7. More indefinite designation of the Messiah. The full, matured confession, born of the Spirit, we find first in Matt. xvi.; a fact mistaken by Weisse, when he makes this passage a variation of that in the synoptical account. Peter's answering here in this complete way for all the twelve could not be entirely of the Spirit. It unconsciously served to sustain Judas in his false and cold self-command, and to cover the aversion which was in him at the very time; and thus it gave occasion for the severe words of Jesus.

[1] Codd. B, C*, D, L, etc., Griesbach, Lachmann, and Tischendorf, read ὁ ἅγιος τοῦ θεοῦ. The Recepta conforms to Matt. xvi. 16.

[2] The reading Ἰσκαριώτου is here supported by B, C, G, L (Lachmann, Tischendorf), against Ἰσκαριώτην. Also at ch. xiii. 26, by decisive authorities. On the other hand, at ch. xiv. 22, after the treasonable decision, Judas himself is distinguished as Ἰσκαριώτης. This evinces a historical delicacy, which Meyer misses when he proposes to read Ἰσκαριώτης in all the places on the strength of ch. xiv. 22.

Ver. 70. DID I NOT CHOOSE YOU THE TWELVE?—A more definite exposition of the words of ver. 67. Meyer: "Not the language of reflection, but of sudden pain over the tragic result, in contrast with that joyful confession which Peter was convinced he could give in the name of all." It probably refers not to the "tragic result," but to the moral alienation, the germ of apostasy, which from this time forth developed itself in Judas. The distribution of the emphasis is very significant. "I" is first, then "you," then "the twelve." I, as the Holy One of God, have chosen you to the highest honours.

And now the fearful contrast: ONE OF YOU IS A DEVIL!—Interpretations: An informer (Theophylact); an adversary or betrayer (Kuinoel, Lücke, *et al.*); devil, devilish, of a diabolical nature (Meyer). In New Testament designations, however, an ideal meaning is always lodged; the word is not a mere *nomen*, as Matt. xiii. 39, Rev. xii. 10 prove. And this is the more sure to be the case in this figurative designation. In Matt. xvi. 23 the term "Satan" is chosen, because Jesus intends to describe a tempter instigated by the devil; so here also "devil" denotes an actual traducer instigated by the devil. We must by all means abide by the term. The expression "sons, or children of the devil" (ch. viii. 44; 1 John iii. 10), is not so strong. The mention of the number twelve shows that the brothers of the Lord also were by this time in the circle.

Ver. 71. HE SPOKE OF JUDAS.—That is, He meant him. See the Textual Notes. On Judas Iscariot, see the Com. on *Matthew*, ch. x. Not to be confounded with the other Judas (son of James), ch. xiv. 22.

FOR IT WAS HE THAT WAS ABOUT TO BETRAY HIM.—Ἤμελλεν is hard to translate. *Traditurus erat.* The betrayal germinated in him from this time forth. Meyer, groundlessly: "Not that he was already meditating the betrayal (see, on the contrary, ch. xiii. 2), but that the betrayal was the divinely appointed result." Ch. xiii. 2 speaks of the final resolution; this passage of the first swerving of the temper and inclination.—ONE OF THE TWELVE. Showing up the monstrous, diabolical character of this incipient infidelity. The silence of Judas is in keeping with his character. It now firmly lodges the seed. On the Lord's choosing of Judas, see Meyer [p. 285, 5th ed.].

DOCTRINAL AND ETHICAL.

1. The *turning-point* in the life of Jesus which John here brings to view is of the highest importance in the history. It accounts for the falling away of the majority of the Galilean followers of Jesus, and that in a way perfectly agreeable to the Galilean character, which was inclined to boisterous insurrectionary

projects. Because Jesus refused Himself to the fanatical proposal of these people to make Him a king, and demanded in stringent terms an inward, submissive faith in His person, instead of an outward hoping for the things of an earthly kingdom, many began to fall back.

2. Undoubtedly also the first disaffection now formed itself in the mind of *Judas*, since after the explanation of Jesus he must have felt that he had been deceived in his glowing expectations. How little the disciples in general noticed this, appears from the protestation of Peter. Yet, besides the all-seeing eye of Christ, the feeling of John seems also to have caught an impression of this alienation. (See *Leben Jesu*, ii. p. 609.)

3. On the *calling* of *Judas*, comp. *Matthew, ad loc.;* Meyer, *in loco* [5th ed. p. 285]; Lücke, ii. p. 182.

4. The *protestation of Peter* forms a beautiful contrast to the sullen silence of Judas, in whose apostasy three periods are to be marked: (1) The beginning of alienation from this time forth; (2) the thought of betrayal and the dalliance with it after the anointing in Bethany; (3) the full purpose and the execution of it after the passover. And yet the beautiful contrast is not perfect, because Peter indiscreetly and without misgiving answered for the whole company, including Judas himself. Even the grand sentence, "Thou hast the words of eternal life," does not fully reach the deep meaning of Jesus in His discourse, if it refers to it. The word of the disciple falls something short of the self-presentation of the Master. The confession in Matt. xvi. 16 is an expression of purer and riper faith. Hence Jesus answers here with the stern word, "One of you is a devil," while after that other confession He blesses him. Even in the latter case it is true that the sharp rebuke, "Get thee behind me, Satan," follows the benediction; for in that case also the divine enthusiasm of faith had not yet matured in Peter into a firm spirit of faith. Peter was not yet free from all sympathy with Judas in chiliastic ambition.

5. It is not to be supposed that the disciples in general received any definite idea as to whom the Lord meant. Least of all do they seem to have fixed on Judas, who, on the contrary, appears from the account of the anointing at Bethany in Matthew and Mark to have enjoyed high consideration among them. That Judas felt himself in some way hit, is very probable; and also, that John was led to suspect who the forbidding fellow-disciple was (see John's account of the anointing). The stern word of Christ must therefore have burdened the minds of the disciples as a heavy riddle, giving them continuous warning, even amidst the great successes of His subsequent ministry.

The turn we here mark in the history of Jesus now comes fully to view in His subsequent conduct as depicted in the next chapter.

HOMILETICAL AND PRACTICAL

The first apostasy from Christ, in its solemn and typical import: (1) Its motives; (2) its extent; (3) its consequences.—The majestic calmness of the Lord in the apostasy of false disciples, as revealed in His stern dealing with those who remain.—The deep grief of the Lord visible even through His free and tranquil conduct. (1) His calmness: He begs not, flatters not, makes no terms; He remains sure of Himself and of His word. (2) His grief: He sees a danger to all His disciples; seems even to miss hearing the fair words of Peter; declares with a shudder that one of the chosen twelve is a devil.—The first apostasy, the first sifting of the hosts of Christ's disciples, 1 John ii. 19.—However great the apostasy may be, it never can be universal.—The stages of apostasy: (1) Retention of the earthly mind in discipleship, Matt. xiii. 5. (2) Development of unbelief, of rupture with Christ. (3) The actual apostasy itself.—Apostasy: a total view of the mournful thing: (1) Its main features in the gospel history; (2) its preludes in the Old Testament history; (3) its development in the history of the Christian church; (4) its final form as depicted in the prophecies of the Bible. The affinity of the apostasy in Galilee with the hostility in Judea.—The apostasy of the Jews a prelude to the traitorous apostasy of Judas.—The malignant silence of Judas a bad sign.—Falsehood of the diabolical nature.

> "Nothing more grimly holds thee back
> Than falsehood of thy being."

—The silence of Judas and the outspeaking of Peter.—The striking contrast in the circle of the twelve: Peter and Judas: (1) Honest loyalty and false adherence; (2) fresh, clear openness and dark obduracy; (3) happy confession and unhappy reserve.—Peter, Judas, and John.—The declaration of Peter in its light and shade.—"Lord, to whom shall we go?"—We must continue with Jesus our Lord, because (1) no other Christ will come; (2) no one will bring a better word; (3) there remains no other faith; (4) there remains no brighter knowledge.—The solemnity and dread with which Jesus answered the declarations of Peter.—The fearful contrast: To be chosen to a higher service than angels, and to prove a devil.—The terrible omen, that from among the twelve arose a traitor to the Lord, and a betrayer of the Lord Himself.—The depravity germinates slowly, but ripens rapidly to judgment.—The second turn in the life of Jesus (in Galilee), compared with the first (in Judea).—Because Christ presented Himself to His disciples as the bread of eternal life, many feared they should starve, and fell away.—They wish only things, things, things (worldly things, spiritual things, ecclesiastical things), and so come not to personal life in the beholding and partaking of the glorious personality of Christ.—As a man's ideal is, so is he: he who wishes

only idols and stocks, is like idols and stocks; he who wishes only creatures and things, is himself but creature and thing; and this leads to apostasy [comp. Ps. cxv. 8.—Tr.].—Hence apostasy is from Christianity to Judaism, from gospel to law.—It needs courage to trust oneself to Christ, the focus of life, and let the world go; but a believing courage which the Lord gives to him who asks.

STARKE, QUESNEL: A preacher may lose his hearers through no fault of his own.—MAJUS: As Jesus unkindly thrust no one away, so He will forcibly retain none. Let those go who wish not to stay. He who forsakes Christ the Life, follows Satan to death. —CANSTEIN: Christ needed none, but no one can do without Him. —It often fares with faithful teachers as with Christ (in the history here before us).—There is hardly a company but the devil finds one or another in it.—Preachers may certainly rebuke the sins of their hearers, yet with care that they call no one by name; for this embitters without edifying.—In unbelievers Satan so nestles, that they themselves are as it were the devil (Eph. ii. 2).—Trouble thyself not, and doubt not for the truth of the gospel, when one of the most distinguished ministers becomes a Mameluke and proves faithless to Christ.—OSIANDER: Even those who are adorned with excellent gifts may still forfeit the grace of God. — Beware of presumptuous security! False brethren give more pain to the faithful servants of God than open enemies.—BENGEL: Christ is concerned not for the number, but for the purity, of His disciples. —GOSSNER, on ver. 67: By this He would show that He forces no one, but would have all voluntary disciples.—HEUBNER: There is a gross apostasy from Jesus; this is rare: but there is also a subtle apostasy, which is the more frequent.—The voluntary departure of spurious disciples is no loss, but a gain.—Ver. 67: Jesus pours out His whole heart in this question, His sorrow and His love.—He still puts this question continually to all believers (*i.e.* in every solemn test) for the trial of their fidelity.—Upon the least likelihood that Jesus might doubt their fidelity, Peter breaks out the louder: so the Christian will attach himself the more fervently to Jesus at the faintest trace of apostasy.—*Have believed and known.* A hint that the believing, childlike posture of mind must precede the attainment of knowledge.—Jesus still knows all the faithful and the faithless ("The Lord knoweth them that are His").—Christ bore with Judas, the hardest test of His love. Bear cheerfully with men in whom thou canst not find thyself.—Not to be upright towards the most upright One betrays a wicked heart. The richest grace of intercourse with the most holy One can turn to perdition with a wicked heart. Judas went out of the school of Jesus far worse than he went in.—BESSER: Unbelief towards this single article (the eating and drinking of His flesh and blood) brought on a complete renunciation of Christ [More accurately: Offence at being required to find all salvation in His whole self-

sacrifice and self-imparting person itself, led them to separate from His person. Offence also at the last utterance of Jesus, ver. 65, which runs as a companion thought through the whole discourse, must in some way come into the account. As the doctrine of the divine person of Christ and its impartation of perfect life through a sacrificial death, which made it a sacrificial meal, was an offence to them, so was the doctrine of a distinction made by a gracious spiritual drawing of God between the small election of the spiritual Israel and the mass of the theocratic Israelitish church.]—Judas represents what is befallen to the Jewish people as a whole. How immeasurably deep must be the grief of love, that what was intended for Israel's salvation became its hardening! He chose Judas. He turned upon him the full earnestness of His saving love, and He endured that one of the twelve should do the service of the devil to Him, that the Scripture might be fulfilled, xvii. 12; Ps. cix.—SCHENKEL: Why we are resolved not to go away from Jesus Christ. We answer, with Peter, to the question of the Lord: (1) Whither would we go? (2) The Lord has the words of eternal life. (3) We have believed and known that He is Christ, the Son of the living God.

(IV.)

APPROACH OF THE FEAST OF TABERNACLES, AND OFFENCE OF EVEN THE BRETHREN OF JESUS AT HIS REFUSAL TO GO TO IT. CHRIST'S TIME AND THE TIME OF THE WORLDLY MIND. CHRIST THE OBJECT OF THE WORLD'S HATRED.

CHAP. VII. 1–9.

1 And after these things[1] Jesus walked in Galilee: for he would not walk
2 in Jewry [Judea], because the Jews sought to kill him. Now the Jews'
3 feast of tabernacles was at hand. His brethren [brothers] therefore said unto him, Depart hence, and go into Judea, that thy disciples also [thine adherents in that country, especially in Jerusalem] may see the [thy] works
4 that thou doest. For *there is* no man that doeth anything in secret, and he himself [For no one doeth anything in secret, and yet himself] seeketh to be known openly. If thou do [doest] these things, show thyself to the world.
5 (For neither did his brethren believe in him.) [For even his brothers did
6 not believe in him.] Then Jesus said [saith] unto them, My time is not yet
7 come: but your time is always ready. The world cannot hate you; but me
8 it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this[2] [the] feast: I go not up yet unto this feast; for my time is not

[1] The μετὰ ταῦτα immediately follows the καί in B, C, D, G, K, etc.
[2] This first ταύτην is wanting in B, D, etc., and is omitted by Lachmann and Tischendorf.

9 yet[1] full [fully] come. When he had said these words unto them,[2] he abode *still* [remained] in Galilee.

EXEGETICAL AND CRITICAL.

"According to Baur, this seventh chapter goes to show how the dialectics (criticism?) into which unbelief enters is only its own dialectical (critical?) refutation."—Meyer.

Ver. 1. AND AFTER THESE THINGS JESUS WALKED.—After the occurrences and discourses in Galilee in ch. vi.; a new general date succeeding the μετὰ ταῦτα of ch. vi. 1. The festival caravan had proposed to take possession of Him and make Him a king. But He had completely delivered Himself from them, and went not with them to the passover. Nor did He join the next train, which went up to the feast of tabernacles. The words "walked in Galilee" therefore mean, as their primary antithesis, that He went not up with the caravan to the feast next following. John mentions only the second antithesis: that He could not walk in Judea without peril of death. If he had now at once gone about publicly in Judea, and remained there, He would have too seriously embarrassed His exit. In Judea, the main theatre of His ministry, He no longer had room to work; He still had room in Galilee. And His isolated and sudden appearance, and His ministry in Judea, hereafter take place only under the protection of secrecy, or of Galilean and Perean friends and adherents, as well as individual disciples in Judea. The proximate period of the walking in Galilee is from the feast of Purim to the feast of tabernacles of the year 782 (A.D. 29), from the month Adar to the month Tisri. (Wieseler: from the 19th March to about the 12th October.)

In this period of Galilean itinerancy fall the charges of heresy against Jesus in Galilee, and His contests with the hostile Pharisees there, Matt. xii.; most of His parables or sermons on the sea, Matt. xiii. (Matt. xiv. dates the beginning); His interview with the deputation from Jerusalem, and the great gathering on the mountain which followed, Matt. xv.; the last contest with Pharisean power in Galilee, the retirement of the Lord and His transfiguration, Matt. xvi. and xvii. 21 (not ch. xv. to xviii., as Meyer gives it).

Ver. 2. THE FEAST . . . WAS AT HAND.—The second occasion and demand to go with a festival caravan, which Jesus declined. Though He went to Jerusalem, He did so not in the full pub-

[1] "Elz., Lachmann, οὔπω, *not yet;* supported, too, by the preponderance of codd. (only D, K, M, [ℵ], and three minuscules have οὐκ); but against the weight of versions, most of which, including Vulgata and Itala, read οὐκ. Of the Fathers, Epiphanius, Cyril, Chrysostom, and many others, have οὐκ. Porphyry found οὐκ in Jerome, and drew from it the charge of fickleness against Jesus. Just to avoid this offence οὔπω was introduced."—Meyer.

[2] Tischendorf reads αὐτός, instead of αὐτοῖς, after some undecisive codd.

licity of the festival pilgrimage, nor in the capacity of a festival pilgrim.

FEAST OF TABERNACLES.—חַג הַסֻּכּוֹת, σκηνοπηγία in Josephus, σκηναί in Philo. The third of the great festivals of the Jews (Passover, Pentecost or Weeks, Tabernacles), celebrated in the seventh month, or Tisri (in October), for seven days from the 15th, in memory of the dwelling of the Israelites in tabernacles or tents on their journey through the wilderness, and in thanksgiving for the harvest now, with the fruit and grape gathering, entirely finished. Thus: PASSOVER—deliverance from the destroying angel and from Egypt, beginning of harvest; PENTECOST—completion of grain-harvest, thanksgiving feast of first-fruits, no doubt also in celebration of some point of the theocratic history (Maimonides: the giving of the law on Sinai); TABERNACLES—feast of the wandering and of vintage. It is to be remembered that the eighth day of this feast (23d Tisri) was kept by the Jews as the feast of the joy of the law. The feast of tabernacles formed at the same time the counterpart to the great penitential feast of the day of atonement, which occurred five days before, as a sort of preparation for the feast of joy. The feast was distinguished by its grand offerings as well as its joyful tone; so that it was called by Josephus "the holiest and greatest of the feasts." People lived in tents formed of live branches of trees, on roofs, in streets, on open grounds; they carried boughs of fruit, noble, handsome fruits, especially branches of palms and citrons, in their hands, and had merry banquets. The feast of tabernacles had so joyous an appearance, that Plutarch could think it a feast of Bacchus. But it is a mistake to try to trace the Israelitish festivals of events of theocratic history to original festivals of nature. As Israelitish feasts, they must be primarily historical. They may have attached themselves, however, to existing popular feasts of Asia, absorbing and spiritualizing them, as was confessedly done by Christian festivals in reference to existing feasts of heathenism (comp. *Leben Jesu*, ii. p. 941). Attendance on these festivals in Jerusalem was binding upon the male portion of Israel (Deut. xvi. 16). Respecting the particular practices of the feast of tabernacles, see below.

Ver. 3. HIS BROTHERS THEREFORE SAID UNTO HIM.—According to Matt. xiii. 55, these were James, Joses, Simon, and Judas. A disposition on their part to act as guardians and advisers to Jesus appears again, and prominently in Mark iii. 21. But they as surely mean well with their counsel here, as they meant in that other case to act in faithful solicitude for Him. Euthymius Zigabenus attributed to them a malicious design (to draw Him into the hands of the Jews), because their unbelief is afterwards mentioned. The speech of His brethren refers to the fact that Jesus did not go to the late passover; that, in general, He seems to wish to avoid Judea; and that, by going about on the mountains and the sea, He

makes even His residence in Galilee a half-concealed one. They propose that He should appear publicly in Judea, and accredit Himself as the Messiah before His adherents there. Evidently the echo of the spirit of ch. vi. 15. They were right in assuming that a Messiah could not complete His legitimation of Himself and His work outside of Judea and Jerusalem; they were wrong and frivolous (1) in beginning to think lightly of His quiet ministry in Galilee; (2) in still hoping that, by a public appearance in Jerusalem, He might carry the nation with Him, and become a Messiah glorious after an Old Testament sort; (3) in not submitting themselves to His wisdom and His self-determining course of action. And herein chiefly lay their unbelief.

Vers. 3, 4. How important the brothers of Jesus thought it, that He should change His field, appears from the twofold expression: DEPART HENCE AND GO INTO JUDEA, THAT THY DISCIPLES ALSO MAY SEE THY WORKS, etc.: *μετάβηθι ἐντεῦθεν, καὶ ὕπαγε, κ.τ.λ.* In this view we are to understand by the disciples who were to see His works, all His adherents in the land of Judea; chiefly the influential ones in Jerusalem, but not these alone. In contrast with such an appearance, His Galilean work, particularly His quiet itinerancy and His withdrawal to the Phœnician borders, to the highlands of the Jordan, and across the sea, seems to them an incongruous working IN SECRET (ver. 4). And it presents to them the contradiction of His proposing to be a public personage with a secret ministry. (On the misinterpretations of *ἐν κρυπτῷ* by Baumgarten-Crusius, Brückner, and Luthardt, see Meyer.) Not the least thing which pertains to the authentication of a public character, does such an one perform in secret; much less does he waste such (great) works (*ταῦτα*) on an obscure region. The *εἰ* is not intended to throw doubt on the works; it denotes the logical premise. (Meyer, against Lücke, etc.)

Ver. 5. Then, when John remarks, FOR EVEN HIS BROTHERS DID NOT BELIEVE IN HIM, it is entirely gratuitous to make of this, as has been done, a disbelief of His Messiahship itself common to all the brothers, and to infer that the brothers of the Lord, James, Judas, and Simon, must be distinguished from the apostles of the Lord, James, Judas and Simon, whom He had chosen before the feast of Purim (Matt. x.). See Com. on *Matthew*, on ch. x. and xii. 46 ff. (comp. *Mark*, at ch. iii. 30; *Matt.* xiii. 55); *Leben Jesu*, ii. pp. 139 sqq. and 926; Herzog's *Real-Encyklop.* art. *Jakobus, der Bruder des Herrn*. It is plain from the connection that the unbelief of these brothers of the Lord was a *want of confidence* in Him of the same sort, at the worst, as that of Mary in Mark iii. 31, of Peter in Matt. xvi. 22, and of Thomas in John xx. 25: that is, while believing in His Messiahship, they lacked in the perfect yielding of a believing obedience, and assumed to prescribe to Him from their own judgment; but they were not unbelieving in the

sense in which Caiaphas and the Jewish people were. Tenaciously as the Ebionistic Clementine tradition, distinguishing between the three apostolic brothers of the Lord and the three apostles, James the son of Alpheus, Judas, and Simon, endeavours to maintain itself, it will not ultimately withstand, with its half-dogmatical, half-critical prejudice, the sense of Scripture and the primitive church tradition.

Ver. 6. MY TIME IS NOT YET COME.—Interpretations: (1) The time for me to go to the feast (Jansen *et al.*); (2) The time to show myself openly to the world (as they had demanded in ver. 4; Lücke *et al.*); (3) The time of my passion (Chrysostom *et al.*). The first interpretation is connected with the second, the second with the third. His first public entrance into Jerusalem was the entrance in the procession with palms; by that He showed Himself publicly to the world, and by that also He brought on His own death. Hence: My time for going to the feast, to manifest myself to the world. His words, therefore, referred primarily to the time of journeying, but in connection with the deeper meaning. The connection lies in the fact that *His fixed time* (καιρός), like *His hour* (ch. ii. 4), denotes the time *ordained and appointed to Him by God* for His public appearance, in distinction from the hours arbitrarily chosen by other men.

Hence the other words: BUT YOUR TIME IS ALWAYS READY; describing the free, arbitrary disposal of times which sinful men make; with primary reference to their travelling, but with respect also to the safety with which they may show themselves to the world, with which they do not yet stand, like Him, in full and pure antagonism, ver. 7. An intimation of their want of decided faith.

Ver. 7. THE WORLD CANNOT HATE YOU.—The world considered as unbelieving, in its antagonism to the Lord. It can no more take the internally complete attitude of mortal enmity towards you, than ye have thus far taken this attitude toward its spirit. All chiliastic kinds of faith (*e.g.* in the church of the middle ages) have an element akin to the world and open to its sympathy.—BUT ME IT HATETH. The entire antagonism brought into play by His testimony against the world.

Ver. 8. GO YE UP UNTO THIS FEAST.—This is, after the ritual manner of the Israelitish law, as pilgrims in the festival caravan, to participate in the exercises of the feast.

I GO NOT UP (YET) UNTO THIS FEAST.—Interpretations with reference to ver. 10:

1. The hostile interpretation of Porphyry, that Jesus proved Himself fickle (Jerome, *Contra Pel.*).

2. Bruno Bauer's modification: The evangelist entangles himself in contradiction in his narrative (see Lücke, p. 193; kindred constructions by F. Chr. Baur, etc., see in Meyer).

3. Meyer: "Jesus might *alter* His plan without being incon-

sistent, especially since the motive of this change of purpose is not patent. He also changed His purpose with the Canaanitish woman (Matt. xv. 26 sqq.)." But He no more changed it there than here. The entrance of a new motive must at least have been intimated.

4. The reading οὔπω, or to the same purpose, the emphasizing of the *present* ἀναβαίνω, inserting a νῦν in thought (Chrysostom, Lücke, and others). Of the same class is the restricting of the οὐκ by the οὔπω following (De Wette and others).

5. Emphasizing of *feast*, ἑορτή; Cyril, οὐκ οὕτως ἑορτάζων. He took no part ritually in the festal train or the festal scenes (*Leben Jesu*, ii. p. 927; Ebrard and others). In favour of this is the ensuing, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

6. The explanation, not with the caravan (Bengel, Ewald, Luthardt), is properly only one part of the preceding interpretation. It is emphatically said, moreover, "unto *this* feast;" Jesus thus already announcing in a manner His intended decisive observance of the next passover. A glance at that last feast we see in the words, "*For my time*," etc.

Ver. 9. HE REMAINED IN GALILEE.—That is, He let the train pass on, and perhaps His brothers with it.

DOCTRINAL AND ETHICAL.

1. The heavenly *precaution* with which Jesus guarded His life from a premature end, that He might sacrifice it with full effect at the right hour, forms a contrast with the heedless *boldness* with which His brothers would push Him upon the stage of the most glaring publicity; and a contrast with the many premature sacrifices which occur in the lives of worldly heroes, and even of Christian missionaries and martyrs. The life of the believer must be in spirit offered up to God at all times; but the actual sacrifice of it must be put with all decision under the law of Christian wisdom. No one should prematurely squander his life; every one should, in the holiest sense, "sell it at the highest possible price." But for His wise reserve, the life of the Lord would perhaps have fallen before the hatred of Judaism in the very first year of His ministry; certainly at the feast of Purim in the spring of the second year. A ministry of about three years in the midst of pharisaic Judea could be secured to Jesus only by His heavenly wisdom.

2. The subsequent *appearance* of Christ at the feast of tabernacles does not contradict this caution. It is an act of consummate psychological mastery. By this oft-repeated sudden appearance, He places Himself as an astounding wonder before His enemies; they themselves are restrained by fear, or at least their servants, and they do not venture to seize Him. They are disarmed not only by the personal impression of Jesus, but also by fear of the powerful popular following which He had, particularly of the fight-

ing Galileans. Not till the continuous stay of Christ among them at the last passover could they carry out a definite plan against Him.

3. It agrees with the nature of human restlessness, that the same *brothers* of the Lord, who with His mother sought to rescue Him some time before from the press of Galilean enemies through fear (Mark iii.; Matt. xii.), now sought in recklessness to press Him upon the theatre of decision. Apart from the fact that such extremes beget and account for each other, the experience which the brothers of Jesus had had of the uselessness of their fear and of the security of Jesus amidst the strongest probabilities of danger, might urge them now to the utmost risk in His behalf.

4. Jesus, in respect to His *time* and *place*, is subject to the individual direction (ἐντολή) of His Father. Thus His time at every point is a point of eternity, and His being in every place is a being in heaven. The contrast between the divine discernment of His time and His hour, and the arbitrary caprice of men in the use of times and hours.

5. The notion of the *world* which the brothers of Jesus express, differs greatly from the notion expressed by Christ. Judas Lebbæus recurs to this favourable idea of the world in ch. xiv. 22. The brothers of Jesus vaguely see a world ready to receive Christ with open arms; Christ sees through a world disposed to kill Him. Undoubtedly Christ Himself also distinguishes between the world as the object of the divine love (ch. iii. 16), and the world in its decided ungodliness and unbelief.

6. Christ's word, *The world cannot hate you*, expresses the truth that there is no deeper, more incisive opposition than that between a godly mind and a worldly mind, faith and unbelief. The world's hatred comes out completely only in opposition to that which is divine.

7. There is an infinite difference between the delicate precision of the Lord's form of expression and a made-up *reservatio mentalis*. But for this reason the words of Christ, and especially His expression here, *I go not up to this feast*, are also exposed to the ready abuse of men. The abuse is not due to ambiguities on His part, but to the want of discrimination on the part of His expounders. Else it would have been easily seen, that between a public Messianic progress of Jesus to the ceremonial observance of a feast, and an incidental appearance of the anonymous prophet at the feast, the difference is wide.

HOMILETICAL AND PRACTICAL.

See under the previous head.

The quiet walking of Jesus in Galilee a token also of His glory. —A token of His prudence, His foresight, His wisdom, in His spirit of self-sacrifice.—How Jesus by wisdom preserved and spared His

official life till the right, decisive moment, though it was forfeited to death from the first.—The most splendid and joyous feast of the Jews no allurement to the Lord, but an object of holy solicitude and dread.—The want of the obedience of faith in the enthusiastic zeal of faith in the brothers of Jesus.—The contrast between Christ's knowledge of the world and His brothers' knowledge of it.—Marks of the worldly element in the belief of the Messiah.—The word of Jesus to His brothers; vers. 6–8.—The declaration in vers. 6 and 7; the several words of vers. 6–8.—"No guile found in His mouth;" or, Jesus, even in the pure and precise form of His words, hard to understand by the ordinary way of thinking.—The sharp precision of the words of Jesus a reflection of the perfect clearness of His mind.—The lesson of the divine peace in the Lord's quiet tarrying at home while His brothers go to the brilliant feast.—We also must be able to stay at home.—With what a different eye from that of His brothers did Christ look upon the glories of the world, and even of the Jewish people of God (or "church")!

STARKE: Hasten not after suffering, it will come soon enough.—CRAMER: Let every one look well to himself in his office, that he may long serve the church of God.—Christians still celebrate their feast of tabernacles when they heartily praise God for His shelter and defence.—HEDINGER: Let no one lord it over the wisdom of God.—CANSTEIN: Follow not the voice which urges thee to seek a great name and become renowned in the world. The sole voice of self-love often leads a minister to leave a place where he may do much good, and move to another where he can do none.—Kindred are most commonly the ones who obstruct the godly.—*Bibl. Wirt.:* A true Christian heart desires not to distinguish itself; the more secret, the happier.—God does everything exactly at the right time, but men do much out of season.—One hawk does not pick out another's eyes; he who accommodates himself to the world, will be loved by it.—The friendship of the world, Jas. iv. 4.—CANSTEIN: It bespeaks humility and prudence for a man to wait God's time, keeping himself quiet till it come; this does not conflict with the joyousness of faith, which afterwards goes joyfully forward when it perceives its time.—GOSSNER: I guide myself by the hour-glass of my Father; ye can go according to your pleasure: ye may say what ye will, ye will never be arraigned for it; but I must walk cautiously, that I may not wantonly encounter my suffering. He who follows his own will, who does everything out of his own head, and *never consults the divine moment*—his time is always ready. But he who loves God, lets all his moments depend on the will and indication of God.—BRAUNE: Even though they (the brothers) hastened forward to the feast, they after all remained behind.—They who are forward with outward worship, do not therefore worship the Lord in spirit and in truth. With the boisterous (Isa. v. 19) the Redeemer can have no fellowship.—It is trying,

indeed, to be left alone with one's Christianity in a good cause; but it is better to be alone than to burden oneself with precarious companions, who rather corrupt than improve. (RIEGER).—Circumspection and prudence best become the boldest.—GERLACH: Such an appearance as ye demand would draw upon me, not splendour and honour, but death and ruin.

HEUBNER: The world is still challenging: Show thyself, come out, make thyself known to the great rulers, recommend thyself by writings and the like.—BESSER: *Their* time did not coincide with *His* time. It is the peculiar glory of believers, that in all their actions God's time is also theirs.—The more one sees the extraordinary mind develope itself under the common limitations of life, the harder he finds the acknowledgment of it.

THIRD SECTION.

FERMENT IN THE CONTEST BETWEEN THE ELEMENTS OF LIGHT AND DARKNESS. FORMATION OF PARTIES, AS A PRELUDE TO THE FULL OPPOSITION BETWEEN THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS.

CHAP. VII. 10–X. 21.

(I.)

FERMENTATION AND PARTY DIVISION AMONG THE PEOPLE IN GENERAL.

(*a*) CHRIST, THE TEACHER AND THE ONE SENT FROM GOD, IN OPPOSITION TO THE HUMAN RABBINICAL OFFICE, AND IN AGREEMENT WITH MOSES. HIS EARTHLY DESCENT IN OPPOSITION TO DESCENT FROM HEAVEN. HIS OPPONENTS, WHO WISHED TO KILL HIM, IN CONTRADICTION WITH MOSES, THE PROPHET OF GOD, INTENDING TO RETURN TO GOD.

CHAP. VII. 10–36.

10 But when his brethren [brothers] were [had] gone up [to the feast], then went he also [he also went] up unto the feast, not openly [as a festal pilgrim], but as it were in secret [as a private person, a non-participant
11 spectator]. Then the Jews [The Jews therefore] sought him at the feast,
12 and said, Where is he [that man, ἐκεῖνος]? And there was much murmuring among the people [the multitudes] concerning him: for some said, He is a good man: [but][1] others said, Nay; but he deceiveth the people [the multi-
13 tude]. Howbeit no man spake [Yet no one spoke] openly of him, for fear of the Jews.
14 Now about the midst of the feast, Jesus went up into the temple and

[1] δέ after ἄλλοι is wanting in D, G, F, etc., and in Tischendorf.

15 taught. And [Then][1] the Jews marvelled, saying, How knoweth this man
letters, having never learned [been schooled as a rabbi]?
16 Jesus [therefore] answered them, and said, My doctrine is not mine, but
17 his that sent me. If any man [one] will do his will [is willing, desirous, anxious to do his will], he shall know of [concerning] the doctrine, whether it be of [is from] God, or *whether* I [in my doctrine] speak [make words,
18 λαλῶ] of [from] myself. He that speaketh of [from] himself seeketh his own glory: but he that seeketh his glory [the glory of him] that sent him, the same is true, and no unrighteousness [*i.e.* no transgression of the law;
19 see ver. 21] is in him. Did not Moses give you the law, [?] *and yet* none of you keepeth the law? [!] Why go ye about [Why do you seek] to kill me?
20 The people [multitude, not the rulers] answered and said, Thou hast a devil [a demon, a spirit of melancholy]: who goeth about [seeketh] to kill thee?
21 Jesus answered and said unto them, I have done one work, and ye all
22 marvel [on account of it]. Moses therefore [on this account, for this cause] gave unto you [the] circumcision (not because [that] it is of [from] Moses, but of [from] the fathers); and ye on the sabbath-day [*omit* day] circum-
23 cise a man. If a man on the sabbath-day [*omit* day] receive circumcision, that the law of Moses should [may] not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day [because I have made sound, or, restored to health, a whole man (*i.e.* the entire body of a man, not only a single member, as in circumcision) on a sabbath]?
24 Judge not according to the [*omit* the] appearance, but judge righteous judgment.
25 Then said some of them of Jerusalem, Is not this he whom they seek to
26 kill? But [And], lo, he speaketh boldly, and they say nothing unto him.
27 Do the rulers know indeed[2] that this is the very [*omit* very] Christ? Howbeit we know this man [Still, as to this man, we know] whence he is: but when [the] Christ cometh, no man knoweth whence he is.
28 Then [Therefore] cried Jesus in the temple, as he taught, saying [teaching in the temple, and saying], Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know
29 not. But I know him; for I am from him, and he hath sent me.
30 Then [Therefore] they sought to take [seize] him: but [and yet] no man
31 [one] laid hands on him, because his hour was [had] not yet come. And many of the people [But of the multitude many][3] believed on him, and said,[4] When Christ cometh, will he do[5] more miracles [signs] than these[6]
32 which this *man* hath done? The Pharisees heard that the people murmured such things [heard the people murmuring these things] concerning him: and the Pharisees and the chief priests [the chief priests and the Pharisees] sent officers to take [seize] him.

[1] Lachmann and Tischendorf, οὖν instead of καί, after many authorities. Also after ἀπεκρ., ver. 16.

[2] ἀληθῶς, in most MSS., B, D, K, L, etc., occurs only once, and that before ἔγνωσαν; Tischendorf. Yet it is probable that the second ἀληθ. has been dropped on account of the striking repetition, which, however, is very expressive and significant.

[3] ἐκ τοῦ ὄχλου δὲ πολλοί; Lachmann, Tischendorf.

[4] ὅτι, before ὁ Χρ. ὅταν, is lacking in B, D, L, etc., and Lachmann.

[5] Instead of μήτι, Lachmann and Tischendorf read μή.

[6] The τούτων must be considered an explanatory addition.

33 Then said Jesus [Jesus therefore said] unto them, Yet a little while am
34 I with you, and *then* I go unto him that sent me. Ye shall [will] seek me, and shall [will] not find *me* [me]: and where I [then] am, *thither* [*omit* thither] ye cannot come.
35 Then said the Jews [The Jews therefore said] among themselves, Whither will he [this man] go, that we shall not find him? will he go unto the dispersed [the Diaspora] among the Gentiles [Greeks], and teach the Gentiles
36 [Greeks]? What *manner* of saying is this [What is this word] that he said, Ye shall [will] seek me, and shall [will] not find *me* [me]: and where I am, *thither* [*omit* thither] ye cannot come?

EXEGETICAL AND CRITICAL.

Ver. 10. HAD GONE UP.—The ἀνέβησαν is pluperfect.

Ibid. NOT OPENLY.—That is, not in the festal train, not as a festal pilgrim; but not, by another road: De Wette, etc. (On the Docetism which Baur and Hilgenfeld would find in the words, see Meyer.)—BUT AS IT WERE IN SECRET. This expression denotes a solitary journey, a quiet stay near Jerusalem (perhaps in Bethany), and a subsequent appearance at the feast, not *incognito*, and not in the character of a festal pilgrim, but in the capacity of a prophet coming forth out of concealment to the feast, to point out the insufficiency of the festal symbols, in contrast with their real fulfilment in His person. And because He did so appear, it is said, ὡς, "*as it were* in secret." This was the character in which He went up, not in which He continued. Meyer is incorrect in saying that this was the final departure of Jesus from Galilee. The present departure of Jesus from Galilee was entirely private; the final departure took place under a great convoy (Matt. xix. 1, 2; Mark x. 1; *Leben Jesu*, p. 928). More below, at ch. x. 22.

Ver. 11. THE JEWS THEREFORE SOUGHT HIM AT THE FEAST.—According to ver. 13, the hostile Jews are, of course, primarily intended here. They thought to continue unto death the persecution opened against Jesus in ch. v. Hence also the expression ἐκεῖνος, "Where is that man?"

Vers. 12, 13. AND THERE WAS MUCH MURMURING.—An expressive designation of the ferment in the popular mass, and the powerful working of the hostile rulers upon the sentiment of the people. In the division of opinion the friends of Jesus express themselves with timid reserve: HE IS A GOOD MAN (ἀγαθός), kind, benevolent. According to the New Testament usage (see Matt. xx. 15; Rom. v. 7), the term no doubt means something more than "honest, a man of honour" (Meyer); though the attenuation of the confession of Jesus in the period of rationalism could go so far, that some one wrote a pamphlet, *Jesus and His Disciples were honest People*. The confession is evidently suppressed also here. The others more boldly speak out their opposite opinion: HE DECEIVETH THE PEOPLE.

But that the more favourable public opinion concerning Him was already under the terrorism of the hostile party spirit, is told us by the addition: YET NO ONE (*i.e.* of the friendly part) SPOKE OPENLY OF HIM, FOR FEAR OF THE JEWS.—According to Meyer, this last verse includes literally all: "Even the hostile ones were afraid, because, so long as those (the hierarchy) had not yet *officially* decided, a *reversion* of their sentiment was conceivable. A faithful picture of bad, Jesuitical domination of the people." The οὐδείς μέντοι will certainly have a meaning; though the opinion, "He deceiveth the people," was open enough. The distinction between λέγειν and λαλεῖν must be observed here. Persons on both sides were expressing themselves in a scanty λέγειν; yet did not come to a λαλεῖν παῤῥησίᾳ, a full, free talk, concerning Him, because any expression of acknowledgment could easily be communicated by heresy-hunters, and because an unfavourable opinion also might easily have something contrary to form. The bondage of conscience was such, that no one ventured to utter fully the thoughts of his heart before the hierarchy had spoken.

Ver. 14. THE MIDST OF THE FEAST.—In a seven or eight days' feast three or four days were now past, and it became clear that He did not intend this time to take part in the observance. If Jesus had come earlier to the place, it is more probable that He lodged in the vicinity than in Jerusalem itself. See above, on ver. 10.

UP INTO THE TEMPLE.—It might seem as if by this step He passed from extreme caution to extreme boldness. But even by this new manner of appearance He proves Himself the great Master in the knowledge of men. From this time forth He could safely appear in Judea and Galilee only by suddenly entering a great assembly of the people, and working there. The spirit of reverence for Him which animated the people still for a time shielded Him in these situations from His enemies. Thus He made the crown or halo of the popular assembly His faithful guard, so long as the better Messianic spirit of the people recognised in Him the Son of David. He was adorned in the presence of His enemies with the wreath of popular veneration, till this wreath, too, was torn and withered by the poisonous breath of their enmity. (*Leben Jesu*, ii. p. 932.)

AND TAUGHT.—From the subsequent narrative we may suppose that His teaching related to the feast of tabernacles. So in ch. ii. His teaching connected itself with the symbolical import of the temple, which He was then for the first time officially visiting; His conversation with the theocratic Nicodemus on the need of real regeneration, in order to pass from the old theocracy to the new kingdom of heaven, connected itself with the proselyte baptism; His conversation with the Samaritan woman took its turn from the holy wells in Israel; His discourse in ch. v. from the

medicinal spring and the healing; and even in His Galilean discourse in ch. vi. there is a manifest reference to the approaching passover in Jerusalem.

Ver. 15. HOW KNOWETH THIS MAN LETTERS?—First are heard the voices of the adversaries of Jesus. Their first objection is founded on the fact that He is not a promoted rabbi; the second (ver. 27) on His origin.—THE JEWS here are evidently the Judaists, and probably, judging from their expressions, scribes, rabbis. They MARVELLED: they cannot deny that He knows the books and has the gift of teaching; but, full of envy, school-bigotry, and statutory zeal, they fall upon the circumstance that He *has not studied,* and is not a regular graduate of the rabbinical schools. The γράμματα without ἱερά (2 Tim. iii. 15) denotes not the Holy Scriptures (ἡ γραφή, according to the Peshito, Luther, Grotius), but literature, the field of learning (in the Vulgate, *litteræ;* see Acts xxvi. 24). The passage is "important against the attempts, ancient and modern, to trace the wisdom of Jesus to human education" (Meyer). The words evidently grope in confusion half-way between acknowledgment and denial of His wisdom. But the stress lies not on the concession, but on the questioning. Though He seems to know books, yet there must be some deception about it, since He has not studied and advanced in the regular prescribed way. A young school enthusiast trusts not his eyes, trusts not his ears, trusts not even his enthusiasm and his intellectual gain, when he meets a teacher who has the prejudice of the school against him; the old school enthusiast is at once fully decided in his prejudice by the absence of school endorsement. The point at which the teaching of Jesus came most in contact with Jewish learning was the relation of His symbolical interpretation to the Jewish allegorizing (of the Old Testament and its types). It was indeed a relation as between a melon and a gourd; but the appearance of similarity must have struck the eyes of these people more than the difference. Yet, after their manner, regardless of the actual teaching of Jesus, they fell upon His want of legitimation. His doctrine is not *delivered* as the sacred *tradition of the schools,* not *systematized* according to the *rules and practice of the school,* not *legalized* as the production *of a graduate.*

Ver. 16. MY DOCTRINE (or, TEACHING) IS NOT MINE.—That is, I am no self-taught man, in such a sense as to be an upstart and pretender; there is another in whose school I have regularly advanced. With cutting irony He off-sets His teaching against their rabbinical teaching (both as to form and matter); His authority, the Father, against their authorities, the old rabbinical masters. The first "my" therefore denotes His discourse (His system, the school He teaches); the second, His authority (the school He has learned in). Meyer: "οὐκ—ἀλλά here also is not equivalent to *tam—quam* (Wolf, etc.), but is absolutely exclusive." Hardly

"absolutely," but only so far as His person is regarded in its human aspect. Tholuck: "His human personality is viewed abstractly by itself, as in ch. v. 31, viii. 16." The primary distinction is between the Son sent, who both in word and act executes the ἐντολή of the Father, who speaks what He hears of the Father, and does what the Father shows Him—between this person and the Father Himself. And He so far views His personality abstractly by itself, as He yields to their idea of an independent human person distinct from God.

BUT HIS THAT SENT ME.—That is, it is not only directly the doctrine of God, but also more than doctrine—the direct message of God to you, a doctrine of the most decisive words of life.

Ver. 17. IF ANY ONE IS WILLING TO DO HIS WILL.—The indispensable condition for understanding the doctrine of Christ. We must be truly turned towards God, in order to recognise the divine, which proceeds from God, as divine. And more particularly, we must be earnestly bent upon the divine in practice, if we would know it in theory as doctrine. Man's moral θέλειν of the moral θέλημα of God is the condition of man's intellectual γινώσκειν of the intelligible διδαχή of God. Without the earnestness of doing there is no truth in our knowing; and like cannot know like without a like bent of soul. Plato, *Lys.*: "Οτι τὸ ὅμοιον τῷ ὁμοίῳ ἀνάγκη ἀεὶ φίλον εἶναι. Comp. Matt. x. 40–42. This condition of willingness to do, that is, of practical effort, has its root in the doing of the truth, or moral sincerity (ch. iii. 21), and developes into the love of God (ch. v. 42). The point cannot be *the doing* of the will of God, as against sinners and beginners in knowledge; it is only the θέλειν (which, of course, is the beginning of the doing according to the best of one's knowledge and conscience, in the form of *trying;* Rom. vii.). Meyer: "The θέλῃ is not redundant (Wolf, Lösner, and many others), but is the very *nerve* of the matter; in θέλῃ—θέλημα the *suavis harmonia* (Bengel) has been noticed."

HIS WILL: (1) The Old Testament revelation (Chrysostom *et al.*). (2) The demand of faith in Christ (Augustine, Luther, etc.); or at least (3) in His doctrine (Semler, etc.). (4) Tholuck: "Still further from the truth is the interpretation which makes it even a requirement of faith for proof." (5) Willing obedience to God in general (Lücke, Meyer).

It is a proposition which, in its universality, certainly refers not merely to believers of revelation; but which, on the other hand, has in view a universal revelation of the divine will. Therefore: He who strives to do the will of God according to the best knowledge he can get on his level of knowledge. This holds even for the heathen; but for the Jews it has special regard to the Old Testament revelation of the will of God (see ch. v. 38), and now for Christians to the fully developed Christian principles of life; always, however, putting the chief stress on full inward earnestness

of moral endeavour (θέλῃ). Meyer: "This passage accordingly contains undoubtedly the *testimonium internum*, but not in the ordinary theological sense, as applying to persons already believers, but as applying to persons not yet believers, when the divine doctrine addresses them." The *testimonium internum*, upon candid consideration, leads on from the subjective *testimonium* of calm conviction, as well as of unsatisfied doubt and longing, into the objective *testimonium Spiritus Sancti*, which by all means is promised in the γνώσεται περί, κ.τ.λ. It is false to ask whether, in the conflict in Rom. vii. 7, the unconverted man, abstractly viewed, or the converted, is the subject; and it is equally false to introduce this division here. The subject is the actual living elect in their motion towards God under the drawing of His grace.

HE SHALL KNOW CONCERNING THE DOCTRINE, etc.—The γνώσεται is emphatic. He shall have not only assurance of faith, but living certainty of discernment. And if the demand was universal, so is the promise in the first instance: "He shall know concerning the doctrine"—indefinitely, of every sort of religious doctrine—whether and how far it be from God. But from this the other thing immediately follows: He shall know whether Jesus only speaks (λαλῶ) on His own authority (as an uncalled, self-taught individual), or whether, on the contrary, His word be not absolutely *the doctrine* (from God). Cameron is right, therefore, in making a distinction here between the moral demand and the theoretical doctrine (which Tholuck disputes); only the theoretical doctrine of Christ is as far from being merely theoretical, as an inward ethical bent or *nisus* is from being merely practical or in the ordinary sense moral. See ch. iii. 12.

Ver. 18. HE THAT SPEAKETH FROM HIMSELF SEEKETH HIS OWN GLORY, etc.—The proof that He does not speak from Himself. The mark of one who speaks from himself is ambition; he would glorify himself. He, therefore, who would not glorify himself, but God, speaks not from himself; he is true. The direct applying of the proof Christ leaves to themselves. The argument, however, has not an abstract, syllogistic form; it is enriched by a term of life. In the first place, a second proof is inserted into the first. If the person sent seeks only the honour of the prince or lord who sends him, his message is to be trusted; he is true. And he is true, because no unrighteousness, no unfaithful conduct, appears in his message. It may be depended upon, that what he says his master has said to him. Freedom from all assumption bespeaks the real teacher: if he had received nothing to teach, he could not possibly have taught. Personal disinterestedness bespeaks the commissioned agent: if he had received nothing to deliver, he would not have appeared. And freedom from all assumption and self-interest evince themselves in the undivided energy with which the one sent seeks the honour of the master who sends him. This,

therefore, constitutes the difference between a false Messiah and the true. The motive and the centre of gravity of the false Messiah lie in self-glorification; those of Christ lie in the glorification of the Father, to whom He attributes everything He says and does.

Thus He has proved that He is true in His doctrine; even intellectually true, because there is no moral obliquity in Him, no self-seeking or unfaithfulness to the throne which sends Him. As in men the intellectual knowing of the truth comes as the reward of moral endeavour, so in Christ the truth of His doctrine is founded in the righteousness of His life. Ἀδικία, therefore, is not equivalent here to ψεῦδος (Grotius *et al.*), though connected with it, inasmuch as ἀδικία would produce ψεῦδος. Self-seeking darkens knowledge.

Ver. 19. DID NOT MOSES GIVE YOU THE LAW?—The sudden transition of Jesus here from the defensive to the offensive has led to the hypothesis of an intermediate conversation (Kuinoel) or act between vers. 18 and 19, for which there is really no ground at all. We must remember: (1) That since the feast of Purim, at which "the Jews" had already begun capital process against Him, Jesus had not met them, but had on their account avoided Judea, and now re-encountered them for the first time. (2) That all their "assaults and negations" (Meyer), including their last attack on His *right to teach*, covered the design of bringing Him to a capital conviction. (3) That it perfectly accorded with the openness and wisdom of Jesus to draw out their hidden plan, and to make it a subject of talk before all the people in the temple. *The only protection against secret adversaries is to expose their designs with the most relentless publicity.* (4) That Christ has already in fact introduced the offensive by the last words of the defensive: "There is no unrighteousness in him" (as they had charged on the ground of the Sabbath cure).—MOSES—quoting their highest authority.—GIVE YOU THE LAW. Of course the law in general; for he who breaks one commandment transgresses the whole law. It is not specifically the prohibition of murder (Nonnus), nor Sabbath law (Kuinoel), which is intended here by "the law." But that the rebuke does particularly refer to the prohibition of killing, is shown by what follows.

AND YET NONE OF YOU KEEPETH THE LAW.—A general address. Because there is in you no true striving to do the will of God, ye cannot know my divine mission. And how truly this is the case with you in general (the "*none*" representing the spirit of the people and its general aim), appears from the fact that ye (the [hierarchical] Judaists in the first instance) seek to kill me. Yet the people are unconsciously implicated and included in this charge, because the high-handed conduct of the hierarchs has its occasion in the mental indolence of the laity. The people must know that they hate Him and "persecute Him without cause."

Ver. 20. THE MULTITUDE ANSWERED AND SAID, etc.—The Judaists are speechless under the charge of Christ, because they consider it dangerous to have their plan so soon canvassed before the people. Their silence is a malicious reserve, like that of Judas in ch. vi. 70. The people, however, take the accusation to themselves, thinking it wholly unfounded. As "they of Jerusalem," who speak in ver. 25, very well knew of the project, which had already become notorious in Jerusalem, it must be the festal pilgrims who speak here, who were still far not only from the design announced, but even from any knowledge of it.

THOU HAST A DEMON.—The term here is figurative, drawn from the belief in demoniacal possession. It was probably a proverbial expression in this general sense, especially to denote gloominess, melancholy, labouring under jealous, brooding suspicions. So it was compassionately said of John the Baptist, "He hath a demon" (Matt. xi. 18). Men pitied a man otherwise so able and devout. Here also the reply seems to be not malicious [Hengstenberg and older commentators], but rather sympathizing. "Not an expression of malice, but of surprise that a man who could teach so finely, could think of a thing which they considered morally impossible and a mere hallucination" (Meyer). But the same expression in ch. viii. 48 and x. 20 is shown by the connection to be evil-minded. Chrysostom and others take the ὄχλος to be the *rulers*, and their question to be a dissimulation. This obliterates the true sense of the transaction.

Ver. 21. AND SAID UNTO THEM, I HAVE DONE ONE WORK.—Jesus, continuing His train of thought, advances as clearly beyond the reply of the people as He did in ch. vi. 70 beyond the answer of Peter. His piercing and foreseeing knowledge contrasts with a stupidity which sets up against it, and which considers Jesus in this case even smitten with a pitiable delusion. It is not an inaccuracy (Tholuck) that John represents the ὄχλος [the multitude] as answering the Lord. Christ intends to bring before the ὄχλος the malicious inquisitorial conduct of the hierarchy. The ὄχλος must be made privy to the secret affair, and shown their unconscious complicity in the wickedness.

The ONE WORK is the healing on the Sabbath, ch. v. 2. (Olshausen needlessly inserts here the subsequent murderous designs.) The Lord cannot here mean that He has done only one miracle in Jerusalem (see John iii. 1). The antithesis lies in the καὶ πάντες θαυμ. It is not the miracle, but the work, that here bears the stress; and it is not wonder at a miracle that is meant, but surprise at *one* work, though not terror, as Chrysostom and others have it. And in the surprise of all, an indignation (Grotius) on the part of many is also unquestionably implied. Offence at that work had therefore spread at least very generally in Jerusalem and among the people. And their morbid condition was manifest

in the very fact that they all stared and made an ado over one act of a man who abounded with divine works. The supposed spot upon the one work threatens to eclipse in their view all that has ever filled them with wonder. And even this spot is only in their own vision.

YE ALL MARVEL.—The διὰ τοῦτο is referred by Theophylact, etc., Lücke, etc., to the clause preceding (θαυμ.); by Chrysostom, Luther, and others to the clause following. But in the latter connection it has been considered by some redundant, by others elliptical (ye ought therefore to know). Meyer has attempted another explanation, which Tholuck considers "tortured."

Ver. 22. (FOR THIS CAUSE) MOSES GAVE UNTO YOU THE (rite of) CIRCUMCISION, etc.—Jesus now proves to them from their own law that it is good to heal a sick man on the Sabbath. Moses *ordained circumcision* for you. Parenthesis: Yet he did not introduce it as strictly a Mosaic law, but confirmed it as a patriarchal law (coming down from the fathers, that is to say, a fundamental religious law of the Abrahamic covenant of promise, Gen. xvii.). And this patriarchal Mosaic law so outweighs the mere Sabbath law, that ye not only may, but must, circumcise a man on the Sabbath, when the prescribed day (the eighth day, Luke ii. 21; rabbinical passages in Lightfoot; rabbinical maxim, *Circumcisio pellit Sabbatum*) falls on a Sabbath. The reason of this higher superiority of the patriarchal law lies in the design of circumcision, to make the man partially (in a symbolical sense) whole. But if this is so, how much more is the Sabbath law suspended (in the legal point of view suspended, in the higher view fulfilled) by the eternal law of God, which enjoins the healing of a man wholly diseased; enjoins it even in legal form in the commandment, Thou shalt not kill!

Christ thus sets forth three sorts of laws: (1) Eternal principles of humanity, as enacted formally in the decalogue; among which is the law not to destroy life, but to preserve it, to heal. (2) Patriarchal fundamental laws of theocratic civilisation; among which belongs circumcision. (3) Mosaic law in the narrower sense.

To this last class belongs, not indeed that Sabbath law which is the safeguard of human nature with its need of rest (the *humane and moral* Sabbath), yet doubtless the *symbolical and ritual* Sabbath, with its prohibition of every kind of work, as a symbol of the legal theocracy. If, therefore, these Mosaic ordinances must be suspended by patriarchal practice, how much more by the primal laws of God! But just so far as they are suspended in the spirit of the law, they are only raised out of a prescribed symbolical meaning to their real truth: they are *fulfilled*. The Sabbath is fulfilled by doing good, by healing men (Matt. xii. 12); circumcision is fulfilled by regeneration, according to the commandment, "Thou shalt not covet," as it is written on the heart by faith as a law of the Spirit.

The observation that circumcision "IS OF THE FATHERS," has been interpreted by Euthymius Zig. and others as depreciating circumcision, by showing it to be not a Mosaic institution. "It might rather express the superiority of circumcision, by virtue of its higher antiquity (and by virtue of its more fundamental character). Then the gradation is very piquantly expressed by Bucer: 'Ye rank the *fathers* above the law, I the *Father*'" (Tholuck).—Circumcision had its origin, not in Moses (ἐκ τοῦ M.), but in the fathers (ἐκ τῶν πατ.).

Ver. 23. IF A MAN ON THE SABBATH RECEIVE CIRCUMCISION, THAT, etc.—Circumcision is emphatic, in antithesis with the healing of the whole man in the next clause; hence placed [in the Greek] at the beginning of the sentence.—It is wrong to weaken the ἵνα μή so as to read, *without* breaking the law (Bengel *et al.*). It is just by circumcising a man on the Sabbath, if that be the eighth day, that violation or nullification of the law is to be prevented. The *idea* in the prescription of the eighth day is that the circumcision should be performed as early as possible—the earlier the better. The higher import of the patriarchal ordinance appears also in the fact, that what are called the Noachic commandments continued for a time to be *morally* binding in the Christian church; while the specifically Mosaic law, even in regard to circumcision, became extinct as a religious statute (Acts xv.). Hence, too, the parallel cited by Luthardt from Gal. iii. 17, which subordinates the law to the promise, is not without force. Meyer thinks it is; and Tholuck (p. 216) here again fails to see the precedence given to the patriarchal dispensation, as brought out even by Lampe. He thinks that if that had been intended, the words would have been, ἵνα μὴ λυθῇ ἡ ἐντολὴ τῶν πατέρων; that the statement is therefore inserted simply as matter of history. But the law of Moses had sanctioned anew even the usage of the patriarchs, and had soared above specific camp regulations.

ARE YE ANGRY AT ME BECAUSE I HAVE RESTORED A WHOLE MAN TO HEALTH?—The ὅλος is emphatic in antithesis with περιτομή, which was the healing of a single member. Purport of the antithesis:

1. Wounding and healing (Kling, *Stud. u. Kritik.* 1836). This is against the notion of the particular healing, or of an argument *a minori ad majus.* Likewise unsuitable is the reference, by Lampe, etc., to the subsequent healing of the wound of circumcision.

2. The legal observance of circumcision, and the real mercy of the miraculous cure (Grotius).

3. "Circumcision was a sanitary measure, purifying and securing against disease. If ye perform on a Sabbath the wholesome act of circumcision, which after all pertains only to *one* member, I will have a still better right to heal an entire man on a Sabbath. (Philo, *de Circumcisione*, ed. Mangey, tom. ii.; Michaelis, *Mos. Recht,*

4, § 186; particularly the article '*Beschneidung*' [Circumcision] in Winer)." Lücke.

4. Meyer: The sanitary purpose did not lie in the law, but in the religious notion of the people; the circumcision was performed only with a view to making the person pure and holy. (Tholuck also is of Meyer's opinion. But of a "sacramental healing of the single member" one can hardly form an idea, though Kurtz is for it. Sensual lust has its seat in the heart. Of more account is the argument of the Rabbi Eliezer quoted by Tholuck, and similar to the reasoning here in question.) In support of this Meyer quotes the later sentiment from Bammidbar, "*Præputium est vitium in corpore;*" *vitium in corpore*, however, is put away, not by *purification*, but by a *surgical* or *medical* operation, *i.e.* the removal of it is an act of healing. And this must be intended; for circumcision in the symbolical sense also made the *whole* man pure and holy. The literal surgical healing of a part, therefore, which symbolically purified the whole man, is the thing intended. It is manifest that a symbolical act performed on a man in this form must be founded in a presumed need of physical healing, however temporary, local, or peculiar to antiquity this might be (the Lord puts Himself at His adversaries' point of view, as in the synoptical Gospels, Matt. xii. 12, etc.); which is also true of the Jewish "laws of purity and purification."

5. We have still to mention the antithesis of a healing performed only on the flesh (σάρξ), and a healing extending to the whole man, body and soul (Euthymius, Bengel, Stier, etc.). This antithesis does not come into view here, although the miraculous cures of the Lord did extend even to the soul. In truth, the bodily circumcision also was intended to be the means of circumcision of the heart.

Ver. 24. JUDGE NOT ACCORDING TO APPEARANCE.—(1) Augustine, etc.: Not according to the person, but according to the fact. (2) Melanchthon, etc.: Not according to the outward form of the work, but according to its motives. (3) Not according to the startling appearance of things, but with a righteous and true judgment, which is expressed in the gradations of the ordinances, and executed in the actual healing of that sufferer.

Vers. 25, 26. SOME OF THEM OF JERUSALEM.—These are better instructed than the ὄχλος; they openly avow that the rulers have laid a plan to kill Jesus; yet cautiously, without directly naming them. The repetition of ἀληθῶς shows that they demanded in the Messiah qualifications which they did not find in Jesus. They seem, as an ultra party, to be solicitous even over the circumspection of the rulers, and to treat it with irony. They follow their ironical expression with their own judgment, which breathes the haughtiness of the citizens of a hierarchical capital. As the rabbis reproach the Lord with His lack of a regular education and

graduation, these Jerusalemites cast up against Him His mean extraction.

Ver. 27. WHENCE HE IS.—This, no doubt, refers both to the despised town of Nazareth and to the family of the carpenter; not, however, by contrast with Bethlehem, as in ver. 42, but by contrast with the purely supramundane or mysterious origin which was claimed for the Messiah. Meyer's restriction of the "whence" to the father and mother is arbitrary, and proceeds from a confounding of the different views here expressed.

As to the origin of the view that men should not know whence the Messiah is, there are different opinions.

1. Lücke and others, referring to Justin Martyr (*Dialog. cum Tryph.*): According to the Jewish view, the Messiah should be ἄγνωστος, even unknown to Himself, until Elijah should have anointed Him. Against this Tholuck, after Meyer: In that case the earthly πόθεν of Christ would doubtless be known, but not His Messiahship. This dismisses the passage in question too cheaply; for a man who does not himself know whence he is till he is anointed, must have something mysterious about his origin.

2. Tholuck: From Dan. vii. 13 they expected a sudden heavenly manifestation of the Messiah, who, according to one of the various popular notions, lived in a secret place or in paradise (Targum Jonathan, Mic. iv. 8; Gfrörer, *Jahrh. des Heils*, ii. p. 223). It must be remembered that Daniel's doctrine of the Son of man was but little known. On the contrary, educated people in Jerusalem might very easily be familiar with Alexandrian ideas (as in cultivated regions gleanings of spiritualistic and rationalistic literature combine in various ways with reigning orthodoxy), and Philo taught (*de Exsecrat.* 8) that the Messiah in the restoration of the people would appear and go before them as an ὄψις. Such people, too, can make up a view *ex tempore*, for the sake of an impudent denial; and the demand that for every opinion a previous origin must be shown, refutes itself as a scholastic pedantry. At all events, these Jerusalemites think that Jesus ought to have at least as noble an extraction as themselves.

Ver. 28. THEREFORE JESUS CRIED, TEACHING IN THE TEMPLE, AND SAYING.—We do not think, with Meyer, that He raised His voice to a *shout*. The upstart loses confidence when his origin is spoken of; Jesus purposely enters very emphatically into what they say of His origin. Even in the temple among the throng of people He makes no reserve. It is not without an ironical accordance that He takes up their own arrogant word (τοῦτον οἴδαμεν, which is with them quite equivalent to knowing πόθεν ἐστιν).

YE BOTH KNOW ME, AND YE KNOW WHENCE I AM.—He makes a difference, however, between *Himself* and His *origin*, because the latter implied in their view the utmost meanness, in His view His supreme dignity.

Different interpretations:

1. Grotius, Lampe, and others take the words *interrogatively* (Know ye me? etc.).

2. Calvin, Lücke, etc., ironically.

3. Chrysostom and others, as charging them that they did certainly know His divine person and origin, but denied them.

4. Meyer (after De Wette), as a concession: "The people really had this knowledge." But that they had with it nothing, and less than nothing, even an obstacle towards the knowledge of Himself, Christ asserts by the ironical tone of His words, when He says: Ye both know me (by rote), and ye know (by rote) whence I am.

AND YET I AM NOT COME FROM MYSELF.—Καί is emphatic and adversative: *And yet* I am not come, etc. These words briefly designate His higher nature, which these adversaries do not know. An ordinary extraction elevates itself only by ambition, which comes from itself, and has no higher descent at all. Christ is, in the first place, simply come, and in the second place not from Himself. This introduces the declaration of His descent from God.

BUT HE THAT SENT ME IS TRUE.—The ἀληθινός is variously explained. (1) In the sense of ἀληθής, a true person, *verus*, one who speaks the truth (Luther, Grotius). (2) A reliable person, *firmus*, *verax* (Chrysostom, Lampe), ch. viii. 26. (3) A real, genuine person, fulfilling the idea (Lücke, Tholuck, 7th ed.). (4) As used absolutely, for the true, essential God (Olshausen, Kling); against which Meyer observes that ἀληθινός without a particular subject forms no definite idea. But certainly we have a particular subject in ὁ πέμψας με. Still we stop with the idea of the real, the living One. The Jews, in their legalistic spirit, live only in symbols, figures, marks of distinction; the Jews of Jerusalem, doubly so: they have a typical, painted religion, painted sins, painted forgiveness, a painted nobility of lineage, a painted God. The real, living God, who has sent the real, living Christ, they do not know.

Ver. 29. BUT I KNOW HIM.—Intensely significant contrast to their ignorance. Founded both on (1) real, ideal descent from Him, and on (2) formal, historical commission from Him.

Ver. 30. THEN THEY SOUGHT TO SEIZE HIM.—As the Jerusalemites previously named show themselves Judaists in the strictest sense, it is unnecessary here to think of Jews distinct from them.—BECAUSE HIS HOUR HAD NOT YET COME. John gives the ultimate and highest reason why they could not take Him, passing over secondary causes, like fear of the people and political considerations.

Ver. 31. AND MANY OF THE PEOPLE BELIEVED IN HIM.—A mark of the increasing ferment in the people, working towards separation. This believing in Him undoubtedly means faith in the Messiah, not merely in a prophet or a messenger of God; yet we must distinguish between their faith and their timid confession. Hence the words, "When Christ cometh, will He do," etc., are

to be taken not simply as referring to the doubt of the opposing party (Meyer), but as double-minded. Hence the mention of a "murmuring" further on. That the people regard the miracles as Messianic credentials, accords with the expectation of the Messiah.

Ver. 32. THE PHARISEES HEARD.—Pharisees by themselves alone hear the sly murmuring of the people, which betrays an inclination to acknowledge Jesus as the Messiah. They then get the chief priests to join with them in ordering the official arrest of Jesus. The officers who are sent to take Jesus are to be distinguished from the Jerusalemite Judaists before mentioned as wishing to take Him. Under a despotic system, the absolutist party of the people are always in advance of the absolutist government: more royalist than the absolute king, more Papist than the Pope. There was no need of the Sanhedrin being just now assembled (as at the moment at which the chapter closes). An acting authority which could issue hierarchical warrants was permanent in the chief priests; and the process for the healing at the pool of Bethesda was here still pending.

Ver. 33. JESUS THEREFORE SAID UNTO THEM, YET A LITTLE WHILE, etc.—To whom? (1) Euthymius Zig.: To the officers. (2) Tholuck: To those Pharisees who gave the information. (3) Meyer: To the whole assembly, but with the chief priests mainly in view. As the officers at first enter the assembly of hearers clandestinely, waiting the proper moment to secure Jesus, and Jesus knows their design, He speaks these words primarily to them: for He fixes them, and they feel themselves hit; while the maltitude take His words to themselves. The sentence has evidently a more special and a more general sense. The words, "*Yet a little while I am with you,*" uttered with majestic emphasis, mean primarily to the officers, Ye must let me freely speak a little longer here (see Luke xiii. 32, 33); and then also to the assembly, My work among you draws to a close. The words, "*And then I go to Him that sent me,*" mean primarily: I then withdraw into the protection of a mightier One, who has sent me in a power different from that in which ye are sent; in the more general sense: I go home to God. The words, "*Ye will seek me, and not find me*" (ver. 24), were likewise capable of a special and a general interpretation, but in all these cases the two meanings lay in the same line, so that the more general included the special. This explains the conduct of the officers, and their expression, in ver. 46.

I GO UNTO HIM THAT SENT ME.—According to Paulus and Meyer, this would be an addition of John's, because, according to ver. 35, Jesus could not have said definitely whither He was going. But His first expression was made enigmatical to the Jews by the second. *To go to God* does not necessarily mean to them to die; still less, more definitely, to go to heaven. *The Christian heaven of the blessed is first disclosed by the parting discourses of Christ and*

His ascension. It would have been most natural to them to think of the paradise in Sheol. But if they did suspect this, they did not dwell upon it, because they could not themselves renounce the hope of going into Abraham's bosom. And hence, perhaps, the remote evasive conjecture: "*Will he go . . . among the Greeks,*" etc.? This explanation is confirmed by ch. viii. 22, where the evasion is still more malicious than here. The expression of Christ, therefore, is a dark hint of an unknown πού (Lücke), the import of which they might feel, but not understand (Luthardt).

Ver. 34. YE WILL SEEK ME, AND NOT FIND (ME).—Comp. ch. viii. 21, xiii. 33. Interpretations:

1. A hostile seeking (Origen, Grotius, etc.). This applies only in the immediate reference of the words to the officers.

2. A seeking of the Redeemer for redemption, too late. Two sorts of turning to Him: (*a*) After the *terminus peremptorius gratiæ* (Augustine *et al.*); which, however, can be known in fact only by the cessation of that seeking. (*b*) With a false, Esau-like repentance, which only trembles before the *damnum peccati* (Calvin).

3. A seeking for the saving Messiah, whom in my person ye have rejected, especially in the catastrophe of Jerusalem (Chrysostom, Lampe, etc.).

4. "And that Himself, the rejected Jesus, not the Messiah in general" (Meyer).

Jesus, however, is found of those who seek. When it is said, "Seek, and ye shall find," it is implied that seeking without finding proves a *vitium* in the seeking; though we cannot, with Maldonatus and others, consider the seeking to be placed here merely for an aggravation of the not finding, as if the Lord would say, by a Hebraism, Ye shall be utterly unable to find me, Ps. x. 15, xxxvii. 10; Isa. xli. 12. The mere inability to find itself points back to a kind of seeking; and seeking is the emphatic thing in ch. viii. 21, xiii. 33; but a false seeking, in which Israel has continued through all the centuries since. Of the mass the word is spoken, and to the mass Jesus speaks; individuals, therefore, who turned, even though in a mass, to Jesus after the destruction of Jerusalem, are exceptions, and do not here come into view. That mass of the Jews has incessantly sought its delivering Messiah, but (1) in another person, (2) in a secular majesty, (3) in the spirit of legal religion, and (4) with earthly, political, revolutionary prospects.

AND WHERE I AM.—"To explain the present εἰμί metaphysically, like Augustine,—*Nec dicit, ubi ero, sed ubi sum; semper enim erat, quo fuerat rediturus* (ch. iii. 13),—there is no reason; like ὑπάγω, it is the present of vivid representation. Tholuck. The thought that His heaven is not merely local, but also inward, and that He therefore is always at His goal, is not entirely out of sight, though undoubtedly His estate of glory is chiefly in view.

Ver. 35. THE JEWS THEREFORE SAID AMONG THEMSELVES.—The

mocking malice of their reply (in vain questioned by Meyer) rises in a climax of three clauses: (1) Whither will he go, that we might not follow him? (into Paradise?) (2) Will he seek his fortune among the Jewish dispersion among the Gentiles, with the less orthodox, less respectable and intelligent Jews? (3) Or will he even teach the Greeks (to whom, indeed, judging from his conduct towards the law and his liberal utterance, he seems rather to belong than to us)? But what they say in mockery must fulfil itself in truth; they prophesy like Caiaphas (ch. xi. 50, 51) and Pilate (ch. xix. 19).—UNTO THE DISPERSED AMONG THE GREEKS. The διασπορὰ (dispersion, *abstract. pro concret.*) τῶν Ἑλλήνων (genitive of remoter relation), not the dispersed Gentiles (Chrysostom), or Hellenists or Greek Jews (Scaliger), but, according to specific usage (Jas. i. 1; 1 Pet. i. 1), the Jews dispersed in the Gentile world.

Ver. 36. WHAT IS THIS SAYING THAT HE SAID?—Indicating that they cannot get away from this saying. They seem to feel the dark, fearful mystery in the words, but are inclined to persuade themselves that it is sheer nonsense.

DOCTRINAL AND ETHICAL.

1. See the preceding exegesis.

2. The *whispering concerning Jesus from fear of the Jews* is a type of the whole spirit of hierarchy in the Church, and absolutism in the State, with its tyranny over opinion and conscience, its censorship, heresy-hunting, and inquisition; and an example of the fact that under such systems the enemies of the truth always venture to speak rather more boldly than its friends.

3. The *appearance of Jesus at the first feast of the Jews* (the passover of 781) was a *reformation* of it. His appearance at the *second* (Purim of 782) was a *completing of it.* His appearance at the *third* (the feast of tabernacles of 782) was a *contrast* or *counterpart* to it. (Even His being sent to the people, and His going forth to the Father, seem to allude to the sending of Moses to their fathers, and the pilgrimage of those fathers through the wilderness to Canaan, which they were celebrating.) His appearance at the *fourth* (feast of the dedication, 782) is the *following up of this contrast.* His appearance at the *last passover* (783) was the *fulfilling* of the typical feast of the passover with the *reality*, the *abolition* of it thereby.

4. The two *reproaches* which the Jews cast upon the Lord, and His answers, in their permanent import. The reproach of *rabbinism* that He was not regularly educated, and His answer that He was not self-taught, but taught of God. The reproach of the court *aristocracy* that He was of mean birth, and His appeal to the fact that His person and His mission are a mystery of heavenly descent;

carrying with it the intimation that, as the Messenger of God, He bears the dignity of God Himself.

5. The *test* of true doctrine, of the true course of study in order to come to the knowledge of the truth, and of the true capacity to judge of doctrine, vers. 16–18. Tradition and originality. The tracing of the wisdom of Christ to the schools of the Essenes or other educational institutions, is also a soulless rabbinism, which is perfectly blinded to the original resources of His mind.

6. *The public appearance of Christ and the unveiling of the secret designs of His hierarchical adversaries* before the people, a parallel to His turning to the people in Galilee (Matt. xv. 10), a permanent type and a spiritual rule, followed in appeals from the Pope to a general council, from the general council under trammels to the Christian people; and yet especially different from all democratic solicitation of the people, Christ treats the laity as accomplices of the hierarchy. The mental indolence of the former supports the mental tyranny of the latter.

7. Heubner: "How is it possible that, after so strong and plain a declaration of Jesus, men should continually persist in thrusting human means of education upon Him, as Ammon, for example, does (*Fortbildung des Christenthums zur Weltreligion*, i. p. 220)? Comp. Storr's explanation in Flatt's *Magazin*, i. p. 107 sqq., iv. p. 220; Süsskind: *In welchem Sinn hat Jesus die Göttlichkeit seiner Lehre behauptet?* pp. 25–47; Weber's Programme, *Interpretatio judicii, quod Jesus Joh.* vii. 14–18 *de sua ipsius doctrina tulisse legitur*, Wittenb. 1797."

8. *Circumcision* as healing; or, the symbolical ordinances in Israel founded on real conditions of life at the time. Gradation of ordinances. Jewish fundamental articles. A hint of the eternal fundamental laws of religious and moral life.

9. *Earthly historical descent, and heavenly personal originality.* Contrast of a polite world lost in symbolical mummery, usage, conventionalism, titles, and privileges, and a real, personal life coming from God, and standing in God's word and Spirit, vers. 27, 29.

10. The Jews of Jerusalem sought to take Jesus,—the ultra-hierarchical and ultra-imperial party, which always in its fanatical zeal outdoes the hierarchical and absolutist government.

11. The various christological systems of the Jews in this chapter (vers. 15, 27, 42), a type of the deep and confused divisions of opinion under an apparently uniting constitution.

12. The officers and their arrest by the word of Jesus, a single point in the line of Christ's ethico-psychological miracles. See John ii.; discussion of the miracles.

13. The expression of Christ concerning His going to Him that sent Him, the first gleam of the Christian doctrine of heaven.

14. *Ye will seek me, and will not find me.* A great prophecy of Christ respecting the tragic retribution of the Jewish people.

Seek and not find. To seek salvation and not find it is the lot of a world lost in vanity; to seek and not find the Messiah, the lot of wretched Israel sunk in the vanity of the letter and of chiliastic worldliness. An ultimate rectification of the false seeking into the true seeking and finding is not forbidden. See Rom. ix. and xi.

HOMILETICAL AND PRACTICAL.

See the previous heads.

Even in the Lord's wise distinction between His brethren's legal observance of the feast and His own voluntary appearance at the feast (as the personal Truth of the feast), no guile is found in His mouth, 1 Pet. ii. 22.—The wonderful wisdom with which Christ prolonged His life more than a year (from the feast of Purim in ch. v.) after it had fallen under the deadly hostility of the Jews.—The ferment of popular opinion concerning the Lord in Jerusalem, a token of the approaching separation between His friends and enemies.—Fear of the Jews, or of the despotism of the letter, an ancient and modern hindrance to faith and knowledge.—The gospel's victorious piercing of the old Jewish hierarchy, a presage of its ever fresh piercing of all hierarchical incrustations.—The fear of man in the adherents of Jesus, over against the fearlessness in Himself.—The example of Jesus in relying on the utmost publicity, against the secret plottings of a wicked party spirit.—In the midst of the feast, in the midst of the temple, the Lord appears—appears yet for a long while, though both seem already fallen into the possession of His enemies.—The lion-like spirit of the Lord, in which He seeks His lion enemy in his den: (1) Proved (*a*) by this incident; (*b*) by His previous going into the wilderness; (*c*) by His subsequent surrender to the judgment of the high council. (2) Again proved in the life of His apostles, and in the course of the church (the apostles in Jerusalem, Peter in Babylon, Paul in Rome, missions to the heathen).—The wisdom of the Lord in bringing before the people the secret design of the Jewish court to kill Him.—The offence of Jewish pride at the Lord's call to teach. (1) The phases of it: (*a*) rabbinical offence at His want of a rabbinical education; (*b*) offence of metropolitan people at His obscure birth. (2) Its self-contradiction in its expression: (*a*) He knows letters; (*b*) He speaks boldly, though they seek to kill Him. (3) Christ's declaration in the face of it: (*a*) as to His school and His doctrine; (*b*) as to His origin.—The alliance of ecclesiastical and secular party spirit against the Lord.—The fanaticism of the hierarchical party, always in excess of the fanaticism of the hierarchical authorities.—The words of Jesus concerning the heavenly tradition of His doctrine. (1) It is not a word of man (of human invention), but a message of God, of eternal and heavenly origin. (2) It attests itself by the fact, that

whosoever desires to do the will of God must find in this doctrine the goal of his effort. (3) It attests the Lord who teaches it, by its looking solely to the glorifying of God, and thereby proving the freedom of Jesus from human ambition and human self-deception. —*If any man will do His will*, etc.; or, Christ the goal of all really sincere devout striving.—Sincerity of will, the first and last condition of true knowledge.—The mark of a genuine witness of God, ver. 18.—The true purity of doctrine dependent on the purity of the mind in its endeavours; or, the word of truth dependent on the truth of the word.—*Why go ye about to kill me?* So Christ ever turns His defence into attack.—How He unveils to the people the fearful thought of murder against the Messiah, which is germinating in them while yet they themselves think not of it.—"Thou hast a devil (demon);" so unbelief has at all times represented the Lord's stern, cutting insight into human corruption as a morbid, melancholy conceit of His own mind.—They charge Him now with bright heedlessness, now with gloomy, demoniacal despondency or madness, because they understand not His holy mind.—Jesus often taken for crazy.—How far are the words of Jesus in ver. 21 an answer to the charge in ver. 20? They had taken offence at His work; that is the beginning of the hatred of Christ, which afterwards developed into the murder of Christ.—Christ's vindication of His healing on the Sabbath by appeal to the circumcision which was lawful on the Sabbath.—They condemned themselves in their judgment of Jesus: (1) They vexed themselves over *one* work of the Lord on the Sabbath, while in circumcision they continually performed works on the Sabbath. (2) They broke the Sabbath for the sake of a slight necessity, while they charged the Lord's healing of a whole sufferer as a transgression.—Law contends with law, knowledge with knowledge, letter with letter, when they are not interpreted and reconciled by the spirit.—Christ, like Paul, overpowered the Jews with their own weapons, with their own art of rabbinical logic.—Why Jesus did not openly reveal to the people who were troubled over His descent, the mystery of His miraculous human birth, and His eternal divine nature.—How He represents the law of circumcision as a law of healing.—How He discloses, as the kernel of it, a law of love, of mercy, of liberty.—"Judge not according to appearance;" or, judging according to the letter a judging according to exterior looks.—The proud contempt with which the people of quality in Jerusalem express themselves respecting the Lord, in its spiritual imbecility: (1) More fanatical than the Jewish authorities; (2) more ignorant in regard to Christ's descent than the people; (3) wholly incapable of appreciating His spiritual greatness.—The mocking wit of the polite adversaries of the Lord in union with gross ignorance.—The testimony of Christ concerning His heavenly origin hardens the proud.

—The divine origin of the doctrine of Christ in its connection with the divine origin of His being.—How imagined greatness is embittered and enraged before the evidences of true greatness.—*They sought to take Him: but no man,* etc.—Impotence of the adversary against the Lord: (1) His impotence in the most diverse designs (they sought to take Him themselves, they sought to take Him through instruments). (2) Its impotence in the presence of true power: (*a*) of the faithful adherents of Christ; (*b*) of the Lord Himself; (*c*) of the overruling of God (His hour not yet come). (3) His impotence fully displayed just when His hour is come, when it *seems* almighty.—With the enmity of unbelief ripens also the heroism of faith, vers. 30, 31.—The first decided attempt of the Jewish rulers upon the life of the Lord, brought on by the whispering of the people that He was the Christ.—This first attempt at the feast of tabernacles in the autumn related to the last attempt at the passover of the next year. The exalted words of Christ to the people, addressed to the servants of the chief priests in particular, vers. 33–36: (1) An expression of His security in the full presentiment of His insecurity. (2) The language of simplicity, and yet of double meaning. (3) To the Jews an occasion of mockery, and yet at the same time a momentous riddle.

Yet a little while am I with you (ver. 33): The great importance of the *little while:* (1) The period of grace; (2) the year of grace; (3) the day of grace; (4) the hour of grace.—The death of the Lord and of His people a voluntary going home.—Killed at last, and yet even thereby escaped from His murderers.—How the Jews cannot get away from the word of Jesus: "Ye shall seek me," etc.—The divergent paths which separate the Lord from His despisers: (1) The path upward; (2) the path downward.—Christ perfectly inaccessible to His adversaries: (1) They seek Him, and do not find Him. (2) They find Him, and bind Him, and have Him not. (3) They nail Him up, and bury Him, and seal the stone, and keep Him not.—Acts xxvi. 7. The tragical hope of Israel for the Messiah: (1) How noble in its truth! (2) How vain in its perversion! (3) How prophetic in spite of its delusion!

STARKE: God knows the true and better time to appear and help.—That neither He nor His apostles were instructed by men, shows the heavenly origin of His doctrine.—CRAMER: In Christ are hidden all treasures of wisdom; but we must go the ordinary way, go to school, study, ask, etc., that we also may be wise.—*His that sent me:* (1) Because it [His doctrine] contains the whole counsel and pleasure of the Father, John vi. 39, 40. (2) Because it was in substance one with Moses and the prophets, through whom the Father had spoken, Heb. i. 1. (3) Because Christ was filled with the Spirit of the Father, ch. xvii. 8. (4) Because His doctrine aimed at the glory of the Father.—ZEISIUS: The test of orthodox and righteous teachers: (1) Their being able to say with

Christ in some measure and truth: My doctrine is not mine, but, etc.; taking their doctrine not from their own reason, but from the holy, revealed word of God. (2) Their seeking therein not their own glory, but the glory of God and of Christ, and directing everything towards this purpose of glorifying the name of God. Hearers also are bound on their part to obey them, on peril of their salvation.—*If any man will*, etc. As much as to say: I appeal to the experience of all the devout.—MAJUS: He who uses not the word of God with the true purpose of learning and doing it, will not be sure of its divinity.—In divine and spiritual things we must believe no one absolutely (blindly), but try every one's doctrine, whether it be of God, or whether the man speak of himself.—HEDINGER: Many are ever learning, and yet cannot come to the knowledge of the truth. Why? They hear much, and do it not.—QUESNEL: A preacher must seek not His own glory, but only God's.—MAJUS: He whose words and works aim only to honour God, is faithful and true, and worthy to be believed.—It is good to remind people of their evil deeds, and convince them of them: perchance some will lay it to heart and be converted, Mark ii. 27.—*Nova Bibl. Tub.:* It is a sure mark of envy and malice, when a man censures in others, and condemns others for, what he does himself.—*Ibid.:* Whence come so many uncharitable, false judgments of our neighbour's conduct? From our not seeing to the bottom of the heart, etc.—ZEISIUS: How can preconceived opinions but blind us, and prevent our true understanding of the Scriptures?—To the pretentious and fine-talking, who boast so much of their knowledge, we must show that they lack the best.—*Ibid.:* Satan with his tools cannot hurt a hair, without the will of God.—QUESNEL: Simplicity and humility open the heart to divine truth, but pride and boastfulness close it.—When Christians are persecuted, open-hearted confessors are commonly very few; men keep themselves so concealed, that the confession of Christ is rather a murmuring than a true confessing.—Shame, that in spiritual things carnal means are thought of, and the power of the Spirit is opposed by the arm of secular authority.—HEDINGER: The season of grace lasts not for ever: follow its drawing!—CANSTEIN: It is but a little while that the pious are in the world: afterwards they will be for ever separated from it by death. Therefore they can for the little time bear a little from the wicked world.—QUESNEL: The death of believers is a return to their Father.—MAJUS: In heaven there is peace for all trouble and rest from all labour.—What the world says in mockery will often prove true to its hurt.

VON GERLACH: A sublime disposition would enable them to know divine things.—This is still the proper way to attain to the knowledge of the divine origin and matter of Christianity; to follow with the heart all traces of the divine, and thus with honest purpose to endeavour to do what God requires.—Jesus

implicated the whole people, because He made all responsible for these purposes and acts of the rulers; without the consent of the people, the rulers, even afterwards, could not have put Jesus to death.—Penetrate to the spirit of my words, and contradictions resolve themselves!

LISCO: Obedience to Jesus leads to experience of the divine virtues of His doctrine and His gospel (Rom. i. 16), of which there are three, corresponding to the three principal faculties of the human spirit: power to enlighten (mind), to sanctify (will), to bless (heart). (From PASCAL): Human things we must know in order to love (only conditionally true), divine we must love in order to know.—The Jews know indeed the true God, but they knew Him not as the true and real (they knew Him not truly in His true nature).—The lost opportunity of grace cannot be regained.—BRAUNE: Therefore not the doing of the will of God, but even before that, the *will* to do the will of God, enables one to experience the truth of Christ's assertion that His doctrine is of God. If thou only hast the will, art decided in thy wish, to do the will of God as thou knowest it from conscience, nature, education, Scripture,—this leaning of will and heart to the will of God gives (as a condition) the knowledge of the truth.—Ambition makes a man dull and unsusceptible to knowledge.

GOSSNER: *Where is He?* might one often ask in bustling church solemnities, or in learned, flowery sermons. Where is *He*, the chief person?—*There was much murmuring among the people concerning Him.*—So Christ and His truth must be canvassed by perverse opinions. This is so to this day.—How men must avoid speaking evil of any other, but speak as much evil as possible of Jesus!—Christ comes forth at the right moment.—The world calls it learning and education only when one has passed through many classes in a school; of another way of learning it knows nothing.—The doctrine of Jesus puts us already in heaven, and thereby evinces clearly and visibly enough its divine origin.—Those who must uphold the letter of the law, and form, and would banish the spirit from it, most sadly break the law and the form.

HEUBNER: Humanly speaking, Jesus was an uneducated man, but He towers infinitely above all the educated.—*If any man will*, etc. Without religious need, without longing for God and salvation, no conviction of the truth of Christianity, no faith in Christ, is possible. To the conscience all proofs must appeal.—And it follows—which few think of—that this declaration of Jesus contains rebuke and condemnation of the strongest kind: He who cannot be convinced of the divinity of the doctrine of Jesus, etc., has no earnestness in regard to his salvation. The proposition of Christ is universal; here the *universio logica* holds.—Ambition is a betrayer of a calling not divine, of a self-commissioned prophet, Deut. xviii. 15.—*Thou hast a devil.* How those who now so

impudently clear themselves soon after convict themselves of falsehood; for the people loudly demanded His death.—Wickedness, enmity, always judges according to appearances. Righteous judgment is only with the friends of God.—All religion is indifferentism, when men govern themselves in it by the authority of rulers; this is contrary to the principle of Protestantism.—*But I know Him.* The heart of the believer is an inaccessible sanctuary, from which the world cannot tear out the consciousness of salvation.—SCHLEIERMACHER: *Having never learned.* Literally taken, this is certainly false; for from the beginning of our Lord's life the history informs us that He increased in wisdom, which means that He *learned.* They think there were at that time particular institutions, etc. In such a school the Lord had not learned.—We also can make a distinction between what is brought into our souls by others, and developed from their own power, and what in them is the gift of the Spirit of God.—Unless man hears the voice of the divine will, he cannot know whether the doctrine of Christ is of God or not.—There is no more dangerous enemy of the true welfare of man, of the pure salvation which we have in Christ, than spiritual pride.

(*b*) CHRIST AS THE DISPENSER OF THE SPIRIT, THE REAL SILOAM WITH ITS WATER OF LIFE. INCREASING FERMENT IN THE PEOPLE.

CHAP. VII. 37–44.

37 [Now] In the last day, that [the] great *day* of the feast, Jesus stood and cried, saying, If any man [any one] thirst, let him come unto me, and
38 drink. He that believeth on [in] me, as the Scripture hath said, out of
39 his belly [body] shall flow rivers of living water. (But this spake he of the Spirit, which they that believe[1] on [in] him should [were about to] receive: for the Holy Ghost [the Spirit] was not yet *given* [*omit given*],[2] because that [*omit* that] Jesus was not yet glorified.)

40 Many[3] [Some] of the people [multitude] therefore, when they heard this saying [these words],[4] said, Of a truth this is the Prophet [This is
41 truly the Prophet]. Others said, This is the Christ. But [*omit* But] some [Others][5] said, Shall Christ come out of Galilee [Doth the Christ then
42 come from Galilee]? Hath not the Scripture said, That [the] Christ

[1] Lachmann reads πιστεύσαντες instead of πιστεύοντες, on the authority of B, L, T.

[2] ἅγιον is omitted by Lachmann and Tischendorf, after the Vulgate, Itala, most Versions, K, T. As B, D, and others have the word, we may suppose the omission of ἅγιον to have been occasioned by doctrinal considerations, which, however, have rather made the passage more difficult than easier. Ἀεδομένον, which Lachmann, after Cod. B, retains, stands less firm.

[3] ἐκ τοῦ ὄχλου οὖν ἀκούσαντες. The πολλοὶ or τινὲς is dropped, according to B, D, L, T, etc.

[4] τῶν λόγων, Lachmann, Tischendorf, according to B, D, E, G, etc.

[5] Instead of ἄλλοι δὲ Lachmann has οἱ δὲ, after B, L, etc.

cometh of [from] the seed of David, and out of the town of Bethlehem [from Bethlehem, the town] where David was?

43 So there was a division among the people [the multitude] because of
44 him. And some of them would have taken him [wished to seize him]; but no man [one] laid hands on him.

EXEGETICAL AND CRITICAL.

Ver. 37. IN THE LAST DAY.—Meyer: "As the eighth day (the 22d Tisri, according to Lev. xxiii. 34, Num. xxix. 35, Neh. viii. 18) was reckoned in with the seven days of the feast proper, and as, *Succah*, fol. 48. 1, the last day (אַחֲרוֹן) of the feast is the eighth, John certainly meant this day, and not the seventh (Theoph., Buxtorf, Bengel, Reland, Paulus, Ammon); especially as it was customary at a later period to speak of an eight days' celebration of the feast of tabernacles (2 Macc. x. 6; Joseph. *Antiq.* iii. 10. 4; *Gem. Erwin.* 40. 2; *Midr. Kohel.* 118. 3). To this corresponds, too, the translation ἐξόδιον (finale of the feast), by which the Septuagint expresses the designation of the eighth day, עֲצֶרֶת, in Lev. xxiii. 36, Num. xxix. 35, Neh. viii. 18. Comp. Ewald, *Alterthümer*, p. 481." Tholuck: "A general jubilee (Plutarch calls it a Bacchanal) and splendid ceremonies of many kinds took place at this feast, so that the rabbis were accustomed to say: He who has not seen these festivities knows not what jubilee is. See H. Majus, *Diss. de haustu aquarum.*"

The *last* day of the feast of tabernacles was an especially high day, being the close of the feast (as well as of the festal season of the year), and being a Sabbath, a day on which the congregation assembled according to the law (Lev. xxiii. 36), and which was therefore distinguished by a special sacrificial ritual. But one thing the day lacked, which distinguished the other days. On each of the seven preceding days, in the morning, occurred the festal water-drawing. A priest drew water daily with a large golden pitcher (holding about two pints and a half) from the spring of Siloam on the temple hill, brought it into the temple, and poured it out, mingled with sacrificial wine, into two perforated dishes at the altar. The ceremony was accompanied with the sound of cymbals and trumpets, and the singing of the words of Isa. xii. 3, which Rabbi Jonathan paraphrased: "With joy shall ye receive the new doctrine from the chosen righteous." This was the celebration of the miraculous springs which God opened for the people on their pilgrimage through the wilderness. But because the eighth day marked the entrance into Canaan, the water-drawing ceased. On this day the springs of the promised land gave their waters to the people; an emblem of the streams of spiritual blessing which Jehovah had promised to His people. To *this* symbolical performance the words of Jesus on the last day

of the feast evidently refer (*Leben Jesu*, iii. p. 619). It is of no account that, according to Rabbi Juda, the pouring out of the water took place on the eighth day also. This was probably a later supplement, if the statement is not an error.

THE GREAT DAY.—That is, especially great in comparison with the other days. See the preceding remarks. Philo also [*de Septenaris*, ii. 298] observes that it was the close of the yearly feasts; *i.e.* of the three great feasts, not of all.

CRIED, SAYING.—Jesus had not hitherto so openly presented Himself as the personal object of a saving faith.

IF ANY ONE THIRST, LET HIM COME TO ME, AND DRINK.—See the observations on ver. 37. The reference of this preaching of salvation under the promise of a miraculous draught and fountain of water to the water-drawing, is groundlessly considered by Meyer to be dubious. It agrees entirely with the character of the fourth Gospel, in which Jesus presents Himself in the most varied ways as the fulfilment of the Old Testament symbols. The spiritual import of the water-drawing appears in Isa. xii. 3. This water-drawing must be distinguished from the devotional water-drawing on days of humiliation and fasting, 1 Sam. vii. 6.

Ver. 38. HE THAT BELIEVETH IN ME, etc.—Explaining the expression, "Come unto me, and drink."—AS THE SCRIPTURE HATH SAID. These words are not to be connected with ὁ πιστεύων, as if the meaning were, "He who, according to the scripture, believeth in me" (Chrysostom, Calovius, and others). An ἔστι may be understood. Meyer: Ὁ πιστεύων is *nominat. absol.* The question then is, what words of Scripture the Lord means. The expression does not occur literally in the Old Testament; so that Whiston and others took up the idea that it was from some canonical or apocryphal sources now lost. Against this are (1) the usage of the New Testament, (2) the general reference to "the scripture," which, as such, seems to be intended to point rather to a promise running through the Old Testament than to any particular passage (see Isa. xliv. 3, lv. 1, especially lviii. 11; Ezek. xlvii. 1 ff.; Joel ii. 23; Zech. xiii. 1, xiv. 8). Olshausen fixes particularly on those passages which promise a flowing forth of living water from the temple, the believer being considered as a living temple. And undoubtedly Christ at least would as surely have Himself considered the true temple fountain, as He in ch. ii. presented Himself as the true temple. The notions of the temple (ch. ii.) and the fountain (ch. iv.) here run together. The question is, whether the believer also will himself be a temple spring. (See the next paragraph.)

OUT OF HIS BELLY (BODY).—Ἐκ τῆς κοιλίας αὐτοῦ. That κοιλία (בֶּטֶן) may denote in Hebrew usage the inward part, the heart, is proved by Prov. xx. 27 and similar passages (see Bretschneider's Lexicon); hence Chrysostom and others have taken κοιλία as equivalent to καρδία. The only question is, why the Lord chose the

strong term. Meyer [p. 312] thinks it should be strictly understood of the abdomen [*Bauchhöhle*, as the receptacle of water taken into a man], and then this should be taken figuratively: His body shall give forth living water as a stream of a fountain (through the mouth!); without the figure, the divine grace and truth which the believer has taken from the fulness of Christ into his inner life, remains not shut up within himself, but imparts itself in overflowing abundance to others. This rendering accounts for the striking expression κοιλία no better than that of Chrysostom. Κοιλία, in the wider sense, denotes any belly-like cavity. If we keep in view the symbolical reference to the "water-feast," we may refer the expression to the belly of the temple hill (Gieseler; see Lücke, ii. p. 229), and also to the body of the great golden pitcher with which the priest drew the water (Bengel). We have previously (*Leben Jesu*, ii. p. 945) given the former interpretation. But as Christ Himself is the parallel of the temple hill with the spring of Siloam, so the believing Christian is well represented by the golden pitcher with which the priest drew the water; at least this enters into the choice of the expression. The meaning is: The whole Christian is a vessel of grace emptied of vanity, filled with the Spirit. Of course the pitcher of itself yields no stream of living water; but this is just the miracle of the true life, that, being drunk (ch. iv. 10) or drawn in faith (as in our passage), it becomes a flowing fountain of living water. To refer the ἐκ τῆς κοιλίας αὐτοῦ to Christ (Hahn, *Theologie des Neuen Testaments*, i. p. 229), jars with the context, especially ver. 39. The living water is explained below.

Ver. 39. BUT THIS SPOKE HE OF THE SPIRIT, WHICH THEY THAT BELIEVE IN HIM WERE ABOUT TO RECEIVE.—According to Lightfoot, the rabbins also considered the water-pouring or libation of the feast of tabernacles as the outpouring of the Divine Spirit (*haustio Spiritus Sancti*).

According to Lücke (ii. p. 230), the "living water" is intended to mean as much as "eternal life," but not the Holy Spirit; and John's exposition may be indeed "*epexegetically* correct, but is not *exegetically* accurate." His arguments are: (1) "The outflowing, ῥεύσουσιν ἐκ, is not a receiving (λαμβάνειν)." But the receiving is everywhere identical with *faith*, and the Spirit, which the believers received, also in fact flowed forth. (2) "The ῥεύσουσιν cannot be an absolute future, excluding the present." But neither has the gospel history made the outpouring of the Holy Ghost so; for before this, in fact, a certain miraculous power already flowed forth from the apostles. (3) "Olshausen, it is true, observes that even in the New Testament the Spirit is conceived under the figure of water, as the description of the Spirit as 'poured out,' Acts x. 45, Tit. iii. 6, clearly shows. But how comes it that the corresponding emblem of water is never expressly used in the New Testament

for the Holy Ghost. We have ὕδωρ τῆς ζωῆς, but never ὕδωρ τοῦ πνεύματος." This is accounted for by the fact that the symbol arose from the contrast, so vivid to Palestinians, between the stagnant water of cisterns and the living water of springs. The *legal* system gave a certain measure of life, like cistern water, which did not propagate itself, and easily corrupted. The *gospel* dispensation of faith gave the water of life, which, like a fountain, replenished itself, increased, and was always fresh. And this was the Spirit. Lücke says: "The essential affinity of the expressions ζωὴ αἰώνιος and πνεῦμα is undeniable." Here, however, is more than *affinity;* the two expressions denote the same life of the Spirit, only under different aspects.

Meyer rightly adduces for the correctness of the evangelist's explanation the strength of the term ποταμοί (to which ῥεύσουσι may be added). But when he goes on to remark that John does not consider the Holy Ghost Himself to be meant by the *living water*, but only says of the whole declaration that Jesus meant it of the Holy Ghost, leaving the Christian mind to conceive the Spirit as the *Agens*—as the impelling power of the stream of living water—he runs substantially into Lücke's interpretation.

We have only to distinguish between the Spirit of the life as the cause, and the life of the Spirit as the effect, carefully remembering that the cause and the effect are here not physically separate, but penetrate each other. Assuredly the words of Jesus speak directly of the operation of the Holy Ghost. The Spirit is a self-supplying spring.

On the doctrine of the Spirit of God in the Old Testament, and of the Holy Ghost in the New, comp. the biblical and dogmatic theologies: Spirit is the uniting formative principle of visible life. So the air, the symbolical spirit of the earth; so the spirit in man. And the Spirit of God is, in the first place, the uniting life and formative principle of the creation (Gen. i. 2; Ps. xxxiii. 6); then of the life of the creature, and in particular of man (Gen. vi. 3; Ps. civ. 29, 30); then of the theocracy (Num. xi. 25, etc.). Subsequently the promise of a new kingdom (see the Prophets). So in the New Testament, the one life and formative principle of the life of Jesus, of the body of disciples, of the New Testament church, of the new world.

FOR THE (HOLY) GHOST WAS NOT YET.—For the reasons above given we keep the ἅγιον. The Spirit was already always present; the Spirit of God had evidenced Himself even in the Old Testament; but the revelation of God as Holy Ghost was not yet given. In the glorification of Christ the Spirit of God first came to view as the Holy, in the specific New Testament sense. The ἦν is therefore emphatic; He was not yet present and manifest upon earth to men. The addition in Cod. B (Lachmann) seems to be a gloss explanatory of the difficult term. Christ was conceived, indeed, by

the Holy Ghost, and anointed with the fulness of the Spirit; but this was as yet a mystery to the world. The Holy Ghost could not come into the world till after the ascension of Christ, John xvi. 7. Hofmann (*Schriftbeweis*, i. p. 196): "The outpouring of the Spirit was the demonstration of His super-mundane nature"—and of His *intra-mundane* existence; the appropriation of His perfect form of life and vital operation to the world (comp. Acts xix. 2).—"The Macedonians were unwarranted in applying this passage against the personality of the Holy Ghost. It is *metonymia causæ pro effectu.*" Heubner. (Or also, *metonymia existentiæ pro revelatione.*)

Vers. 40, 41. WHEN THEY HEARD THE SAYINGS.—The reading "heard *the sayings*" has the weight of authorities. The total impression of Christ's utterances at the feast is therefore intended. The "*heard*" is emphatic: those of the people who listened to Him with earnestness (ἀκούσαντες τῶν λόγων), said, etc.—OF A TRUTH THIS IS THE PROPHET. Meyer groundlessly says, this means the prophet who was to precede the Messiah, not the Messiah Himself; and yet it means the person promised in Deut. xviii. 15. That is, these people are all agreed that Jesus is the Prophet in general. After this, however, they divide. Some are decided, others are not. The ἀκούσαντες separate into ἄλλοι, ἄλλοι. The former declare outright that He is the Prophet of Deut. xviii. 15; He is the Messiah. The latter, who would admit Him to be the Prophet, the forerunner of the Messiah according to the Jewish theology, have a difficulty—the supposed Galilean origin of Christ. The birth of Christ in Bethlehem was unknown to them. John considers it superfluous to show up their error, and hence De Wette has gratuitously inferred that John himself did not know that Christ was born in Bethlehem. John well knew that the conditions of faith had to lie higher and deeper than such a circumstance. Minds which sincerely yield themselves to the impression of Christ, could easily learn His origin, and so be delivered from their error.

Ver. 42. HATH NOT THE SCRIPTURE.—Isa. xi. 1; Jer. xxiii. 5; Mic. v. 1.—WHERE DAVID WAS. 1 Sam. xvi.

Ver. 43. SO THERE WAS A DIVISION.—This division or violent split among those who accorded recognition to the Lord in different degrees, must be distinguished from the division between all those who were friendly to Him and the enemies, of whom ver. 44 at once goes on to speak, or the analogous divisions in ch. ix. 16 and x. 18. There were at first but a few among the people who made common cause with the hostile Pharisees. See below.

Ver. 44. AND SOME OF THEM.—That is, not of the two preceding classes, but of the people who heard His words. As ἐξ αὐτῶν stands after ἤθελον, it is even a question whether the words should not be ἐξ ἑαυτῶν: would have taken Him of themselves, on their own re-

sponsibility. De Wette thinks they might have wished to rally the intimidated officers. But the probability is that the officers, as a secret police, as under-sheriffs, had mingled with the people: for no point is mentioned at which they showed themselves openly; and such an arrangement would correspond with the scrupulous caution of the Sanhedrists. These hostile people, therefore, felt an impulse to open the summary process of zealotism against Jesus.—BUT NO MAN LAID HANDS ON HIM. They were still fettered by the counsel of God on the one hand, the fear of the adherents of Jesus on the other, an involuntary awe. And that the servants of the Sanhedrin did not venture to seize the Lord, we first learn in the next section.

DOCTRINAL AND ETHICAL.

1. It yields an incongruous conception, to suppose (with Tholuck and the older expositors) that Jesus stood and proclaimed aloud the words of vers. 37 and 38, while the priest was carrying that holy water through the fore-court, and the people were giving themselves up entirely to their jubilations over this symbol. Just then He would have announced that in Him was offered in reality what was there signified in symbol. So public an assault upon the temple-worship, as should assume even the appearance of a vehement rivalry, cannot be expected of the Lord. On the contrary, the eighth day, with its lack of the festal water-drawing, must have brought with it to the attendant people a sense of want, to which Jesus addressed His call with good effect. At that moment, when the symbolical lights of a legally inefficient religion were burning low and going out, the evangelical substance of the symbols appears. The points which determine the symbolical utterance of the Lord are these: (1) The water-drawing was a symbol of spiritual blessing. The redeemed of Israel, on their second return to Canaan, were to draw water on the way with joy out of the wells of salvation, Isa. xi. 12, xii. 3. (2) Siloam was situated, indeed, on the temple hill, but it rose not in the temple itself, but outside of it, at the foot of the holy mountain. So the true spirit of life was lacking in the sacerdotal worship of the temple; it appeared most in the prophetic office, symbolized by the fountain of Siloam in Isa. viii. 6. (3) Hence the prophets foretold the future priesthood and worship of the Spirit under the figure of a stream issuing from the temple, Ezek. xlvii.; Joel iii. 18. All Jerusalem was to become full of fountains, Zech. xiv. 8; in fact, the whole people was to be like a watered garden, and like a spring of water, Isa. lviii. 11. (4) The eighth day of the feast of tabernacles, in its symbolical place, denoted the time of this gushing life of the Spirit; hence it was primarily a day of expectation, of longing, of prayer for the outpouring of the Holy Ghost (see *Leben Jesu*, ii. p.

942). This is the Lord's opportunity. In Him the miraculous fountain of the eighth day, for the breaking forth of which from the temple they hoped, was given to the people.

2. *Out of his belly.* Tholuck: "Luthardt's observation, that 'even the corporeal nature was to be an abode of the Holy Ghost,' is irrelevant." Yet this is, in fact, involved in the idea of regeneration, of the inner man, of the members made instruments of righteousness (see *Leben Jesu*, ii. 945: "Their new human nature itself will become the ground whence these springs of water shall issue"). *Rivers of living water.* While in ch. iv. 14 the self-replenishing of the inner life is promised, here the impartation of new life appears in its tendency to issue into the world as a stream for the refreshing of others. Comp. Tholuck, p. 224.

3. On the relation between the Holy Ghost and eternal life, comp. the Exegetical and Critical remarks on ver. 39.

4. *For the Holy Ghost was not yet (given).* In what sense? since even in the Old Testament the Spirit of God, as the Holy Spirit, inspired the prophets, 2 Pet. i. 21, and was the principle of life in the devout, Isa. lxiii. 10, 11; Ps. li. 12, cxliii. 10. That the prophets of the Old Testament were conscious of a difference between the measure of the Spirit vouchsafed to them and the New Testament revelation of the Spirit, is shown just by the Old Testament predictions of the streams of living water (see above); of the effusion of the Spirit (Joel iii. 1); of the anointing of the Messiah with the sevenfold Spirit of God (Isa. xi. 2, lxi. 1); and of the Spirit of the inward law, or of regeneration (Jer. xxxi. 33; Ezek. xxxvi. 26). Tholuck: "The majority of ancient and modern commentators consider the difference only *quantitative* (one of degree). Chrysostom: Ἤμελλε τὸ πνεῦμα ἐκχεῖσθαι δαψιλῶς, etc. Chrysostom, however, gives a *qualitative* difference (difference in kind ?), not in the πνεῦμα itself, but in the aim of its operations: Εἶχον μὲν οἱ παλαιοὶ πνεῦμα αὐτοί, ἄλλοις δὲ οὐ παρεῖχον. Such a difference in the πνεῦμα itself Augustine points out, in the fact that the Christian impartation of the Spirit was connected with miraculous gifts: so Maldonatus, the Lutheran expositors Tarnow, Hunnius; Gerhard, *Loci*, i. 308; Lyser, Calovius, Meyer." Evidently this would not prove much; for the Old Testament prophets also wrought miracles. Brenz, in singularly arbitrary style: "Not till after Pentecost did the preaching *de remissione peccatorum* go forth, which was in the strict sense the *opus Spiritus*."—This is, after all, of the centre of the thing, though not the whole thing. On the contrary, Luthardt regards as the qualitative difference that which is indicated in Rom. viii. 15 and 2 Tim. i. 7: "The Holy Ghost was not yet in His office; the old preaching and law were still in force." That is, correctly, it was not yet the economy of the Holy Ghost. "Cocceius also, in opposition to the identification of the economies which was current in his time, presses this distinction

of the *tempus promissionis et consummationis.* '*Equidem puto, hic evidentissime dici, adeo multum interesse inter tempus, quod antecessit glorificationem Christi et id, quod consecutum est,*" etc. (p. 226).— The complete exhibition of Christ and His work in history was the *objective* condition precedent of the outpouring of the Holy Ghost; the complete spiritual susceptibility of the disciples, as matter of history, and in them the susceptibility of the world, was the *subjective* condition. Not until all the elements of the life of Christ and of His redeeming agency had appeared in objective and subjective reality, could the Spirit of the life of Christ enter into believers, and become the Spirit of believers. And not till then could it become manifest and begin an economy of its own as the Holy Ghost, who has His life personally in Himself (*Leben Jesu*, ii. 2, 946).' The absolute exaltation of Christ *above* the world was the condition of His absolute sinking *within* the world, which made Him the principle of the new life in believers: this first brought into full manifestation that glory of the Holy Ghost which is a new form, and the third form of the personality of God, and at the same time a wholly gracious operation (*gratia applicatrix*). Yet this blessing of the life of Jesus must be distinguished from His personality itself, and the Spirit imparted to believers is not to be considered, as it is by Tholuck, "the Son of man Himself transfigured into Spirit."

5. Important as it is that the dispensation of the Spirit be duly appreciated, it is wrong to talk, as the Montanists, the Franciscan Spiritualists, the Anabaptists, and Hegel do, of a separate age or kingdom of the Holy Ghost, supposed to lie beyond the kingdom of the Son.

6. The divisions among the disciples of Jesus themselves, of which the evangelist tells us, are intimated also in Matthew (ch. xvi. 14). In them is reflected the much larger division which was germinating between the friends and the enemies of Christ, and which is the main thing in the section before us. Lücke's supposition, that the ostensible objection that Jesus was not from Bethlehem, whence the Messiah ought to come, was made in particular by the scribes among the people, is gratuitous. But it could not enter into the Lord's plan to work upon the people with the testimony of His birth in Bethlehem; because His way was, to leave the popular notion of the Messiah quite aside, and to have His Messiahship recognised from His spirit and His work.

7. Here at last a knot of fanatical enemies of Jesus, who would fain seize Him, comes to light in a marked manner among the people themselves. It was the murderous intent of which Jesus had before testified: "Ye seek to kill me." They fain would, they well might; but involuntary reverence for the Lord, fear from above, and fear of the people, still restrained them.

HOMILETICAL AND PRACTICAL.

Jesus at the feast of His people: (1) At the beginning: staying out of sight. (2) In the middle: appearing and teaching. (3) At the close: standing and calling aloud.—The last day of the feast, the most glorious.—As the hours of grace decline, Christ sounds His gracious call the louder.—How majestically Christ will stand at the last day of the feast of the world, and how loud His call will be then!—Christ the true end of all feasts.—Christ the truth and substance of every sacred feast.—Even of that feast.—As the need of salvation is a thirst, so faith is a drinking (a refreshment) in the highest and holiest sense.—Thirst, as a prophetical pointing: (1) to spiritual thirst; (2) to the spiritual refreshment of salvation; (3) to the destination of the man to be a fountain of life to others. —The call of Christ at the feast of water-pouring: (1) His invitation; (2) His promise.—The measure of the supply which Christ gives to the believer's thirst: (1) The believer himself shall drink; (2) out of his belly shall flow streams of living water (he shall give drink to many).—As Christians are to be lights through the light of Christ, and shepherds through the staff of Christ, so they are to be fountains of life through Christ, the fountain of salvation. —"*Out of his belly* (body):" Even our bodily nature is to be sanctified as a vessel of the Spirit (from mouth and hand, eye and footsteps, it should trickle and stream with blessing).—The promise of the new life a promise of the Spirit.—"*The Holy Ghost was not yet:*" (1) The declaration; (2) its import for us.—How the outpouring of the Holy Ghost was dependent on the exaltation of Christ: (1) The world must first be perfectly reconciled before it can be sanctified. (2) Christ must first transcend sensuous limitation in time and space, before He can communicate Himself to all everywhere according to His essential life. (3) Christ must first be fully the Lord of glory before He can glorify Himself through the Spirit in all hearts.—In Him the world was offered up to God; therefore through Him God could enter into the world.—All parts of His redemptive manifestation were completed; therefore the Spirit of the whole could come forth.—When the manifestation of the Father was completed, it was followed by the manifestation of the Son. When the manifestation of the Son was finished, it was followed by the manifestation of the Holy Ghost; while yet this itself was a glorifying of the Son, and of the Father through the Son.—The glory of the dispensation of the Holy Ghost.—The different effects of the words of Christ.—The division over the words of Christ.— The division between the friends and enemies of Christ shades off among His adherents themselves (ver. 41), and among His enemies (ver. 44).—The hand of God overruling the hands of the enemies of Christ: (1) A hand of omnipotence (they can do *nothing*, so long as He restrains); (2) a hand of wisdom (they can do no harm

when He lets them loose); (3) a hand of faithfulness (they must serve His people, when He lets them prevail); (4) a hand of triumph (they must destroy their own work, and judge themselves).

STARKE: What it is to thirst. To long after righteousness and salvation, Matt. v. 3; Rev. xxii. 17, etc.—*Nova Bibl. Tub.:* We can most nobly keep our feast-days by coming to Jesus.—MAJUS: The wells of salvation are open to all men, who are like dry ground.—QUESNEL: In vain do we seek to satisfy our desires and quench our thirst among created things; we only thirst the more, with a thirst unquenchable, till we come to Christ.—According to the breadth and depth of the vessel of our faith will be our portion of the water.—"Rivers," a type of overflow, Isa. xlviii. 18, lxvi. 12.—MAJUS: True faith is like a copious fountain; it cannot restrain itself from gushing forth in holy love.—HEDINGER: Christianity spreads; it is fain to communicate itself by holy conversation, testimonies of disapproval, patience, etc.—CRAMER: The world will never be of one mind concerning Christ; and yet amid a multitude of divisions the true church and the true religion can easily be maintained.—He who loves and seeks the truth, finds it; but he who contemptuously asks, What is truth? falls into error.—QUESNEL: We have not so much to fear from the evil will of men as from our own.—*Ibid.:* Blessed is he who is in the hand of God, whom no fleshly arm of man can hurt.—It is the method of Antichrist always to use force.—OSIANDER: God upholds those who follow their calling in spite of all the rage and bluster of enemies, till they have finished their course.

BRAUNE: "If any man thirst, let him come unto me, and drink." Faith has three constituents: Longing for the satisfaction of the most stringent wants; turning of the heart to the Saviour who helps; and reception of that which He offers, and which exactly meets the longing.—From Him, from His personality as sanctified by faith, rivers of living water, active, vigorous quickenings in rich abundance, overflow to others. The believer came with *thirst*, with the feeling of want; and he sends forth *rivers*.

GERLACH: While John records the grand words of the yearning invitation and mighty promise, he feels how far they were from being fulfilled to any disciple who came to the Lord at the time He spoke them; and that the day of the outpouring of the Holy Ghost was but the beginning of their true fulfilment.

HEUBNER, PFENNINGER: Every good thing in the world must be longed for, thirsted for; else it is not a good.—BENGEL: Nothing but thirst, yet sincere thirst, is needed. To him who has a true thirst, nothing is of so great account as the satisfaction of it. Without Christ everything is dry and barren: everything should drive and draw us to Him.—The believer is not only to receive vital force for himself, but also to become a fountain of life for others.—The Spirit of God is a fulness, out of which we are to im-

part to others.—When Christians can give but little, they prove thereby that they themselves have not much of the Spirit.—What comes from the Spirit tastes, so to speak, like fresh spring-water, not flat like water which has grown stale in a vessel.—We lack in faith, therefore lack in the Spirit.—Discord commonly arises wherever Jesus and the gospel attack men.—Thorough inquiry and thorough knowledge would have solved the doubt and discord. The authors of divisions and schisms are swelling smatterers, who have no true knowledge of the Scriptures.

SCHLEIERMACHER: We see everywhere, that the Redeemer of the old, to which His people ever persist in adhering, points them at every opportunity to the new.—But what else was the fruit which the life of the Lord was to bring forth, than just this: that the fulness of the Godhead which dwelt in Him should pass thence to the community of believers, the whole congregation of the Lord. —BESSER: There is a doubleness in the nature of the church [and of every believer]: like Abraham, she is *blessed*, and she is a *blessing* (Gen. xii. 2).—She is both at once: a garden and a "fountain of gardens" (Song of Sol. iv. 15, 16).

(II.)

FERMENTATION AND PARTIES IN THE HIGH COUNCIL.

CHAP. VII. 45–53.

45 Then came the officers [The officers therefore came] to the chief priests and Pharisees; and they said unto them, Why have ye not brought [did ye
46 not bring] him? The officers answered, Never man spake [spoke] like this
47 man.[1] Then answered them the Pharisees, Are ye also deceived [led
48 astray]? Have any of the rulers or of the Pharisees believed on [in] him?
49 But this people [this multitude, rabble], who knoweth not the law, are cursed.[2]

50 Nicodemus saith unto them, (he that [formerly] came to Jesus by night
51 [*omit* by night],[3] being one of them,) Doth our law judge *any* [a] man before it hear him [unless it first hear from him], and know [learn] what he doeth?
52 They answered and said unto him, Art thou also of [from] Galilee? Search, and look [see]: for out of Galilee ariseth[4] no prophet.

53 *And every man went*[5] *unto his own house.*

[1] Codd. B, L, T, etc., Origen, etc., Lachmann, Tischendorf (in former edd.), read only, ἀλλ. *οὕτως ἄνθρωπος*. Omission is more easily accounted for than insertion.

[2] Instead of *ἐπικατάρατοι*, Lachmann and Tischendorf, after B, T, Origen, etc., read *ἐπάρατοι*.

[3] *νυκτός* is only in minuscules; supplied from ch. iii.

[4] Codd. B, D, K, S, read *ἐγείρεται*. So Lachmann, Tischendorf. The Coptic and Sahidic versions have even the future. Meyer: "An inverted attempt to correct a historical error." Yet *ἐγήγερται* seems not sufficiently accredited. It makes no material difference in the sense of the passage, because the word "search" points to the past.

[5] The reading *ἐπορεύθη* is preferable to the reading *ἐπορεύθησαν* in D, M, S.

EXEGETICAL AND CRITICAL.

Ver. 45. THEN CAME THE OFFICERS.—The inference is: As, in general, no one ventured to lay hands on Jesus; so, in particular, the officers did not.

TO THE CHIEF PRIESTS AND PHARISEES.—The latter without the article. The two are here viewed in the Sanhedrin as a unit.

Ver. 46. LIKE THIS MAN.—A well-founded addition, expressive of surprise and astonishment. Augustine: "*Cujus vita est fulgur, ejus verba tonitrua.*"

Ver. 47. ARE YE ALSO DECEIVED?—Even ye officers of the supreme spiritual college?

Ver. 48. In this view the continuation is characteristic: HAVE ANY OF THE RULERS, etc.—For them, the authority and example of the rulers must be everything. We should not fail to notice that the testimony of the officers makes not the slightest wholesome impression upon the rulers; or rather, it extremely disturbs and excites them.

OR OF THE PHARISEES.—As if they added this out of an evil conscience. Lest ye should not trust your governors alone, see how the whole great orthodox, aristocratic Jewish party is against him! How inaccurate they are in both points, is immediately afterwards proved by the example of Nicodemus.

Ver. 49. BUT THIS MULTITUDE.—As heroes let themselves out before their valets, so the hierarchical rulers with their ecclesiastical servants. The venerable fathers give themselves up to a fit of rage, and curse. They curse the people entrusted to them; they curse the devout among the people. But their curse is at the same time a threat of excommunication. This is, however, a cunning means of intimidating the officers, and of seducing them to exalt themselves likewise in hierarchical haughtiness above the people.

WHO KNOWETH NOT THE LAW.—What genuine hierarchs always think, judge, and *in fact expect*, of the people in all cases—a laic ignorance—that in special cases they cast up against them as a reproach. These are here on the way to put Christ to death, as they pretend, according to law, as a false prophet, while the people are on the way to acknowledge Christ as the Messiah.

ARE CURSED.—Not a formula of excommunication (Kuinoel), but an intimation that the ban is impending, which in ch. ix. 22 is hypothetically decreed against the followers of Jesus. The threat is intentionally equivocal. The emphasis assists in this: *The people who know nothing, i.e.* so far as they know nothing, *of the law;* or, what is the same, who acknowledge Jesus to be the Messiah. To put the people in general under the ban, could not enter the mind of the chief priests. "The hierarchical insolence and theological self-conceit here bear a genuine historical character (comp. Gfrörer, *Das Jahrhundert des Heils*, 1 Abthlg. p. 240). The Sanhedrists and

the bigoted party of the Pharisees would pass for the supreme authority as to the truth. The common people were called עַם הָאָרֶץ, even שֶׁקֶץ, *vermin;* even among the nobler sentences in *Pirke Aboth*, 2. 5, it is said: 'The illiterate man is not godly.'" (Tholuck.) The Talmudists went so far in their folly as to assert that none but the learned would rise from the dead. See Lücke, ii. p. 339.

Vers. 50, 51. NICODEMUS SAITH UNTO THEM.—The ground seems more and more to sway under their feet. First the officers spoke in favour of Jesus. Now a colleague does so. It is noted that he had come to Jesus, though he was a member of their Christ-hating body. His words are the first public utterance of his courage to testify, though couched only in an impartial admonition from a judicial point of view. Yet they are not without an edge. The other members had cast up to the people their want of knowledge of the law; Nicodemus reminds their fanatical zeal, that it is conducting itself illegally in condemning the accused under passionate prejudice without a hearing. This was contrary to the law, Ex. xxiii. 1 (against false accusation); Deut. i. 16, xix. 15 (the insufficiency of a single witness). They have assured the officers that no one of the rulers or Pharisees believes in Jesus; he intimates the possibility of this being untrue, at least as concerns himself.—DOTH OUR LAW JUDGE A MAN, UNLESS, etc. Does the law do as ye do? This is an ordinance of the law: First hearing, then judgment. The law itself is here designated as the authority which is to hear the case; and probably with a purpose. Nicodemus wishes to bring out the objective nature of a pure judgment.

Ver. 52. ART THOU ALSO FROM GALILEE?—A contemptuous designation of the followers of Jesus; for most of them were from Galilee. The angry humour of the council is not calmed, but only further inflamed. A striking picture of fanaticism. Calmness and gentleness, admonition of truth and righteousness, admonition of the word of God itself,—all inflame it, because its zeal (being carnal) includes just the suppression of the sense of truth, the sense of justice, and reverence for the word of God, and is on the path of a wilful diabolical blindness and hardness.—FROM GALILEE. Mockery and threat combined: We should take thee for a countryman and follower of the Galilean, and not for our honourable colleague. "Galilee was despised for its remoteness from the centre of Jewish culture—'The Galilean is a blockhead,' says the Talmud authority—and for its mixture of heathen population."

SEARCH, AND SEE: FOR OUT OF GALILEE ARISETH NO PROPHET.—These words again are characteristic of the blind, rushing, unconscionable zeal, which despises everything divine and human. Not only Jonah, but Elijah of Thisbe also, and Hosea and Nahum, were of Galilee. Tholuck: "It is possible, however, that they followed a divergent tradition respecting the origin of the former two prophets." (Comp. Winer, etc., *sub* Elias and Jonas.) Heubner: "Ac-

cording to the tradition, Elijah and Elisha, Hosea and Amos, were Galileans; it is certain that Nahum and Jonah were. In Tiberias even a seminary was (afterwards) founded, in which were renowned rabbins like Hakkadosh, etc. The Tulmud also came from that quarter, so that the Jews now are ashamed of this proverb (see Olearius, *Jesus the true Messiah*, p. 223)."

This gross error the modern sceptical criticism (since the time of Bretschneider) has absurdly endeavoured to use as a mark of the spuriousness of the fourth Gospel. How could the Sanhedrists, with their scriptural learning, blunder in such fashion? But how often has this criticism held the Gospels responsible for the violent blindness of fanaticism, for the mistakes of Herod, for the stupidity of the devil himself! We must not fail to notice, besides this feature of unconscious or intentional falsification of history in the mouth of the Sanhedrists, the other fact that they make an utterly irreligious point when they say, "Out of Galilee ariseth no prophet." They deny in the first place the Galilean Israel, and in the second place the freedom of God; and in particular, the promise in Isa. ix. 1, 2. To these add the third reproach, that they take not the slightest pains to ascertain the real origin of Jesus.

Ver. 53. AND EVERY MAN WENT, etc.—This is usually connected with the first section of ch. viii. But it is a closing word, of great significance, intended to say that the Sanhedrin, after an unsuccessful attempt against the life of Jesus, found themselves compelled to separate and go home, without having accomplished their purpose. For the idea that the words refer to the return of the festal pilgrims, is unworthy of notice. Probably the Sanhedrists were in full session, expecting that Jesus would be brought before them for their condemnation. If this was so, this breaking up of their session was the more mortifying.

DOCTRINAL AND ETHICAL.

1. The two methods which the members of the council adopted with their officers and with their colleague Nicodemus, a type of obdurate *hierarchical fanaticism* in its fundamental features: (1) Perfect insensibility to the voice of truth and the dictates of conscience, and a corresponding perfectly fixed prejudice. (2) Haughtiness, rising even to crazy contempt of the people and of an entire division of the country, joined with crafty fawning upon subordinates. (3) Abusive vulgarity, arraying itself in the robe of sacerdotal and judicial dignity in execution of the judgment of God (cursing excommunicators). (4) Browbeating rejection and derision of impartial judgment, joined with impudent, intentional, or half-intentional perversion and falsification of historical fact. Bringing the voice of justice under suspicion of being a prejudiced partisan

voice, inflamed by partisan hatred. (5) Perpetual frustrations alternating with orders of arrogance.

2. Even in a circle so degenerate as this the Lord has His witnesses. The officers shame their superiors. The minority of one or two voices (Nicodemus, Joseph of Arimathea) outweighs the large majority of fanatical prejudice, and yet a while delays the judgment of God over the high council.

3. *Nicodemus.* The voice of impartiality and justice in defence of Christ, a prelude of the act and confession of faith.

4. As the Sanhedrin appeals to the Pharisean party as an authority, so the officers refer to their experience, and Nicodemus appeals to the law.

5. "*Never man spake like this man;*" the testimony of the bailiffs to the superhuman power of the word of Jesus. The victory of His word over the official order of His enemies.

6. After victoriously withstanding the Jewish taunt that the Christians were Galileans, and Christ was a Nazarene, Christianity afterwards again triumphs over the heathen taunt (of Celsus) that it was a vulgar religion.

7. The falsification of fact by the chief priests, continued in Matt. xxviii. 13. The Talmudic imitation of this example. Similar frauds of the mediæval hierarchy.

HOMILETICAL AND PRACTICAL.

An hour of helplessness, as an hour of visitation: (1) In itself considered: (*a*) The helplessness. Unmanageable officers. Opposing colleagues. Impotent adjournment. (*b*) The call to repentance in this situation. *The officers:* "Never man spake," etc. Even ye yourselves and the Pharisees speak not like Him. His word is mightier than your order over us. *Nicodemus:* Ye condemn the people as not knowing the law, and ye yourselves despise the precepts of the law. (*c*) The impenitency in the helplessness: in the utterance to the officers, in the utterance to Nicodemus. By these their helplessness becomes a deeper inquisition and advising with hell. (2) As a historical type. Similar occurrences in the history of Christian martyrdom, and in the persecution of the Reformation. —The portrait of fanaticism. Contemptuous and fawning towards men. Hypocritical and cursing. Casting suspicion and lying. Threatening and taking cowardly refuge. Helpless and obstinate to the last.—Carnal zeal degenerates. It sinks gradually from intentional ignoring and falsification into actual ignorance. It condemns itself with every word: "Are ye also deceived?" etc.—They went home to their houses, but Christ went to the Mount of Olives. They went to recover themselves in the selfish comfort of their estates; He prepared Himself for self-sacrifice.—Witnesses of the truth in the camp of Christ's enemies.—The testimony of the

officers concerning the words of Christ: (1) As their own excuse; (2) as an accusation against their superiors; (3) as a glorification of the superhuman innocence of Jesus.—According to the divine appointment, spiritual and temporal despots in the end fail of instruments.—The passive resistance of the officers.—The double measure of the Jewish rulers: (1) To the sound popular judgment of the officers they oppose the authority of their party faith. (2) To the sound regard of Nicodemus for authority, appealing to law, they oppose the grossest popular judgment.—"Have any of the Pharisees believed on him?" A despotic ecclesiastical government supports itself upon a despotic party.—"Out of Galilee ariseth no prophet." Falsifications of sacred history: (*a*) The Talmud; (*b*) the mediæval tradition (Pseudo-Isidorian Decretals, etc.).

Nicodemus: the silent, sure advances of a true disciple of Jesus: (1) A timid but honest inquirer after truth (ch. iii.); (2) a calm but decided advocate of justice (ch. vii.); (3) a heroic confessor of the Lord, bringing his grateful offerings (ch. xix.).—How Nicodemus meets their boastful bluster with the words of calmness and justice: (1) The boast that no ruler believes in Jesus; (2) the boast that they were zealous for the law.—Carnal zeal runs deeper and deeper into blindness and obduracy: (1) To shameless reviling of the justice it professes to administer; (2) to shameless denial of the truth and history for which it imagines itself contending.—"And every man went unto his own house." Most of them went from a wandering assembly to a wandering house and a wandering heart, not to commune with the Lord upon their beds.—How differently they went home: (1) The enemies; (2) Nicodemus.—They went home, but Christ went unto the Mount of Olives.

STARKE, CANSTEIN: So the wise God deals with His enemies in the dispensation of grace: He often makes friends among their own people, children, households, and servants; and therein the masters may see and should see the finger of God.—ZEISIUS: No man, however great he may be in the world, is to be obeyed contrary to the word of God and a good conscience.—QUESNEL: Those who issue unjust commands from the necessity and demand of their office, without knowing the unrighteousness which pervades them, are not so far from the kingdom of God as those who issue the same from envy, hatred, or other wicked affections.—ZEISIUS: Unlettered, honest simplicity is much better fitted to know the truth of God, than the swelling, conceited wisdom of the schools. —HEDINGER: Oh wonderful power of a word, which can stop deluded hearts in the current of their wickedness, and convert them! Acts ix. 5, 6.—Even the means which are intended for an utterly base end, God can turn to the wholesome use of souls.—*Bibl. Wirt.*: How strangely God works with His enemies! how He makes their schemes miscarry, and confuses the game so

curiously, that often those who are commissioned to do evil, are compelled to do well to a good man! Num. xxiii. 11; Prov. xvi. 7. —Masters ought to set their servants a good example for imitation, but they are often so ungodly that they rather lead them astray than aright. Oh, what will become of them!—MAJUS: True conversion and confession of the truth the world calls delusion. Matt. xxvii. 63; 2 Cor. vi. 8.—QUESNEL: The world is so corrupt, that it even hates those who will not join with it in persecuting the good.—HEDINGER: Diabolical pride! Fear of men is less than nothing in matters of faith. Poor souls, which have no other rule of faith than the decrees of blind bishops, etc. The worst is, when the state policy prescribes rules of faith.—Shame on the teachers of the law, that they have left the people in such ignorance!—LAMPE: It is a very small thing to be cursed by men who are themselves under the curse, when God blesses.—MAJUS: One man may set himself against a whole wicked assembly, if only he is equipped with the whole word and Spirit of God.—ZEISIUS: God still always has His own even among apostate masses.

BRAUNE: *Have any of the rulers believed on him?* In the haughty exaltation of their own persons there lies a frightful contempt of others.—This is Pharisaism, which holds the external knowledge of the letter and the law of the Scripture, or theology, above religion.—*Art thou also of Galilee?* As a disgrace they add the falsehood: Search, and look, etc.—The fiendish joy that no ruler or Pharisee had believed in Jesus, here comes to nought.

HEUBNER: The humblest servants shame their masters. Those who are sent to take Jesus are themselves taken. The rulers could here see the finger of God. The Lord reigned in the midst of His enemies. To be deceived here means, to give honour to the truth. So living, simple Christians are always considered deceived.—The judgment of men is set up as the rule of faith: Courts, colleges, are to decide concerning the truth. But the truth has not always been laid down by them, as we have seen in the councils.—The first trace of the gentle and timid announcement of adhesion to Jesus. Nicodemus merely insists on fair dealing with Jesus: It is unjust to begin the *Processus ab executione.*—The opponents of revelation act substantially like these Pharisees. They begin with this: There is no revelation, and can be none; whereas they ought to suppose and investigate at least the possibility of a true revelation.—No tribunals have proceeded more unrighteously than spiritual tribunals.

GOSSNER: They freely confess against their masters, in whose pay they were, and whose song therefore (according to the way of the world) they should have sung. It was not the sound which so struck the people, as if He spoke vehemently, thundered and lightened; but a divine authority always lay in His gentle address. His word, in fact His very presence, struck as lightning to the heart. In this no man could speak like Him.

SCHLEIERMACHER (the officers): This is the first beginning. The ground must first be laid in the soul in a holy awe before the doctrine and the person of the Lord.

(III.)

CHRIST, THE LIGHT OF THE WORLD, THE REAL FULFILMENT OF THE JEWISH TORCH-LIGHT FESTIVITIES, AS AGAINST THE PRETENDED SEERS, THE FALSE LIGHTS, IN ISRAEL. THE ADULTERESS, AND CHRIST'S SENTENCE. HIS IDEAL APPEARANCE AT THE COURT OF THE JEWS, AND THE TWO WITNESSES. THE JUDGES SHALL COME INTO JUDGMENT. A TWOFOLD LIFTING UP OF CHRIST AT HAND. APPEARANCES OF YIELDING; OR, A GREAT VACILLATION TOWARDS FAITH.

CHAP. (VII. 53) VIII. 1–30.

Ch. VII. 53. *And every man went unto his own house.* [;]

Ch. VIII. 1, 2 [*But*] *Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people*[1] *came unto him;* 3 *and he sat down and taught them.*[2] *And the scribes and* [*the*] *Pharisees brought unto him a woman taken in adultery* [or *in sin*];[3] *and when they had* 4 *set her in the midst, They say unto him, Master, this woman was taken in* 5 *adultery, in the very act. Now Moses in the law commanded us, that such* 6 *should be stoned: but what* [*what then*] *sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not* [omit *as though he* 7 *heard them not*].[4] *So* [*But*], *when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first* 8 *cast* [*be the first to cast*] *a stone at her. And again he stooped down, and* 9 *wrote* [*with his finger*] *on the ground.*[5] *And they which heard it, being convicted by their own conscience,* [*And when they heard this, they*] *went out one by one, beginning at* [*with*] *the eldest* [or, *elders*], *even unto the last:*[6] *and* 10 *Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman* [omit *and saw none but the woman*],[7] *he said unto her, Woman,*[8] *where are those thine accusers? hath no* 11 *man condemned thee?* [*Did no one condemn thee?*] *She said, No man* [*No one*], *Lord. And Jesus* [*he*] *said unto her, Neither do I condemn thee: go, and* [*henceforth*] *sin no more.*

. . . . . .

12 Then spake Jesus [Jesus therefore spoke] again unto them [see ch. viii.

[1] Codd. G, S, U, ὄχλος; not decisive against λαός.
[2] Cod. D omits the words of the Text. Rec., καὶ καθίσας ἐδίδασκεν αὐτούς. Not decisive.
[3] Cod. D, ἐπὶ ἁμαρτίᾳ γυναῖκα εἰλ. Euphony.
[4] In E, G, K, μὴ προσποιούμενος is added. In others, καὶ πρσπ. Both exegetical.
[5] Cod. U and others have the strange addition, ἑνὸς ἑκάστου αὐτῶν τὰς ἁμαρτίας.
[6] E, G, H, etc., omit ἕως τῶν ἐσχάτων; D and others, ὥστε πάντας ἐξελθεῖν.
[7] καὶ to γυναικός is wanting in D, M, S.
[8] Ἡ γυνή wanting in D, E, F, etc.

37 sqq.], saying, I am the light of the world: he that followeth me shall not
13 walk in [the][1] darkness, but shall have the light of life. The Pharisees
therefore said unto him, Thou bearest record [witness] of thyself; thy
14 record [witness] is not true. Jesus answered and said unto them, Though
I bear record [witness] of myself, *yet* [*omit* yet] my record [witness] is true:
for I know whence I came, and whither I go; but ye cannot tell [know not]
15 whence I come, and [or][2] whither I go. Ye judge after the flesh; I judge
16 no man. And yet if I judge [But even if I myself judge], my judgment is
17 true:[3] for I am not alone, but I and the Father that sent me. It is also
[Moreover, it is] written in your law, that the testimony of two men is
18 true. I am one that bear [he who beareth] witness of myself, and the
19 Father that sent me beareth witness of me. Then said they [They said
therefore] unto him, Where is thy Father? Jesus answered, Ye neither
know [neither] me, nor my Father: if ye had known me, ye should have
known [would know] my Father also.

20 These words spake Jesus [he][4] in the treasury, as he taught [while
teaching] in the temple: and no man [no one] laid hands on him, for his
hour was [had] not yet come.

21 Then said Jesus again [Again therefore he said] unto them, I go my
way [I go away], and ye shall [will] seek me [in vain], and shall [will] die
22 in your sins [sin]: whither I go, ye cannot come. Then [Therefore] said
the Jews, Will he kill himself? because he saith, Whither I go, ye cannot
23 come. And he said to them, Ye are from beneath; I am from above: ye
24 are of this world; I am not of this world. I said therefore unto you, that
ye shall [will] die in your sins: for if ye believe not that I am *he*, ye shall
25 [will] die in your sins. Then [Therefore] said they unto him, Who art
thou? And Jesus saith unto them, Even *the same* that I said unto you from
the beginning [For the beginning, or, To begin with (*I am*) that which
26 I even say to you]. I have many things to say and to judge of you [before
I fully express myself concerning myself]: but he that sent me is true;
and I speak[5] to the world those things which I have heard of him [what I
27 heard from him]. They understood not that he spake [spoke] to them of
28 the Father. Then [Therefore] said Jesus unto them, When ye have lifted
up the Son of man, then shall [will] ye know that I am *he*, and *that* I do
nothing of myself; but as my[6] Father hath taught me, I speak these things.
29 And he that sent me is with me: the Father [he][7] hath not left me alone;
for I do always those [the] things that please him.

30 As he spake [spoke] these words, many believed on [in] him.

[1] Instead of περιπατήσει, Lachmann and Tischendorf, after Codd. B, C, K, T, have περιπατήσῃ.

[2] Codd. D, K, T, and many others, read ἤ. The καὶ probably comes from the preceding sentence.

[3] B, D, L, etc., ἀληθινή. So Lachmann, Tischendorf.

[4] The ὁ Ἰησοῦς interpolated after ἐλάλησεν.

[5] B, D, K, Lachmann, Tischendorf, λαλῶ instead of λέγω.

[6] μου, an interpolation, according to many authorities.

[7] According to B, D, L, etc., ὁ πατήρ should be dropped.

A.—CHAPTER VIII. 1–11.

EXEGETICAL AND CRITICAL.

DISCUSSION OF THE GENUINENESS OF THIS SECTION.—The difficulty of handling the question of the genuineness of this section we have already indicated in the Introduction [p. 38]; and we have there indicated also the present state of the question. Four points are to be considered: (1) The authorities; (2) the condition of the text; (3) the historical connection of the occurrence; (4) the connection of the section with what precedes and what follows.

1. "Griesbach and Schultz give a list of more than a hundred manuscripts in which the pericope appears. Among them are D, G, H, K, M, U. Jerome, in his day, asserts that the pericope appears in many Greek manuscripts, and some scholia appeal to *ἀρχαῖα ἀντίγραφα*," etc. (Lücke.) On the contrary, "the majuscules B, C, L, T, do not contain the passage; neither do the older manuscripts of the Peshito, nor the Nestorian manuscripts; and it is certain that it was not translated into Syriac till the sixth century. Of the manuscripts of the Philoxenian version in which it occurs, some have it only on the margin, and others have it in the text, with the note that it is not everywhere found. So in most manuscripts of the Coptic version; and in the Arabic version, which was based upon the Coptic, we seek it in vain. Of the manuscripts of the Armenian version, some have it not, others have it at the end of the Gospel. In the Sahidic and Gothic versions it is also wanting. Among the Fathers, the Greek expositors Origen, Cyril of Alexandria, Chrysostom, Nonnus, Theophylact, entirely omit the pericope, and seem to know nothing of it. So the *Catenæ*, both published and unpublished. Euthymius expounds it as a *προσθήκη* which is not without use. The current mention and use of the pericope in the Latin Church begins with Ambrose and Augustine." (*Ibid.*) "Furthermore, several manuscripts in Griesbach contain the passage, but add neither the sign of rejection nor of interpolation. Others put the passage at the end of the Gospel; others, again, after ch. vii. 36 or viii. 12; still others place it after Luke xxi. It not rarely appears in the manuscripts mutilated." (*Ibid.*)

This position of the authorities presents a great critical problem, which at best makes the section in its present place suspicious, especially when we consider that Origen has not the passage; that Tertullian and Cyprian, when they write on subjects which would bring it in, do not mention it; and that the older manuscripts of the Peshito are without it.

2. The condition of the text. This is the sorest side of the passage. Reading disputes reading. Compare Griesbach, Lachmann, Tischendorf. "We have three very different texts,—an un-

heard-of case in the Gospel of John. Besides the received text, Griesbach gives two others: first, the text of Cod. D; secondly, one compiled from other manuscripts." (Lücke.) This diversity seems unaccountable, unless a traditional apostolic relic (oral, or in Hebrew, or preserved in substance with free variations) was scattered through different copies before it resulted in this passage.

3. The historical connection of this with other occurrences in the Gospel.

A. In this respect many doubts have been raised, which must of course be carefully weighed.

(*a*) That ch. vii. 53 refers to Sanhedrists returning to their houses, not to festal pilgrims returning to their homes, is obvious. This, however, yields a very suitable connection. They had expected Christ to be brought before their bar, and now were compelled—to go home disappointed and divided.

(*b*) The statement in ch. viii. 1, that Jesus went unto the Mount of Olives. It is thought that this method of securing Himself against the snares of His enemies was not employed by Jesus till the time of the last passover. Yet the fact that this was necessary is here evident enough; for the Sanhedrin was seeking to arrest Him. Lücke's reasoning (p. 255) overlooks this point.

(*c*) Ch. viii.: "All the people came unto Him." Even if the great day of the feast, on which Jesus made His last appearance, was the eighth, there would be nothing to prevent all the people who did not immediately leave Jerusalem from assembling the next day in the temple.

(*d*) The scribes, γραμματεῖς, who do not elsewhere appear in John, are strange here. Their appearance here, however, is in keeping with the immediately succeeding fact, that a question of the law comes up; the strangeness of it is not decisive. Other differences of expression are less important (see Lücke, p. 257).

(*e*) It seems not clear whether the scribes appear as witnesses, or as accusers, or as judges. Plainly as accusers, or as judges who would refer their decision, in irony, to the tribunal of Jesus; not as zealots, according to Wetstein.

(*f*) There is no mention of the adulterer (Lev. xx. 10; Deut. xxii. 22, 24). This signifies nothing at all.

(*g*) According to the rabbins, the legal punishment of adultery was strangulation (Lücke, p. 259). On this point Michaelis has justly denied the authority of the Talmud, and has asserted, on a comparison of Ex. xxxi. 14, xxxv. 2, with Num. xv. 32–35, that the formula *put to death* generally means stoned. Besides, strangulation is frequently used first only as an alleviation of the prescribed penalty, as in the burning in the middle ages.

(*h*) But what temptation was there in the question? Chiefly the fact that Jesus had not yet officially declared Himself Messiah,

while He nevertheless was largely acknowledged as such among the people, and seemed Himself to give occasion for such recognition. The procedure with the adulteress was therefore, in its very form, a temptation to Him to declare Himself concerning His authority (with reference to Moses). Then in the matter of the case lay a further temptation, to wit, in the conflict between the so-called commandment of the law on the one hand, and the prevailing milder practice and the known gentleness of Christ on the other. To this question, however, we must return.

B. But now the apparently strange features are offset by a number which speak for the genuineness of the narrative.

(*a*) The feast of tabernacles was pre-eminently a joyous popular feast of the Jews; it was celebrated in the good time of the year: such a sin as the one here narrated might easily occur.

(*b*) The writing of Jesus on the ground is so peculiar a feature, that it would hardly have been fabricated.

(*c*) The same may be said of His challenge, "He that is without sin among you," etc., and of His closing word to the woman.

Nothing, therefore, can be adduced against the details of the story, or its connection with other facts of the Gospels; it is even a question whether there are not special data in its favour.

4. As to the connection of the section with the preceding and following portions of the Gospel: It is clear that the story of the adulteress in this place not only introduces no disturbance, but even serves to elucidate the discourse of Christ in ch. viii. 12 sqq. The woman had walked in darkness; her judges had admitted that they found themselves in darkness in regard to the disposal of this case; but for the very purpose of making an assault of the power of darkness upon the Lord with their captious question. This connection does not exclude a further reference to the temple-lights and the torchlight festivities in the celebration of the feast of tabernacles.

One of the principal questions is the question of internal criticism. Is it conceivable that the Jewish rulers would so early make a captious attack upon the Lord by an ironical concession of His Messiahship? We must here, in the first place, remember that the enemies of Jesus at the last passover made a whole round, a very storm, of such assaults upon Jesus (*Leben Jesu*, ii. 3, p. 1218). The situation there was this: They first endeavoured by their authority to confound Him before the people in the temple-enclosure with the question, by what power He thus appeared; but He baffled them with counter-questions. He maintained His position before the people, and seemed unimpeachable, while they were impotent. Then they had recourse to craft: they ironically assumed that He was the Messiah, in order to catch Him in entangling questions. It is now asked, Is it conceivable that they had already attempted this trick before? In the synoptical

Gospels there could be no mention of this, because they relate only the last attendance of Jesus at a feast. But in John we should expect earlier attacks of the same sort to be mentioned, if any had occurred. A decisive preliminary question, however, is this: How came the Jewish rulers to their diabolical irony, and the ensnaring questions which proceeded from it? The history answers: By the sense of impotence which came with the perception that with force and authority they accomplished nothing.

This condition already existed here at the feast of tabernacles, when even the officers who had been sent to take Jesus returned paralyzed by His word, and unsuccessful, and when a division began to appear even in the Sanhedrin itself. The impotent embarrassment of force was there, and with it the devilish counsel of craft.

Accordingly this manœuvre was thrice repeated: first at the feast of tabernacles, as recorded in this section; then at the feast of dedication in the winter, as recorded in ch. x. 24; finally, at the last passover, when these tempting proposals became so thick, that we may well infer the rulers of the Jews had accustomed themselves to it by former practice. Of course, in this first instance their assumption of His Messiahship is very equivocal: it does not reach the full measure of its insolence till the last passover.

But the same condition of things which brought the rulers of the Jews to this stratagem—that is, the previous failure of their forcible attempt—led Jesus, for the purpose of security, to withdraw for the night to the Mount of Olives. He would therefore be here just in the right place, according to ch. viii. 1.

That the Gospel history thus gains much in life-like development, connected progress, is palpable. And at the same time, the exhibition of the Jewish feasts in their religious and moral degeneracy becomes more complete. We have already observed that, in the view of John, the tragic dissolution of Judaism is witnessed in the gradual completion of the murderous design of the Jews against Christ at their successive feasts. This is the one side; the other is the religious and moral decay of the people themselves, which comes to light at the great feasts. At the passover, the great passover of the Jews, this decay manifests itself in the transfer of the whole traffic in sacrificial animals and money into the temple itself, ch. ii. At the feast of Purim, the feast of brotherhood and deliverance, it shows itself in the leaving of the sick without attendance, help, or sympathy in their Bethesda, ch. v. The feast of tabernacles, the great feast of popular thanksgiving and joy, appears defiled by licentiousness, scenes of adultery, and partisan, temporizing policy among the Pharisees (who here let the guilty *man* run free), ch. viii.; while the blind brother is left to beggary and pharisaic alms, ch. ix., against the law of Deut. xv. 4. The feast of dedication, ch. x. 22, seems not distinguished by any similar mark of corruption, unless it is symbolical that the storm of winter

blows through Spirit-forsaken halls, which the Spirit of Christ alone still quickens, and that the multitude of the people, who at other times always gathered to protect the Lord, have fled before wind and weather, so that the Jews can suddenly surround Him, and at last propose to bury Him under a heap of stones in the middle of the very court of the temple.

Internal evidence, therefore, speaks decidedly for this as the proper place for the section in hand. If the alternative is either that the tradition of the early church, for definite reasons, partially overlooked and then dropped this section, or that it inserted the passage here as an ancient relic of Ephesian tradition from John, the former theory is not more difficult than the latter. Indeed, the prevalence of the ascetic spirit in the church might almost make the omission of a larger section of this character more probable than insertion. We observe a late interpolation of a few words in 1 John v. 7 and 8. We consider the passage 2 Pet. i. 20 to iii. 2 an interpolation, but entirely taken in substance from the Epistle of Jude (*Apostol. Zeitalter*, i. p. 155). On the other hand, the conclusion of Mark, ch. xvi. 9, seems to afford an example of omission rather than of interpolation. Now it is easy to imagine that the centuries of ascetic austerity, from the end of the second century to the end of the fourth, might scruple to read in public this passage, in which the guilt of adultery *seemed* to be so leniently dealt with.

We must therefore by all means consider any words of the Fathers which speak of such a scruple. Ambrose: *Profecto si quis ea auribus otiosis accipiat, erroris incentivum incurrit* (*Apol. Davidis posterior*, ch. i.). Augustine: *Hoc infidelium sensus exhorret, ita ut nonnulli modicæ vel potius inimici veræ fidei, credo, metuentes peccandi impunitatem dari mulieribus suis, illud quod de adulteræ indulgentia Dominus fecit, auferrent de codicibus suis, quasi permissionem peccandi tribuerit, qui dixit: "Deinceps noli peccare"* (*De adulterinis conjugiis*, ii. 7). Nicon: The Armenians expunged the pericope from their version: βλαβερὰν εἶναι λέγοντες τοῖς πολλοῖς τὴν τοιαύτην ἀκρόασιν (see Lücke, p. 249). Augustine's declaration we have only to change from one of pastoral animadversion to one of historical criticism. The scruple was begotten not of the interested unbelief of some individual husbands, but of the ascetic, weak faith of a legalistic age. (Against this, Lücke, pp. 248 and 252, can bring nothing that amounts to more than assertion.)

It may be supposed that the disuse of the passage passed through different stages. (1) The narrative stood in its place, but was left standing and passed over in the public readings, or in discussions of the question of marriage. The ascetic Tertullian could form a very suitable predecessor to Cyprian in such a step, and Origen an equally suitable predecessor to others. (2) Next, perhaps, the pericope began to undergo improvement by other read-

ings (*e.g.* Cod. D, ἐπὶ ἁμαρτίᾳ instead of ἐν μοιχείᾳ), and especially abbreviation. (3) Some transcribers then went further, and transferred the pericope to the end of the Gospel as an appendix. (4) This led to the last stage of entire omission. But now the codices which had kept the pericope reacted. The passage came to be inserted again in various places, either where we have it now, or after ch. vii. 36, or after ch. viii. 12, or, with the view of combining this temptation with those of the last passover, after Luke xxi. In this process some accepted it with a mark of addition, or even of rejection. From this twofold procedure the critical confusion in regard to this section resulted.

In any case, the passage is an apostolic relic.[1]

But another thing in favour of the genuineness of it is the πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ Ἰησοῦς, ch. viii. 12, and the εἶπεν οὖν πάλιν αὐτοῖς, ver. 21. The words in viii. 21 literally refer to the words of vii. 34. It is harder to see the reference of the first πάλιν, if we have to take in the idea, "I am the light of the world." The Lord, however, already implied this to them in ch. v. 35, 36 sqq. John was a light, and yet only a witness to Christ, who was appointed for their deliverance, ver. 40. Apart from this, the terms of ch. viii. 12, "Then spake Jesus again unto them," must be taken absolutely, meaning simply that He addressed them again. In other words: By their attack upon His life they had, in all reason, already brought His intercourse with them to a close. But then, ch. viii. 1–11, they had apparently relented; and though He knew that their question was put to Him in malicious hypocrisy, yet He let it pass in the official form which it assumed before the people. He was committed to the people, after this recognition of the rulers, to resume intercourse with them; but that He might soon say to them once more, that He shall forsake them and give them up. Thus the two occurrences of πάλιν in ch. viii. form, in our view, a distinct demand for the section concerning the adulteress.

As to the opponents as well as the advocates of the genuineness of this passage, compare Lücke, p. 243, and Meyer [pp. 320–323, fifth ed.].

Ver. 1. JESUS WENT UNTO THE MOUNT OF OLIVES.—This retirement for the night to the Mount of Olives (Gethsemane or Bethany) was caused by the direct demonstration of the Sanhedrin against the freedom and life of Jesus. At the same time, it forms a significant counterpart to the words, "Every man went unto his own house." To them everything, meantime, remained in the old way; but not to Him, for He saw further. During His last residence in Jerusalem this method of spending the night in the Mount of Olives appears as a fixed rule, Luke xxi. 37.

[1] See *Leben Jesu*, ii. p. 952; Hitzig, *Ueber Joh. Mark.*, p. 208 sqq.; and Meyer's designation of it as an "apocryphal document" is therefore extremely unbecoming.

Ver. 2. AND EARLY IN THE MORNING.—Ὀρθρου. John writes elsewhere πρωΐ (ch. xviii. 28, xx. 1; πρωΐα, ch. xxi. 4); Luke, on the contrary, ὄρθρου. It is to be observed here, however, that the term ὄρθρου denotes more precisely the dawn of morning, and that it is intended to denote just this time.—AND ALL THE PEOPLE. Πᾶς ὁ λαός. If John elsewhere prefers ὁ ὄχλος, *the multitude*, or οἱ ὄχλοι, *the multitudes*, we must consider that he here intends to signalize the gathering of the whole remaining mass of festal pilgrims to Jesus in the temple. The same may be said respecting the καθίσας ἐδίδασκ. αὐτ.: He again set Himself right down among them, as if He wished to begin again, after He had provisionally foiled the attack of the Sanhedrists. That the γραμματεῖς, the *scribes*, are here named, though not elsewhere, arises from the fact that a question of scriptural law comes up in the sequel. And the frequently recurring δέ, too, instead of the Johannean οὖν, has an internal reason in the great series of unexpected incidents which here begins. That Jesus goes to the Mount of Olives is accounted for by the beginning of the hostile machinations, ver. 1. That He returns to the temple in spite of the persecution (ver. 2), is due to the fact that the scribes and Pharisees now make as if they would acknowledge Him (ver. 3), though they mean only to tempt Him, ver. 6. The like may be said of most of the subsequent occurrences thus introduced. Only the great accumulation of the δέ seems certainly strange; but in these unusual turns there was less occasion for an οὖν.

Ver. 3. AND THE SCRIBES AND PHARISEES BROUGHT UNTO HIM, etc.—Certainly not as a distinct act of zealotry (Wetstein); nor as a formal deputation of the Sanhedrin. Probably it is the committee of a particular synagogue court, with which, on the one hand, the zealots who had taken the woman in her crime leagued themselves as witnesses, and which, on the other hand, acts in concert with the Sanhedrin. The case was just now brought before a Jewish court; it is thought well fitted to be made a trap for the Lord, by an ironical concession, for reasons above mentioned, that He is the one to decide it. The party cannot be described as "not official" (Meyer), because in that case it could not have deferred its judgment to the Lord. As the death penalty was involved, the Sanhedrin must have been in concert.

Ver. 5. TAKEN IN THE VERY ACT.—Ἐπαυτοφώρῳ, *i.e.* ἐπὶ [ἐπ'] αὐτοφώρῳ, *in ipso furto*. "The man, who was likewise liable to death (Lev. xx. 10; Deut. xxii. 24), might have escaped" (Meyer). Though stoning, according to Deut. xxii. 23, 24, was ordered for the particular case in which a betrothed bride yielded herself to unchastity (because she was regarded as already the wife of her spouse), it does not follow that this guilty woman must have been a betrothed *bride* (Meyer), since in the passage referred to the death penalty uniformly appointed for adulteresses (Lev. xx. 10; Deut.

xxii. 22) seems only to be more particularly described (Michaelis, Tholuck, Ewald, and others). The sentence of the Talmud, *Filia Israelitæ si adultera, cum nupta, strangulanda, cum desponsata, lapidanda,* on the one hand cannot be decisive for that period; on the other, may only mean a modification of the general penalty of stoning for a *nupta.*

Ver. 6. TEMPTING HIM.—That this means a malicious temptation, not innocent questioning (Olshausen), the clear sense of the term in other places proves. But wherein consisted the precarious alternative which was to entangle Him? Interpretations: (1) The antagonism between the Roman criminal law, which did not punish adultery with death, and the law of Moses. Their expectation was that He would declare Himself for Moses against the Roman law, and then they would accuse Him to the Romans. Hence the σὺ οὖν τί λέγεις, ver. 5. A plan, therefore, similar to that of the question about tribute-money, Matt. xxii. (Schulthess, Meyer.) It is nothing against this, as Lücke thinks, that the criminal law of the Romans in the provinces did not override the peculiar customs or ordinances of the respective peoples. But this interpretation is no doubt opposed by the fact that a declaration of the woman's being worthy of death might be joined with a reference of the plaintiffs to the legal court, besides the fact that they would either have to execute the penalty themselves, or, as informers against Jesus, openly violate the precept of Moses.

2. The issue lay between the traditional tribunal of the people and the supposed new tribunal of the Messiah; the question being, whether Jesus would leave the decision to the ordinary course, or would at once take it upon Himself. Undoubtedly this was a leading point in the temptation; this gave the temptation its form (see above); but it was not the whole of it (Baumgarten-Crusius *et al.*).

3. The alternative was the old, strict letter of the law, and the looser popular practice which had gained prevalence, which no longer visited adultery with death; hence the question of a judicial process or none at all (Ebrard). But with this alternative in full view, their question would have condemned themselves. The popular practice had a sort of indulgent tradition on its side.

4. The alternative was the Mosaic law literally applied, and the known gentleness of Christ. A negative answer would appear, therefore, as in contradiction with Moses; an affirmative answer, as in contradiction with Himself (Augustine, Erasmus, Luther, and others). A modification of this view is, that they certainly expected the lenient decision, in order to charge Him with opposition to Moses (Euthymius, Bengel, Neander, *et al.*). This modification increases the tangling dilemma. But this was not simply an issue between the rigour of Moses and the mildness of Christ; it had reference to the old legislation of Moses and the new reformation

of the law by Christ, as opposed to the traditional practice of the Jews. If He had simply affirmed the Mosaic letter, He would have invaded the rabbinical tradition and practice, the existing order of things, the popular opinion and feeling concerning Himself; they would have turned the tradition against Him. If He had affirmed the popular practice, they would have turned the letter of Scripture against Him. But they wished above all things to find out whether He would venture, with Messianic authority, to lay down a new law. On another interpretation, by Dick (*Stud. und Krit.* 1832), and Baur's view, see Meyer.

AND WITH HIS FINGER WROTE ON THE GROUND.—Some manuscripts, such as E, K, add μὴ προσποιούμενος, others καὶ προσποιούμενος: that is, according to Lücke, in the one case, not merely feigning; in the other, only feigning. Manifestly exegetical additions. According to the correct interpretation of Euthymius Zigabenus, the whole act of stooping down and writing on the ground was symbolical, and was meant to express inattention to the questioners before Him. Lücke: "This gesture was familiar to antiquity as a representation of deep musing, perplexity or languor of mind;" see the examples in Lücke, p. 269, note 1, where Wetstein also is quoted. It is therefore contrary to the spirit of the text to ask what Jesus might have written (Michaelis: The answer, "As it is written." Bede: The sentence in ver. 7. Conjectures in Wolf and Lampe).

If we ask why Jesus does not here enter upon the question, as He did in like cases at the last passover, it is not enough to answer that He would not interfere in civil matters (Matt. xxii.; Luke xii. 13 sq.; Meyer), or that He would intimate that the question was too malicious to deserve an answer (Luthardt). We have rather to consider that He has not yet received His distinct introduction as Messiah in Jerusalem by the public hosanna, and now abstains from any official offer of Himself as Messiah, and indeed intends not to appear at all as Messiah according to their idea. Therefore, as this matter is still in suspense, He also leaves His position towards their question in suspense; He neither rejects nor accepts it. But He certainly does already assume the expression of a calm majesty, which is not pleased to have its leisure and recreation intruded upon with a street scandal. If they really take Him for the Messiah, they must consent to this.

Ver. 7. HE THAT IS WITHOUT SIN AMONG YOU.—The test just named they stand. They continue in their questioning. Hence He now gives them the New Testament decision, "Without sin." As ἀναμάρτητος, *sinless*, occurs only this once in the New Testament (though frequently in classic usage), it cannot be made into an inconsistency with the style of John. How is the word "*without* sin" to be understood?

1. Erasmus, Zwingle, Calvin, Baur, Hase, make it absolute sinlessness. Hase therefore thinks that the answer is a proof of the

apocryphal nature of the section; so do Paulus and Baur, since the demand that only sinless men alone should act as judges and pronounce sentence is utterly inadmissible.

2. Meyer [p. 330], after Lücke: "Whether He means freedom from the *possibility* of fault (of error or of sin), like Plato in *Pol.* i. p. 339 B, or freedom from *actual* fault; and likewise, whether He means this latter in *general* (2 Macc. viii. 4), or in respect to a *particular category* or *species* of sin (2 Macc. xii. 42; Deut. xxix. 19), is to be decided solely by the context. And here freedom from sin must be understood, not indeed of *adultery* specifically, because Jesus could not presume this of the whole hierarchy even in view of all their moral corruption; but of *unchastity*, because one guilty of this stands in question and before the eyes of all as an actual opposite of ἀναμάρτητος. Compare ἁμαρτωλός, Luke vii. 37; ἁμαρτάνειν, Jacobs' *ad Anthol.* x. p. 111; and in ch. v. 14, in μηκέτι ἁμάρτατε, a specific sort of sinning is meant; and the same injunction given in ver. 11 to the adulteress is the authentic commentary on this ἀναμάρτητος." So De Wette also, and Tholuck. Yet Lücke (and De Wette likewise) takes in addition the moral point of view: Jesus would not trench upon the office of civil justice; He looked at the case solely in its moral aspect, and with reference to the βασιλεία τοῦ Θεοῦ. (Luther: "Therefore we have preaching in the kingdom of Christ; and when this preaching comes, it supersedes swords, judge, and all.")

The question is: In what relation did Christ place Christian morality to the theocratic civil law of Moses? And here it must be remembered that, with the Pharisees, the idea of being a sinner, and of being without sin, had reference to the law. *Publicans and sinners* are such as are fallen under Levitical discipline, liable to excommunication. But now the Levitical discipline was, according to the spirit of the law, so ideal that, strictly taken, it made every one necessarily unclean (see Hag. ii. 12 sqq.; our Comm. on Matt. ch. iii.). And this is most especially true with regard to sexual impurities and offences. The law, therefore, in its full ideal consistency, could not be carried out; and the mitigations of it in practice partook not only on the one hand of laxity, but on the other of moral earnestness, which must scorn to apply the law with hypocritical rigour in particular cases, when it could not apply it consistently in all. (Luther and Zwingle had scruples about the discipline of church law in similar consistency.) Christ therefore, by His word, approves the prevalent leniency, but at the same time leads His hearers back to the principle of the ideal stringency.

His expression means, in the first place: Whosoever among you knows himself to be levitically clean, particularly in respect of sexual defilements and unchastity, let him begin the execution of the penalty upon the woman. It presumes that no one will venture to proceed, and the conscience of the accusers must sanc-

tion this judgment. Then, secondly, in this actual impossibility of restoring the Mosaic rigorism is couched the deeper moral principle, that, in the Christian point of view, any condemnation of a guilty person by a host of accusers and judges who deem themselves guiltless must be abandoned. For it must be considered that the legal condemnation presupposed this guiltlessness, and, at the same time, that theocratic penalty of death stood for damnation (the cutting off of its soul from its people). Christ could no longer recognise either the innocence of those supposed to be clean, nor the liability of the culprit to damnation (which, in fact, the Mosaic system had only aimed to exhibit symbolically). The Old Testament had now unfolded itself into the New, which laid down on the one hand the liability of all, even of human judges, to damnation, and on the other hand the capacity of all, even of the fallen, for salvation.

This, however, in the third place, does not supersede human acquittal and condemnation; it only shows that they must proceed upon a new basis (sympathy of the sentence with the sinner, and caution against hasty and over-stringent judgment). How far, then, this principle should allow the civil punishment of seduced or infatuated women, Christ leaves to the future, but intimates that, on the part of severity, stringency, and pride, there is a motive equally ready to hold the culprit to punishment. It was itself a death penalty, that the adulteress was socially outlawed and condemned.

It must further be considered how singularly Christ distributes His decision between Himself and the appellants or Jewish court. He states the principle that is the vital idea of the law; but they are left to apply it according to their best knowledge and conscience. First judge themselves, then others.

LET HIM BE THE FIRST TO CAST A STONE AT HER.—According to Deut. xvii. 7, the witnesses were to cast the first stone. But here the first one means him who will have the courage to condemn as being himself innocent.—According to the rabbins, the first blow struck the breast, often with fatal effect.

Ver. 8. AND AGAIN HE STOOPED DOWN.—The Prophet, the Messiah, had solved His problem and returned to His rest, and represented His leisure in symbolical recreation, that they may understand that it now rests with them to act; that is, in the first place, to condemn themselves. *He* is discharged of the matter. And as He has previously not looked nor glanced at the woman in her conscience of guilt, so He now does the same with them. Jerome: He would give them room to make their escape.

Ver. 9. BEING CONVICTED BY THEIR OWN CONSCIENCE.—Tholuck: "It is historically attested that at that time many prominent rabbins were living in adultery." Wagenseil on the *Sota*, p. 525. And some of them must have feared that, when He should lift up

Himself again, they might hear something further which would be still less pleasant (Musculus).

BEGINNING AT THE ELDEST.—Fritzsche and others construe so as to make ἀρξάμ. ἀπὸ τ. πρεσβυτέρ. substantially a parenthesis; the main statement being, that they went out even to the last; this being more particularly described by the parenthesis: the eldest made the beginning. Winer and Tholuck: They went out, the eldest leading off; and the ἕως τ. ἐσχ. is a breviloquent addition. The former interpretation seems clearer; and in many manuscripts this last addition is wanting. The eldest went out first, partly because of a guilty conscience, partly because they were the more shrewd. Is not πρεσβύτεροι here an official name? This is at least probable, because the group is a judicial one; hence Lücke, De Wette, and others take it of rank. Meyer (and Tholuck, 7th ed.), on the contrary: This is not yielded by the contrast; there would then be no proper antithesis; it is a phrase, from the first to the last. But from the oldest to the last is no antithesis. On the contrary, a sufficiently clear antithesis is: from the elders (of the synagogue) to the last, *i.e.* the servants, 1 Cor. iv. 9. The expression *to the last* might, however, have been afterwards added, to destroy the definiteness of the term *elders,* which perhaps might have given the section a wrong and offensive bearing in the Christian congregations.

LEFT ALONE, AND THE WOMAN.—Only the band of accusers had gotten away; the disciples and the people who were looking on could remain. But that the woman remained standing as if bound, and did not withdraw, seems to show what an impression Jesus made upon her conscience. She stood, as if bound to His judgment-seat.

Ver. 10. HATH NO MAN CONDEMNED THEE?—The οὐδείς is emphatic; but so is the *condemn,* κατακρίνω. It denotes the *sententia damnatoria* of theocratic judgment, a sentence of death considered at the same time as a religious reprobation. Meyer remarks that since these people came asking advice, the vote of each one is the only thing intended. But in asking advice they wished to refer to the Lord a judicial sentence, which He referred back to them; and this is therefore the thing in question. Hence it is neither, on the one hand, the actual "stoning" (Wolf) which is meant; nor, on the other hand, a mere moral condemnation (Tholuck), nor any dismissal of the reference (Meyer). The people had left the decision to Him, though in irony; and they did the same again, when He in a conditional way cast the decision back upon them. When He now says, If they have desisted from their condemnation, *I also condemn thee not,* unquestionably He means this in the New Testament sense, as in ch. iii. 17, Matt. xviii. 11. But in this case her acquittal is included in His decision, so far as He interprets the tacit practical verdict of her accusers. This is proved by His next

words. This withholding of moral *condemnation* is, however, no withholding of moral *judgment*. Augustine (*Tract.* 33): *Quid est Domine? faves ergo peccatis? Non plane ita. Attende, quod sequitur: "vade, deinceps jam noli peccare." Ergo et Dominus damnavit, sed peccatum, non hominem.*

DOCTRINAL AND ETHICAL.

1. See the exegesis particularly on vers. 1, 2, 6, 7, etc.

2. If the section of the adulteress can be restored to the credit of genuineness, it materially *enriches* the history of the life of Jesus. A systematic view of the progress of the persecution of Jesus by the Sanhedrin commends the theory of its genuineness according to the rules of internal criticism. It would be natural that the temptation of Jesus, which proceeded upon the ironical assumption that He was the Messiah, should form a series and climax. And the conduct of Jesus perfectly accords with the existing state of the Messianic question, on account of His official position towards the question whether He was the Messiah.

3. The *conduct of Christ* in this situation exhibits majestic elevation, calmness, prudence, wisdom, and boldness.

4. The only mention of Jesus *writing;* and that in the sand of the earth, no one knows what. His usual form of writing was a writing of the law of the Spirit in hearts with the flame of His word.

5. *He that is without sin among you.* (1) Acknowledgment of the Mosaic law in their view. Stone her if you please; she has deserved death according to the law of Moses. (2) Assertion of His New Testament ground. But first judge yourselves. Stone her not till one without sin be found who may begin the stoning. (3) Indication of the relation between the Old Testament and New Testament points of view. Christ declares the principle and spirit of the law of Moses. Then they may act according to their best knowledge and conscience. It must not be forgotten that the death penalty, according to the letter of the Jewish law, was at the same time a reprobation.

The Roman Church considers Christ a second Moses, a new lawgiver; and according to her, He must have given a stricter law of marriage. But with a properly religious legislation a ministry of death also is connected (2 Cor. iii.). And of those who in this view insist on remaining under the law, the words of the apostle in Gal. iii. 10 hold good.

6. On the other hand, here in the group of accusers and judges are fulfilled the words of 1 Pet. iv. 17: "The time is come that judgment must begin at the house of God."

7. Christ can transform the tribunal of the legalists into an asylum of criminals, into a means of repentance and of the call of grace.

8. The New Testament gentleness the source of a New Testament severity in questions of moral conduct.

HOMILETICAL AND PRACTICAL.

The retirement of Christ to the Mount of Olives outside the city of Jerusalem, an example for the persecuted company of believers.—The first temptation of Christ by a show of recognition on the part of the rulers of the Jews.—This temptation compared with the other (subsequent) ones.—The adulteress; or, a life-like and warning scene from the joyous ecclesiastical and popular festivals of Israel.—The law of marriage a favourite question of the Pharisees.—Conjugal infidelities a measure of the spiritual decay of popular life.—The diabolical craft, which would make the show of a holy zeal for the law a snare for the Lord.—Analysis of the temptation: (1) Crafty plotting. Apparent homage was to impose upon them all. (2) Malicious assault. They aim not at the execution of the woman, but at the execution of the Lord. (3) Heartless, cruel procedure. The woman, in a form of judicial process no longer practised, was to be sacrificed as a means to an end. (4) Shameless law question. They sought to make either zeal for Moses or an approval of their own tradition and custom a capital charge against the Lord. (5) Unsuspecting blindness. They know not how soon their double judgment against the woman and against the Lord is to be turned into a judgment against themselves. (6) The most headstrong obduracy. Though in their conscience convinced of their unworthiness to condemn the woman, they still do not perceive their sin against the Lord.

The conduct of the Lord towards His tempters: (1) Their hypocritical homage to the Messiah He meets with the calm, stately action of Messianic majesty (He stooped down, etc.). (2) Their tempting of His Spirit He meets with the searching of their conscience. (3) Their pharisaic question concerning the highest grade of punishment He meets with the question of the gospel concerning the innocent judge. (4) Their judgment was to work death and damnation; His judgment aims at deliverance and salvation. (5) They come as accusers and judges; they go as condemned. (6) They intended to destroy a holy one; He rescues a lost sinner.—Or: (1) His silence a condemnation of their craft and excited passion. (2) His stooping and looking down a condemnation of their shameless treatment of the woman's shame. (3) His writing, a mysterious action, pointing to the wicked mysteries of their life.—Christ and the Pharisees compared as judges of the adulteress: (1) With respect to rigour. Their rigour is an uncharitable delight in the damnation of the sinner after gross outward sins. His rigour delights in salvation, and presses on their conscience with a wholesome condemnation of the Spirit. (2) In respect to gentleness.

Their gentleness is carnal laxity, which encourages sin. His gentleness is overpowering grace, which destroys sin.—Christ is not a new Moses, but the Redeemer from sin by the law of the Spirit.—The position which Christ takes towards civil legislators and judges: (1) He stands distinct from them, in that He makes no civil laws. (2) He stands in connection with them, in that He furnishes them the law of the Spirit, the fundamental principles for their legal administration.—The glorification of the ancient light and law in the new covenant: (1) The perfection of rigour. The perfect knowledge of sins recognises all as worthy of death and perdition. (2) The perfection of gentleness. The full, gracious perception of faith recognises all as called to the salvation of the children of God. (3) The perfection of administration. The decided life of the Spirit fixes the standard of law and discipline between the perfect rigour and the perfect gentleness.—The judgment of Christ a word of terror for the guilty consciences on both sides: (1) The woman must tremble under the words: "Let him be the first to cast a stone at her." (2) The accusers under the words: "He that is without sin among you" (*i.e.* he that is not himself worthy of death).

The guilty woman before the judgment-seat of Christ: (1) How she stands bound to the judgment-seat till He has spoken. (2) How she is released with a Saviour's words: *Sin no more.*—The Christian spiritual care of released criminals, particularly of penitent fallen ones.—The silence of the woman an intelligible language of penitence to the Lord.—The judgment of the Pharisees in the light and judgment of Christ.

STARKE: *Nova. Bibl. Tub.:* The wickedness of the ungodly knows how to abuse even the law, the punishment of faults, the best and holiest things. Shame, that stupidity and silliness undertake to tempt wisdom itself! It does not become teachers and preachers to try to have one foot in the pulpit and the other in the council chamber.—HEDINGER: Thou hypocrite, look into thine own bosom.—Though no magistracy can be without sin, it should nevertheless not be chargeable with the sins which it must visit with bodily punishment upon others. Magistrates ought to be honest persons who fear God, Ex. xviii. 21.—QUESNEL: Prudence and love require that we should give persons an opportunity to withdraw, without ado and disgrace, from a bad cause, into which their passion has seduced them.—ZEISIUS: What a mighty and in truth irresistible witness is the conscience of man! Thus must they themselves come to shame who seek to put others, especially faithful teachers, to shame; treachery comes home to him that forges it.—Preachers must be no doubt earnest and zealous with great sinners, but not with gross harshness, for this does not improve and edify.—HEDINGER: The pulpit should not meddle in secular affairs, and much less should the secular order meddle with spiritual matters.—CANSTEIN: If any one is rescued from the hands of jus-

tice, he should be diligently exhorted not to abuse his deliverance, but prove his gratitude to God and men.

GERLACH: The answer of Jesus puts their cunning to shame, without infringing the law, justice, or love.—At the same time, His sentence guards the woman against despair by pointing at the sinfulness of all. He does not extenuate the sin of the adulteress; but He hints at inward sin, which puts one further from God than gross outward transgressions.—To drive these hypocrites away needs only a word of the Lord, which strikes the heart like a hammer that grinds the rock.—Now Jesus could exercise His saving office. He forgives her the sin, etc.—This implies not the slightest disapproval of legal punishments. [But it no doubt does imply a Christian principle for the criticism and reformation of civil punishments.]

BRAUNE: Early in the morning, with much watchfulness, Jesus was in the temple, the place where He loved to labour all the day. The thought of His approaching death and the various impressions of His work upon different hearts; it seems as if this doubled His zeal.—The sins which in Christendom also attach to Sundays and feast-days.—The previous evening that session against the Redeemer had been held; then (during the night) this case comes. How natural the thought, that Jesus might be caught by means of it! And now the Pharisees and scribes are in concert, etc.—She says, "Lord;" she feels the majesty of Jesus; and this implies that she certainly condemns herself, Matt. xxi. 31.—Deliverance from the hand of civil justice is not yet deliverance from the almighty hand of the holy God.—Jesus with His meekness showed a greater judicial earnestness than the severest condemnation to death can express.

HEUBNER: *Unto the Mount of Olives.* John gives a hint that Jesus is approaching the time of His passion.—Ver. 3. "*But* the scribes and Pharisees" [instead of the English version *And*] intimates the contrast: these scribes had spent the night in working out new plans against Jesus.—(The woman.) To all her shame, to her fear of death, which already took hold of her soul, was now added the eye of the pure and holy One, who judged without respect of persons.—It is no good fortune to remain undiscovered in transgressions.—The heavy guilt and shame of adultery are evident from all laws of antiquity against it (and also the evil of that neglect, oppression, and improper use of woman, which have been gradually done away with by Christianity alone).—Men may be zealous for the divine law with evil hearts.—Worldlings and hypocrites have a passion for bringing good people into perplexity with entangling questions. But Jesus shows us the way of Christian wisdom to escape the snares of men.—Thunder from a clear sky could not have so terrified the sinners as the word of the Lord, which must have smitten them with the fear that He knew their secret

sins.—Cicero, *ad Verrem*, iii. exord.: *Vis corruptorem vel adulterum accusare? Providendum diligenter, ne in tua vita vestigium libidinis appareat. Etenim non est ferendus accusator is, qui quod in altero vitium reprehendit, in eo ipso deprehenditur.*—The wonderful power of conscience even in hypocrites.—*No man, Lord:* It sounds like a sigh of anguish, shame, and faith.—Christ's office is not to condemn, but to show mercy and redeem.—We should never uncharitably bring the secret sins of our neighbour into the light.—Despair not of improving those who have fallen very low.—GOSSNER: He went *early* to His work; the people came *early* to hear Him. *Early* let our souls be given to Him, for He comes *early* into His temple, the heart.—Oh, poor men, let the stones lie which ye would cast at your fellow-sinners and fellow-pilgrims on this earth.—BESSER (after BENGEL): Your names are written in the earth, Jer. xvii. 1, 13.—(From LUTHER): They fancy that the stones are looking at them, and it seemed long to them before they could find a hole and get to the doors.—The difference between the Pharisees and the woman: They, convicted by their conscience, get away from Jesus; she, convicted by her conscience, stays by Jesus.—The two were left alone: Misery and commiseration (*miseria et misericordia*, pitiableness and pity), says Augustine.—What malice prompted the Pharisees to do, was made to drive a lost sheep into the arms of the Good Shepherd.

B.—CHAPTER VIII. 12–30.

EXEGETICAL AND CRITICAL.

Ver. 12. AGAIN THEREFORE JESUS SPOKE TO THEM.—The connection varies according as the section on the adulteress is regarded as in its true place or interpolated.

On the supposition of its interpolation Meyer construes thus (and Lücke): "After the Sanhedrin had failed in their attempt to get possession of Jesus, and had become divided among themselves, as is related in ch. vii. 45–52, Jesus was able, in consequence of this miscarriage of the plan of His enemies (οὖν), to appear again and speak to the assembly in the temple." The πάλιν is supposed to show that the time of the discourse is one of the days following the day of the feast. De Wette, on the contrary, supposes that John has not intended to preserve closely the thread of the history. Tholuck considers it impossible to decide whether the discourse was delivered on the last day of the feast or after it. He says: "If the pericope is genuine, this exclamation must have occurred some hours later." Rather, a whole night and some hours later.

If the section be genuine, the words following are connected with the affair of the adulteress (Cocceius, Bengel). We have given this connection the preference. In view of the remark, that

the repeated πάλιν in ver. 12 and ver. 21 is quite unmeaning without this section, for Jesus has not been interrupted by the history ch. vii. 45–52; only the evangelist has interrupted himself, by communicating some things which preceded behind the scenes. But the official state of things after the production of the adulteress must have been essentially changed. The rulers who threatened to take Jesus, and occasioned His saying, I shall soon go away from you, have given Him an involuntary token of acknowledgment before the people; now He has the field again for a time, and can speak once more. The transactions following took place, accordingly, after the scene just preceding, on the day after the last day of the feast.

I AM THE LIGHT OF THE WORLD.—Opinions as to the occasion of this figurative utterance: (1) Sunrise or sunset. But the former was long past, and the latter had not yet come; and Jesus appears here not as antitype of the sun, as in ch. ix. 5, but as the essential light, the light of the night. (2) The reading of the section Isa. xlii.; since the "light of the Gentiles" (φῶς ἐθνῶν) of ver. 6 is equivalent to the "light of the world" (φῶς τοῦ κόσμου) of this place, and designates the Messiah. Jesus accordingly here addresses Himself to the hope of the light of Israel and the Gentiles (Luke ii. 32; John i. 4, 9). Against this it has been observed, that the reading of Scripture lessons belonged to the synagogues, not to the temple; even the temple-synagogue, which Vitringa adduces, was not in the temple itself (Lücke, p. 283). (3) The torch-feast, or the illumination at the feast of tabernacles. In the court of the women stood great golden candelabras, which were lit on the evening of the first day of the feast, and spread their light over all Jerusalem, while by the men a torchlight dance with music and singing was performed before these candelabras (see Winer, *Laubhüttenfest.* These lights are not to be confounded with the large golden lamps in the sanctuary). According to Maimonides, this illumination took place also on the other evenings of the festival. Even apart from this, the exhausted lamps in the women's court, or in the treasury-hall, where Jesus, according to ver. 20, was speaking, would on the day after the feast as distinctly suggest the symbolical transitory illumination of Jerusalem, as the eighth day of the feast would suggest the cessation of the symbolical streams of water; and this gave the Lord the same occasion for describing Himself as the true enlightener of the night, which the previous day had given for presenting Himself as the opener of the true fountain (Wetstein, Paulus, Olshausen; see *Leben Jesu,* ii. p. 955). Opinions which lack a full appreciation of John's symbolization, like Meyer's, lose their weight by that very lack; though, according to them, we must take not the torchlight part of the feast, but, with Hug, the sight of the candelabras, as the occasion of our Lord's expression. Of course the Messianic prophecies in Isa. xlii.

6, Mal. iv. 2, Luke ii., as well as the rabbinical figures (Lightfoot, p. 1041), assisted this application. But beyond doubt the illumination was specifically an emblem of the fire-pillar which had accompanied Israel at the time of its pilgrimage in the wilderness and its dwelling in tabernacles; therefore also an emblem of the later manifestation of the δόξα of the Lord, the idea of the Shekinah (see Isa. iv. 5). To this was further added, as the immediate occasion, the fact that the adulterous woman had fallen into darkness, and that the tempters of Jesus had come and gone away in spiritual darkness.

THE LIGHT OF THE WORLD.—Κόσμος is here, as in xvii. 11 and elsewhere, the world of humanity in its obscuration. The true light, which enlightens the human night, the antitype of the temple light and of all lamps and night lights, is the personal truth and purity, which enlightens and sanctifies, or delivers from walking in religious and moral darkness. The substance or New Testament fulfilment of the pillar of fire.

SHALL IN NO WISE WALK IN THE DARKNESS.—According to the reading περιπατήσῃ, this is assuring: He shall surely not walk. A stronger expression of the assurance which is implied in the light of Christ; not to be understood as a demand, for this is precluded by the words: He that followeth me. *Darkness;* the sphere of error, of delusion, of blindness. A fundamental conception of John.

SHALL HAVE THE LIGHT OF LIFE.—Σκοτία, the fear of death, had literally brought the adulteress to the verge of bodily death itself. Hence the light of life is here not the life as light, but the light as life, as giving, securing, and sustaining the true life. *He shall have* it for a sure possession of his own; for the following of Christ by faith causes an enlightenment from Him which proves itself as a living light, the life turning into light, the light turning into life, a fountain of life, as the water which He gives becomes a fountain within.

Ver. 13. THY WITNESS IS NOT TRUE.—The Pharisees who were present rejected the great utterance of Jesus respecting Himself; "but, prudently enough avoiding the matter of it, they dispute its formal validity" (Meyer). In reference to the matter of it, they perhaps felt half bound by the preceding hypocritical act of homage on the part of their fellows. Jesus Himself also seemed to them to have formerly, ch. v. 31, suggested to them this rule which they now stated. But (says Lücke) the case is different. Matters of conscience, of the inmost sense of God and of divine things, must be judged of otherwise than matters of outward experience. As God can only reveal and bear witness to Himself (ὁ δὲ Θεὸς αὐτὸς ἑαυτῷ ἀξιόπιστος μάρτυς, says Chrysostom), so the divine life and light in the world are only their own evidence. "*Lumen,*" says Augustine, "*et alia demonstrat et se ipsum. Testimonium sibi perhibet lux,*

aperit sanos oculos, et sibi ipsa testis est." Yet the times differ. Christ must be first accredited and introduced by the Father on the testimony of Scripture and miracle; afterwards His own testimony of Himself is valid. The connection also in that place and in this is very different. There Christ professed Himself the awakener of the dead, and as such the Father had accredited Him by the miraculous raising of the sick. Here He presents Himself as the sure guide through the darkness of this world to the true life, and His credential in this character must be the certitude of His own conviction. The proof of the truth of this conviction lies in the fact that He is clear respecting the course of His own life, His origin and His goal; and this proof He soon states further on.

Ver. 14. THOUGH I BEAR WITNESS OF MYSELF, etc.—Even when I am in this situation, as I am just now. He hereby intimates, that in other respects He quotes also another witness (the Father), as immediately afterwards in ver. 17.

FOR I KNOW WHENCE I CAME.—The clear consciousness of His origin and appointment on the one hand, and of His destination on the other (His ἀρχή and His τέλος), gives Him also a clear knowledge of His path, clearness respecting His own way and His guidance of others. He comes from the Father and goes to the Father (ch. xvi. 28). Therefore He reveals the Father, and is the way to the Father. Or He *is* in His essence pure person, He goes to the perfection of His personality; therefore He is in His holy personal conduct the quickener and restorer of erring souls to personal life.

BUT YE KNOW NOT WHENCE I COME, AND WHITHER I GO.—In the former case the aorist (ἦλθον), now the present (ἔρχομαι, ὑπάγω). They could not know whence He had come, but they ought to have seen whence He still at present came, to wit, that He was sent by God. And from His appearance they might then have inferred His origin. No more did they know whence He was going, though they fully intended to put Him to death; that is, they did not know that by the sacrifice of His life in death He would rise to glory. The reading, *or* whither I go, is improbable, because the knowledge of Christ's end depends upon the knowledge of His spiritual origin. Grotius accounts for Christ's testifying of Himself from His being sent of God: "*Legationis injunctæ conscius est is, cui injuncta est, reliqui ab ipso hoc debent discere.*" A true point, but not the whole thought. Cocceius observes that no other man knows whence he comes and whither he goes; and in this respect Christ stands above others, and may testify of Himself. Unquestionably His clear divine-human consciousness was the bright star of salvation in the night of the world.

Ver. 15. YE JUDGE ACCORDING TO THE FLESH.—Tholuck (after De Wette): "The loose and floating progression of ideas looks as

if the ideas were inaccurately reproduced." Hardly! The train of thought is similar to that at ch. vii. 24, except that here the emphasis falls on the *judging itself*. Ye *already judge* persons and actions according to the flesh, according to their outward finite appearance, and according to finite standards (κατ' ὄψιν, vii. 24). He means, therefore, primarily, judging by a false outward standard, but, in connection with it, judging by a false inward estimate (so Chrysostom, De Wette: after a carnal, selfish manner). Ye judge (condemn) the internal character of the Son of man from His humble form; I JUDGE (condemn) NO PERSON. Meyer justly observes that the addition, *according to the flesh*, is not to be here supplied (as Augustine and others would have it. Lücke: as ye do), but the κρίνειν is emphatic in the sense of κατακρίνειν. This is supported by the turn in ver. 16. The sentence, however, probably includes a reference to their theocratic judicial office, which in the affair of the adulteress had shown a thirst for reprobation, while His office consists not only in not judging, but in delivering and saving. Hence modifications of the sentence: *I judge no one. Now* (νῦν, Augustine and others) is not untrue to the sense, but superfluous. So is the explanation: I have no pleasure in judging (De Wette). The maxim of Christ, however, is founded of course on the fact that He distinguishes between the original nature or essential constitution of persons and their caricature in sin (which Meyer disputes). It is just this which makes Him Redeemer.

Ver. 16. BUT EVEN IF I MYSELF JUDGE.—Meyer supposes that this also means *condemn*, and that the Lord would say that there are "exceptions to that maxim of not judging." But the exceptions would destroy the positiveness of the previous sentence. He judgeth no man (unfavourably), but He does judge in general, and in the special sense judges in condemnation of sin in every man. Thus in His decision respecting the adulteress and her accusers He judged. Thus He judges or forms His estimate of them and of Himself. But all His judging is κρίσις ἀληθινή (see the critical notes), the real, essential estimation (of persons), discrimination (of sinner and sin), and separation (of believer and unbeliever). The *ground* of this judgment, of His being thus true, is that the Father, by the actual course of things, executes these same decisions, separations, and judgments which the spirit of Christ passes.

Ver. 17. IN YOUR LAW.—From this turn it clearly appears that Christ was including judgment respecting Himself. After He has declared that His own testimony is alone sufficient for the declaration that He is the light of the world, He returns to the assurance that after all He is not limited to His own testimony, but has the Father also for a witness. In *your* law, *i.e.* in the law in which ye make your boast, and the very letter of which also binds you; not in the law which is nothing to me (whether in the *antinomian*

interpretation of Schweizer, or the *doctrinal* interpretation of De Wette). Comp. ch. v. 39, vii. 22, viii. 5, 45–47, x. 35. Tholuck: In this way of speaking of the νόμος, we must by no means fail to perceive a characteristic of John.—THE TESTIMONY OF TWO MEN IS TRUE. A free quotation from Deut. xvii. 6. *Two men* is emphatic.

Ver. 18. I AM HE WHO BEARETH WITNESS, etc.—He produces two significant witnesses: *His own consciousness*, and the power of *the Father* working with Him. Paulus would take the ἐγώ to mean: I, as one who knows Himself. Olshausen: I, as Son of God. But it means also in particular: I, as the one sent by the Father. That which makes two witnesses valid in law is the agreement of two consciences in a public declaration under oath. And if there may be two false witnesses, it must be one of those abnormal, horrible exceptions for which human society cannot provide. But when the power of God in the miracles of Christ and His word in the Old Testament agree with the word of Jesus, it is a harmony of testimonies, in which the testimony of the Father Himself, joined with the testimony of Him whom He has sent, must be acknowledged.

Ver. 19. WHERE IS THY FATHER?—An intentional misapprehension and malicious mockery. Therefore no doubt also a feint, as if they were inquiring after a human father of Jesus (Augustine and others); the use of ποῦ instead of τίς is not against this. The Pharisees well knew that God was invisible. If their question had referred to God, it must have been: Where, then, does God, thy Father, testify of thee? They seem, in mockery, to look about for a human father of Jesus as His witness. This reference of the word to a human father does not necessarily involve, as Tholuck thinks, the calumnious intimation that He was a bastard (Cyril); for the thing in hand is not any exact information concerning His birth, but the presentation of His Father as a witness. Yet the irony might possibly have gone even to this wicked extent.

IF YE HAD KNOWN ME, etc.—Because they did not and would not perceive the Divine Spirit in the words and life of Jesus, they were blind to the Spirit of God in His miracles, as well as to the testimony of God concerning Him in the Scriptures; and this proved that they did not know God Himself, any more than they knew Jesus. Comp. ch. xiv. 9.

Ver. 20. IN THE TREASURY.—Ἐν τῷ γαζοφυλακίῳ. We must, in the first place, distinguish between the treasury hall, the γαζοφυλάκιον, which was in the court of the women (*i.e.* the court beyond which the women did not venture, but where the men also stopped or passed; see Mark xii. 41), and the treasure chambers of the temple, γαζοφυλάκια. Then we must again distinguish between the more special term γαζοφυλάκιον, applied to the thirteen chests, and the same term in its more general application to the whole hall of the chests, which was also called γαζοφυλάκιον (see Tholuck,

p. 241, where Meyer's translation, *at* the money chests, is also set aside). The evangelist names this locality because it was the most public; here everybody deposited his temple gifts. The locality gives the bold words of Christ concerning Himself and concerning the Pharisees their full force; yet "*no one laid hands on Him, for His hour had not yet come*," ch. vii. 30. "The refrain of the history with an air of triumph" (Meyer).

Ver. 21. AGAIN, THEREFORE, HE SAID TO THEM, I GO AWAY; AND YE WILL SEEK ME, AND WILL DIE IN YOUR SIN.—As He had said before, ch. vii. 33. Not a new discourse, placed by Ewald and Meyer, contrary to the usual view, on one of the subsequent days. It seems unnecessary to assume (with Tholuck) a special occasion for this discourse; for the occasion in the preceding mockery of the Pharisees stands out strongly enough (hence the οὖν). The mockery of unbelief stands entirely on a line with persecution. Mockery, therefore, is here to the Lord a new signal of approaching death, as persecution was at ch. vii. 34. But for this reason He here declares still more strongly than He did there, both His freedom in His death and their condemnation. In the former case, *Ye will not find me;* now, *Ye will die in your sin.* The *seeking* again denotes the seeking of the Messiah amidst the impending judgments; not a penitent seeking of the Redeemer, but a fanatical chiliastic seeking of a political deliverer. Hence without any finding of Christ. And the not finding is positively a dying in sin. Lücke: The thing meant is natural dying in the state of sin, not a dying on account of sin or by reason of sin. But the former idea cannot here be kept apart from the latter. The sins are their sins as a whole, sealed by their unbelief and their murderous spirit towards the Messiah; the dying is dying in the whole sense of the word: perishing in woe, irremediable death, utter ruin in this world and in that which is to come; and, lastly, the persons meant are the people as a whole, deceivers and deceived. But as the ὑμεῖς does not mean every single Jew, so the sin of obduracy is not foretold of all, nor the prospect of death extended to hopeless damnation in every case. Only the sin and death of the nation as a body are without limit.

The extension of the condemnation into the future world Jesus declares in the words: "*Whither I go, ye cannot come.*" As they now could not spiritually reach Him, so hereafter, even as suppliants, they could not reach Him on the throne of His glory, nor beyond in His heaven. A distinct opposite of hell is not to be thought of (as Meyer holds); a place of punishment is no doubt at least implied.

Ver. 22. WILL HE KILL HIMSELF?—Formerly He said, "*Where I am;*" now He says, "*Whither I go.*" Hence they now (the Jews, in the Judaistic sense) give their mockery another and a more biting form. "The irony of ch. vii. 35 rises to impudent

sarcasm" (Tholuck). They assume that He spoke of His death; and as He called this a ὑπάγειν, they mock, because they have no conception of the element of voluntary departure in the violence of death. "Will he kill himself?" They think He has set Himself far above them, in saying that they could not reach Him they revenge themselves by suggesting that He will sink far below them. An orthodox Jew, they would say, utterly abhors suicide. According to Josephus, *de bello Jud.* iii. 8. 5, the self-murderer goes to the σκοτιώτερος ᾅδης. Thus, according to the orthodox Jewish doctrine, to which the Pharisees bore allegiance, the suicide falls to the lowest hell of Hades, and is separated by a great gulf from Abraham's bosom (Luke xvi. 26), into which they hoped to go. Concerning a peculiar interpretation of Origen, see Lücke, p. 207: [that Jesus would kill Himself, and so go to the place and punishment of suicides, to which the Jews could not go, because *their* sin did not subject them to it.—Tr.]

Ver. 23. YE ARE FROM BENEATH; I AM FROM ABOVE.—Jesus meets their mockery with a calm assertion, which turns the point of it against themselves. For *from beneath* hardly means here merely *from the earth* (Meyer), as in ch. iii. 31; but, as in viii. 44, it denotes the diabolical nature which they have shown, and by virtue of which they belong to that dark nether world. They therefore could go thither, where they are spiritually at home; He could not, since He is *from above,* from heaven (ch. iii. 3). The antithesis in these words is that of hades and heaven, says Origen; in the moral sense, says Stier; on the contrary, Tholuck, with Meyer, makes the antithesis heaven and earth. But the parallel κόσμος οὗτος does not prove this; for that expression denotes not the visible world in itself, but the old bad nature of the world.

The more obscure first sentence He explains by the second: YE ARE OF THIS WORLD.—Κόσμος οὗτος also, according to the Jewish Christology, denoted pre-eminently the ancient heathen world, which was to come into condemnation. I AM NOT OF THIS WORLD. —Therefore in spirit and life belonging to the αἰὼν ὁ μέλλων, the new and higher world. The former antithesis denotes the *principle of the life;* the latter, the *sphere of life* corresponding.

Ver. 24. I SAID THEREFORE UNTO YOU, THAT YE WILL DIE IN YOUR SINS.—That is to say, the words "Ye will die in your sins," and the words "Ye are of this world," or "from beneath," are equivalent. Their being from beneath as to the principle of their life is the reason why they will die in their sins (Crell. Other views of the connection see in Tholuck). Meyer: "Observe that in this repetition of the denunciation, the emphasis, which in ver. 21 lay upon *in your sins,* falls upon WILL DIE, and thus the perdition itself comes into the foreground, which can be averted only by conversion to faith."

Yet they must not understand Him that they are in a fatalistic

sense from *beneath*, or of this world, and therefore cannot but die in their sins. Hence He adds the condition: IF YE BELIEVE NOT THAT I AM HE. There is therefore no lack of clearness in the connection (as Tholuck supposes). The expression "*that I am He*" is mysteriously delivered, without mention of the predicate. Meyer: "To wit, the Messiah, the self-evident predicate." But the matter was not so simple, otherwise Christ would have previously named Himself the Messiah. And this He would not do, because their conception of the Messiah was distorted. They must therefore step by step perceive and believe that He is what He professed to be: the one sent of the Father, the Son of man, the Quickener, the Light of the world; last, the one from above. They must believe in Him according to His words and His deeds; His higher existence, His real being, which stood before their eyes, and the real nature of which they criticised away, they must believe; not till then could they receive the word that He was the Messiah. The predicate is therefore the representation of Himself which Jesus gives in the context. According to Hofmann (*Schriftbeweis*, i. 62), an imitation of the Old Testament אֲנִי הוּא. Undoubtedly correct in the view that both here and there the self-evidencing living presence of the Divine Person must be above all things acknowledged without prejudice.

This mysterious import of the word is indicated also by the question of the Jews; "*Who art thou?*" (ver. 25.) They wished to draw the last decisive word from Him. The answer of Jesus which follows speaks to the same point. Luther takes the σὺ τίς εἶ as contemptuous; so does Meyer. But it is rather a sly question, to decoy or force Jesus to an avowal. Comp. ch. x. 24. If we compare the expression ὅτι ἐγώ εἰμι with that in ch. vii. 39, οὔπω γὰρ ἦν πνεῦμα ἅγιον, we might naturally translate: that I am here. That He is *present as* He is *present* in the fulness of His divine-human life—this they must believe and apprehend before they will rightly apprehend Him as the Messiah.

Ver. 25. EVEN THE SAME THAT I SAID UNTO YOU FROM THE BEGINNING.—This passage has been a *crux interpretum*, because the progressive unfolding of the idea of the Messiah by Christ, in His presentation of Himself, has not been appreciated. The interpretation depends not merely on the sense of τὴν ἀρχήν, but also on that of the expression, ὃ τι καὶ λαλῶ ὑμῖν.

1. Constructions which take the sentence as a question:

(*a*) Cyril, Chrysostom, Matthæi, Lücke (more or less equivalent): Why do I even speak to you at all? (Comp. x. 25.) This is grammatically possible, for τὴν ἀρχήν can mean *omnino* (in certain circumstances), and ὅ, τι can mean *why*. But such a sentence would be contradicted by Christ's going on to speak, and it would be too "empty" (Meyer).

(*b*) Meyer (and Hilgenfield): What I originally (from the first)

say to you, that do ye ask? or, (Do you ask) what I have long been telling you? The objection to this is, that Christ had from the first *not* presented Himself as Messiah. Besides, there is no Do ye ask? in the sentence.

2. Constructions which connect with this sentence the πολλὰ ἔχω following: Some manuscripts, Bengel, Olshausen. Hofmann: "For the first, for the present, since He is engaged in speaking to them, He has many reproving and condemning things to say to them." This would be an entire evasion of the question they had put.

3. Constructions which take the sentence as a declaration:

(*a*) Augustine (similarly Bede, Rupert, Lampe, Fritzsche): *Principium* (the Logos, the Word) *me credite, quia* (ὅτι) *et loquor vobis, i.e. quia humilis propter vos factus ad ista verba descendi.* Untenable both in point of grammar and of fact; τὴν ἀρχήν is adverbial, and Jesus could not present Himself to these adversaries as the Divine Logos.

(*b*) Calvin, Beza, Grotius, Baumgarten-Crusius, Tholuck: "I am what I told you in the beginning (and tell you until now)." But (1) He had not given them from the beginning a definite description of Himself: (2) τὴν ἀρχήν ought not to stand first; not to say that we ought rather to have ἐλάλησα.

(*c*) Luthardt: "From the beginning I am, that I may even speak to you." Obscure, and in part incorrect; for Jesus did not exist merely to speak to the Jews (see Meyer).

(*d*) Bretschneider: "At the outset I declared concerning myself what I say also now." But there is no λελάληκα.

(*e*) De Wette: "*First of all*, or above all, I am what I even say to you." Luther: "I am your preacher; if ye first believe this, ye will also know by experience who I am, and in no other way." (Ammon: "He is to be known above all things from His words.") But, in the first place, τὴν ἀρχήν must mean *for the first thing*, to begin with; and secondly, Christ says not that they must know Him from His words, but He refers to accounts which He actually gave of Himself.

(*f*) Winer: "I am *wholly* such as I represent myself in my words." See the grammatical objection against *wholly* in Meyer.

(*g*) "To begin with, for the first, I am that which I even say to you;" or, "First of all, I am the very thing I am declaring unto you." Erasmus, Bucer, Grotius, *et al.; Leben Jesu*, ii. 963; Brückner. For the first thing, they must receive with confidence His descriptions of Himself as the fountain of life, the light of the world, etc., which He openly and familiarly talks (λαλῶ) to them; then they will come to a full knowledge of His character: for all depends on their ceasing to determine His character by their crude notion of the Messiah, ceasing to require in Him such a Messiah as they have imagined, and beginning to determine their ideas of the

Messiah from His revelation of Himself, and to correct and spiritualize them accordingly. When Tholuck objects that, upon this interpretation, Jesus would be drawing them first to a lower view of Himself, and afterwards to a higher, he is mistaken: for the issue here is between a designation of Himself by the New Testament *thing* that He is, and a designation of Himself by the theocratic *name*, which in its rabbinical form had to be regenerated by the New Testament spirit; and the course of thought is not from lower to higher, but from the more general to the more specific.

Ver. 26. I HAVE MANY THINGS TO SAY AND TO JUDGE OF YOU.—Περὶ ὑμῶν is emphatic. Because He has so much to say and to judge of them, so much to clear up with them, He cannot go on to the final decisive declaration concerning Himself. It must first be still more clearly brought out what *they* are, and where *they* stand. Tholuck therefore groundlessly remarks, quoting an opinion of Maldonatus: "This expression also disturbs the clearness of the course of thought." The opinion, of course, has in view also what follows.

BUT HE THAT SENT ME IS TRUE.—Ἀλλά is difficult. Meyer, with Apollinaris: πολλὰ ἔχων λέγειν περὶ ὑμῶν, σιγῶ. So Euthymius and others. Better Lücke, Tholuck, and others, after older expositors: However much I have to judge concerning you, my κρίσις is still ἀληθής. Yet this sentiment is to be modified. It grieves Him that He has so much to judge of them; yet it must be so: God, who hath sent Him, is *true*. God judges in act according to truth; and Christ, the interpreter of His essential words, which He hears of Him through the facts and through the showing of the Spirit, must do the same in speech. The ἀλλά therefore forms an adversative (missed in this view by Meyer) to the πολλὰ ἔχω. According to Chrysostom, the apodosis would mean: But I limit myself to speaking τὰ πρὸς σωτηρίαν, οὐ τὰ πρὸς ἔλεγχον. Meyer: He has things to say to the world, other than the worthlessness of His enemies. But in this view God would rather be referred to as gracious than as true. And Christ would not appeal to His duty to speak what He hears (comp. ch. v. 30).

Ver. 27. THEY UNDERSTOOD NOT.—Different conceptions: (1) Ὢ τῆς ἀγνοίας: Chrysostom. (2) Strange and improbable that they did not understand: De Wette. (3) The beginning of a new discourse with other hearers: Baumgarten-Crusius, Meyer. (4) A moral obtuseness and refusal of acknowledgment: Lücke. So Stier and Tholuck: Hardness of heart.—The failure to understand was due, on the contrary, to their suspecting a secret behind the expression, *He that sent me*, on account of their greedy chiliastic hope of a Messiah. For as Messiah in their sense Christ would have still been welcome to them. This introduces what follows.

Ver. 28. WHEN YE HAVE LIFTED UP THE SON OF MAN.—It is now their turn to be tempted by Jesus, though in a holy mind. Jesus

apparently yields to their vagueness of mind with a term of many meanings; hence the οὖν. The sense is, lifted up on the cross, as in ch. iii. 14; but it carries also the thought that this shameful lifting up would be the means of His real exaltation (Calvin *et al.*), which comes more strongly to light in ch. xii. 32. Now His hearers understand it to mean: When ye have acknowledged the Son of man as Messiah, and proclaimed Him in political form.—THEN SHALL YE KNOW THAT I AM HE. Some willingly, in the outpouring of the Holy Ghost; others against their will, in the destruction of Jerusalem, etc. (comp. ch. vi. 62, a passage which is elucidated by this. On the different interpretations of the *knowing*, see Tholuck.) They take it thus: Then shall ye perceive how I manifest and prove myself the Messiah after your mind.—AND THAT I DO NOTHING OF MYSELF. (Ἀπ' ἐμαυτοῦ comes under ὅτι, and is not, as Lampe takes it, a new proposition.) That is: That I do not of my own will and ambition usurp the honour and glory of Messiah. They understand it: That I, for secret reasons, do not come forward on my own responsibility, but abide the result.—BUT SPEAK THESE THINGS AS THE FATHER TAUGHT ME. His action is according to the instruction of the Father, primarily a testifying, speaking (therefore not a completing, according to Bengel and De Wette: λαλῶ completed by ποιῶ, ποιῶ by λαλῶ); and this very thing includes self-command in the matter of a decisive Messianic profession. Just this reserve leads Him into the difficult position, in which He seems to stand alone, and yet is not alone. He manifests Himself and conceals Himself as the Father instructs Him. See the history of the temptation. Now His hearers take it that the divine arrangement requires the Messiah to let the Messianic people take the initiative in His elevation.

Ver. 29. AND HE THAT SENT ME IS WITH ME.—The Messiah's trust to the arrangement of the Father in the trying course assigned Him. But in the progress of their misapprehension they must take Him as expressing His confidence of happy success in His Messianic enterprise with the help of God.—HE HATH NOT LEFT ME ALONE. Pointing to the help of God which He has hitherto received, and which is secured to Him by the co-working of the divine purpose throughout the government of the world with His work, as well as with His Spirit, and by the co-working of His dominion with the Father. But they probably think of the silent preparation of extraordinary succour.

FOR I ALWAYS DO THE THINGS THAT ARE PLEASING TO HIM.—(Not: As appears from the fact that I do, etc.; Maldonatus. The assistance of the Father is to be distinguished from the essential unity of the Father with the Son, and reciprocates the obedience of Jesus.) In His unconditional obedience He has the seal of His unconditional confidence. But they may imagine: He has already introduced and arranged everything according to the direction of God.

Ver. 30. As He spoke these words, many believed in Him.—In the simplest historical sense: Became disciples, came forward as followers and confessors of Him. What kind of faith this was the sequel must teach, and Jesus Himself took care that the faith which arose out of chiliastic misconstructions should soon be tested and set right. Tholuck: "Πιστεύειν is here used for a faith which arises certainly not from miracles, but from the word; by force of the imposing power of His testimony concerning Himself; a faith, however, which was but superficial, for it did not find in the words of Jesus ῥήματα τῆς ζωῆς. They stand upon the footing of the disciples mentioned in ch. vi. 66; hence μένειν is required of them." The main thing required is submission to the word of Christ, renunciation of their carnal expectations, and a clearing and spiritualizing of their faith.

Failure to observe the misconstructions traced above has occasioned much confusion over the words of Jesus immediately following, and over the relapse of many or most of these disciples, which follows soon upon them.

DOCTRINAL AND ETHICAL.

1. As Christ is the *source of life* under different aspects,—source of satisfaction, source of healing, source of quickening and inspiration,—so He is *the light* also under different aspects: the star by night, which prevents wandering in darkness; the sun by day, which brings with it the works of the day, and opens the eye to the day, ch. ix. Here He is the star or lamp of the night, the true pillar of fire, which is set to lighten from Mount Zion the holy city and the world. Suggested by the illumination at the feast of tabernacles. "Next to the water-drawing and libation, this illumination was the leading feature of the festivities. As the drawing and pouring of the water typified the fulness of salvation which abode in Jerusalem and flowed forth thence, so these lights typified the enlightening of the world from the mountain of the Lord, Mic. iv. 2; Isa. ii. 2, lx. 3, 5, lv. 5; Zech. xiv. 7, 17. After the manner of His former interpretation of the water-drawing, Jesus points here to that illumination. It was in Him that that prophetic festivity found its fulfilment: the light of the Gentiles, Isa. xlii. 6, xlix. 6, ix. 1, 2. He who follows Him follows no flitting, earthly glimmer, which first flashes up, and then leaves the darkness only the more dismal; His light is a light of life, a light which in itself is life" (Gerlach).

2. The consciousness of Christ is the star of night, the sun of day. He is sure of His origin (from the Father), of His destination (to the Father), and therefore of His way (with the Father), and can therefore offer Himself with absolute certitude and confidence as the guide of life to the people who are wandering in darkness.

"Though I bear witness of myself, yet my witness is true." Consciousness attested by conscience is the basis of all certitude (Luther, Descartes, Kant, Schleiermacher). Christ's divine self-consciousness is the starting-point of all divine certitude. Augustine: A light shows itself, as well as other things. You light a lamp, for example, to look for a garment, and the burning lamp helps you to find it; but do you also light a lamp to look for a burning lamp?

3. The assault of the men of the letter on the testimony of Christ concerning Himself, a type of the battle between dead tradition and living faith.

4. The world's way of *judging*, and Christ's way: (1) The world judges of the nature of the person after the flesh (subjectively, with a carnal judgment, and objectively, from the mere appearance); Christ judges not the nature of the person, but his guilt. (2) The world forestalls the judgment of God, and midway condemns Christ to the cross; Christ pronounces the judgment of God, and the actual judgment He does not execute till the end of the world.

5. Christ's appeal to the testimony of His Father, and the mockery of the Jews; the fact, and the mistaking and denial, of the original Life. "It is remarkable how, in the words *in your law* (of which ye are so proud), Jesus takes issue with them; and indeed, as it were, quits them" (Gerlach). "Had not God from eternity come out of a rigid, self-imprisoned *unity*, and revealed Himself as second person in the Son, etc., He had not been able to redeem the human race, nor even therefore to reveal, demonstrate Himself to it in His full truth" (*Ibid.*).

6. The suicidal world suspects Christ and Christianity of a suicidal intent. Character of suicide on the part of the Lord. *From beneath:* the contrast of suicide, which is from beneath, and self-sacrifice, which is from above.

7. Christ reveals Himself in the spirit by veiling Himself in the flesh. "The teaching of Christ is not something outside of Him, or added to Him; He Himself is all teacher, all revelation; His doctrine is Himself" (Gerlach).

8. The *chiliastic* elements in the life of Jewish people: (*a*) During the life of Jesus, in Galilee (John vi.), in Judea (John viii.). (*b*) After the ascension of the Lord: (1) at the time of founding of the church, Acts vi. 7; (2) before the death of James the Just. See his biography.

9. It is not right to presume that the rulers of the Jews would have absolutely closed themselves beforehand against the impression of the Messiahship of Jesus. On the contrary, they were thoroughly disposed from the beginning, under certain conditions, to acknowledge Him as Messiah, viz. if He would meet their idea of Messiah (see Matt. iv.). This accounts for the alternate attractions and the repulsions which John exhibits to us in the boldest

contrast, ch. iii., ch. viii. and x. Even in the revilings against Christ on the cross, the craving for a chiliastic Messiah may be perceived (Matt. xxvii. 42; see *Leben Jesu*, ii. 3, p. 1562). This explains again the Lord's reservation of His name of Messiah, which He positively refused to have publicly proclaimed by the people until the Palm Sunday, and to which He Himself did not confess until the hour of His condemnation before the high council.

10. In the miraculous gliding of Christ out of the hands of His enemies, both here and often elsewhere, Luthardt rightly sees a presage of the resurrection of Christ, by which He perfectly transported Himself from the violence of His foes.

HOMILETICAL AND PRACTICAL.

See the Doctrinal and Ethical points.—Christ the true pillar of fire to His people: (1) He gives light upon the world of sin; (2) He gives light through the world of nature; (3) He gives light to His believing followers.—Christ the light of the world in His saving work for those who follow Him: (1) The Light of the world. (2) The followers of the light. (3) The saving effect: (*a*) They shall not walk in darkness; (*b*) they shall have the light of life.—The star of heaven in the night of earth.—The morning star, which guides out of the night of death into the day of life.—The light of life: (1) The light as life. The effect of the enlightening of the understanding is the quickening of the heart. (2) The life as light. Quickening is enlightenment.—The true light and the true life are one.—Redemption by the light of life from walking in the night.—Christ the light of the world: (1) In the sureness of His course. (2) In that which His work begins with: not judging, not destroying, but quickening. (3) In that which His work ends with: separating by the effects of light, judging according to the fact, separating dead and living. (4) In that which His work both begins and ends with: the revealing of the real God, of the Father in His working, His quickening, His judging.

The Jews' judging after the flesh, a judgment against themselves: (1) It is a judgment of the carnal mind, of passion, on the revelations of the Spirit. (2) It is a judgment according to outward appearance and pedigree on the wonders of the new life. (3) It is a carnal condemnation of the divine gentleness which could rescue from damnation.—Prejudice, a way to condemnation.—The Jewish students of God, in the treasury of God, unmasked as ignorant despisers of God.—The manifest Father of Christ, a hidden God to His adversaries.—How Christ can charge spiritual ignorance upon His adversaries at the height of their power (in the treasury). Men of the letter have the treasury of God, and not the knowledge of God.

The fearful word of Christ concerning His departure: (1) The horrible misinterpretation of it; (2) its true meaning.—Suicide elucidated by the conversation of Christ with the Jews.—Self-killing and self-sacrifice; or, the death from beneath, and the life from above.—To be from beneath, and to be from above.—How Christ would be known according to His own representation of Himself, and not according to the preconceived opinions of the world: (1) According to the Old Testament, not according to the Jewish schools; (2) according to the New Testament, not according to mediæval tradition; (3) according to His divine glory, not according to our human notion.—Legitimate steps in the revelation of Christ to us.—Before the world would come to a decision concerning Christ, it must have the judgment of Christ concerning Himself.—Ver. 26. The judgment of Christ concerning the world unavoidable: (1) As a testimony to the real government of God; (2) as a testimony to His true view of things.—The words of Christ concerning His elevation, as they are misinterpreted by the ear of the Jews.—The power of the Spirit in these words of the Lord: (*a*) His confidence that His elevation on the cross will be the lowest depth of His path to His heavenly exaltation. (*b*) The mercy with which He still gives His enemies the prospect of knowing their salvation by His death and resurrection. (*c*) The clear prediction of the effect of the preaching of the cross in the New Testament dispensation.—The twofold knowing that Jesus is the Lord, as produced by His twofold elevation (the knowing which believers have, and that which unbelievers have).

The word of Christ, *I am not* (left) *alone:* (1) The sense of the expression: The Father is with Him through the whole course of His sufferings (Gethsemane). (2) The confidence of it: Notwithstanding He was soon to be forsaken by all the world, and apparently by God Himself. (3) The foundation of the confidence: For I do always those things, etc.

Those who believe from misunderstanding.—The form of enthusiastic belief, which can immediately turn into the bitterest unbelief. —Misunderstanding of the word of God: (1) Its forms; (2) its causes; (3) its marks; (4) its solution; (5) its consequences.

STARKE, LANGE: The illumination of the understanding always inseparably connected with the sanctification of the will. On life depends light or use of eyes.—Teachers should always lead their hearers from the earthly to the spiritual.—HEDINGER: He who follows Christ never misses the right way; always with will-o'-the-wisps! Isa. xi. 3, 4.—God, who is (*αὐτόπιστος*) the truth itself, can testify of Himself; and all men, though they be but liars, must believe His testimony.—If the Father and the Son testify the very same thing, how strong, how invincible is the testimony!—Stiff-necked enemies of the truth deride what they do not and will not understand; and when they can go no further, they start something

ridiculous.—(In the treasury.) God wonderfully protects faithful teachers and confessors of His word.—QUESNEL: Jesus says nothing but what the Father bids Him say; therefore should His ministers also preach nothing but what they have learned of Him, Rom. xv. 18.—Ver. 28. ZEISIUS: The prophecies of God will never be more truly and fully understood than in their fulfilment.—Oh how many Christians do not know Christ before they have crucified Him with their sins!

BRAUNE: "Shall not walk in darkness," in unholiness, in sin. It is manifestly a fundamental truth that mind and will belong together; neither can be corrupted or improved without the other; and enlightenment and sanctification ever play into one another. At the same time, looking at the preceding occurrences, the Lord seems to intend to guard His dealing with the fallen woman against all abuses. He does not let sin prevail.—Does not the sun bear witness even to its own existence? Set it aside, if you can. —Jesus alone knew both whence He came and whither He went; His adversaries knew neither. — Contend not with blasphemers over God, but over noble life.—The cross is the knot in which humiliation and exaltation are entwined. In the cross the deepest humiliation ended; in the cross exaltation began.

HEUBNER: Some light a man will always follow; the question is, whether he will choose the right one. Criterion: The following of Jesus casts out all uncertain, restless groping.—There are only two ways: that of the darkness, and that of the light.—The test of true illumination is, that it gives life. Bearing witness to oneself by no means absolutely inadmissible.—The believer also knows the source and the goal of his life.—How little would the hostile Jews have suspected that this Jesus, their antagonist, would soon be exalted at the right hand of God! So the children of the world suspect not the speedy glorification of the godly whom they despise. —Ver. 19; comp. v. 37. The knowing of the Father and the knowing of the Son are inseparable.—*I go my way.* Our enjoyment of the means of grace has its day.—*Ye shall seek me.* The time is sure to come when the man shall know those through whom God would have saved him: children their father, etc.—*Ye cannot come.* Heaven inaccessible to the assaults of the wicked.—*From beneath,* etc. Between the worldly-minded and the heavenly-minded there is as great a distance (and an abyss) as between heaven and earth. —The enemies of the good cause must involuntarily promote it.

SCHLEIERMACHER: Walking in the light, walking in the truth. —If our faith in the Lord rested on any human testimony, He could not be that on which we might build the full certainty of our salvation. We must cease to be of this world: then we can believe that He is that.—The Lord leaves not alone those who are joined with the Redeemer.—BESSER: Zech. xiv. 7, "At evening time it shall be light."—If Christ is the light of the world, the

world without Him is darkness.—What a cutting contradiction! The *treasury of God* surrounded by a *God*-forsaken people, whose offerings were as heartless as the coin clinking in the chest.—Heb. xii. 3.—Christ, and Christians with Him, go above to heaven, because they are come down from above; but the servants of sin and of the devil go down, because they are from beneath.

(IV.)

CHRIST THE LIBERATOR, AS SON OF THE HOUSE IN OPPOSITION TO SERVANTS; THE ONE SENT FROM GOD, AS AGAINST THE AGENTS OF THE DEVIL; THE ETERNAL AND THE HOPE OF ABRAHAM AS AGAINST THE BODILY SEED OF ABRAHAM. OR: THE LIBERATOR OF ISRAEL, THE ADVERSARY OF SATAN, THE HOPE OF ABRAHAM. A GREAT SWINGING FROM FAITH TO UNBELIEF. ATTEMPTED STONING.

CHAP. VIII. 31–59.

(VERS. 46–59, *the Pericope for Judica Sunday.*)

31 Then said Jesus [Jesus therefore said] to those Jews which believed on
him [who had believed him]: If ye continue in my word, *then* are ye [ye are]
32 my disciples indeed; And ye shall [will] know the truth, and the truth shall
33 [will] make you free. They answered him, We be [are] Abraham's seed,
and were never in bondage to any man: how sayest thou, Ye shall [will] be
34 made free? Jesus answered them, Verily, verily, I say unto you, Whoso-
35 ever committeth sin is the servant [a bondman, a slave] of sin.[1] And the
servant [the bondman] abideth not in the house for ever: *but* [*omit* but]
36 the Son [son] abideth ever. If the Son therefore shall make you [If then
37 the Son make you] free, ye shall [will] be free indeed. I know that ye are
Abraham's seed; but ye seek to kill me, because my word hath no place
38 [maketh no progress] in you. I speak that which I have seen with my [the]
Father: and ye [likewise] do that which ye have seen with your father.[2]
39 They answered and said unto him, Abraham is our father. Jesus saith
unto them, If ye were [are][3] Abraham's children, ye would[4] do the works
40 of Abraham. But now ye seek to kill me, a man that hath told you [spoken
to you] the truth, which I have heard of [I heard from] God: this [the
41 like of this] did not Abraham. Ye do the deeds [works] of your father.
Then said they [They said] to him, We be [were] not born of fornication;
42 we have one Father, *even* God. Jesus said unto them, If God were your
Father, ye would love me: for I proceeded forth and came [am come] from
43 God; [for] neither came I of myself, but he sent me. Why do ye not

[1] τῆς ἁμαρτίας is wanting in Cod. D, Iren., Hil., etc. The omission has been caused by the general expression ὁ δὲ δοῦλος following.

[2] Instead of ἃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν, we should read, according to decisive authorities (B, C, K), ἃ ἠκούσατε παρὰ τοῦ πατρός. Μου and ὑμῶν are probably exegetical interpolations.

[3] B, D, L, ἐστε, instead of ἦτε, to which, however, the ἐποιεῖτε does not correspond.

[4] The ἄν is not sufficiently accredited.

44 understand my speech? *even* because ye cannot hear my word. Ye are of *your* father [of the father who is] the devil, and the lusts of your father ye will [ye desire to] do: he was a murderer from the beginning, and abode not [doth not stand] in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own [from his own nature]: for [be-
45 cause] he is a liar, and the father of it [thereof]. And [But] because I tell
46 *you* [speak] the truth, ye believe me not. Which of you convinceth [convicteth] me of sin? And [*omit* And] if I say the truth, why do ye not
47 believe me? He that is of God heareth God's words: ye therefore hear *them* not [for this cause ye do not hear], because ye are not of God.
48 Then answered the Jews [The Jews answered], and said unto him, Say
49 we not well that thou art a Samaritan, and hast a devil [demon]? Jesus answered, I have not a devil [demon]; but I honour my Father, and ye do
50 dishonour me. And [But] I seek not mine own glory: there is one that
51 seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying [my word],[1] he shall [will] never see death.
52 Then said the Jews unto him, Now we know that thou hast a devil [demon]. Abraham is dead [died], and the prophets; and thou sayest, If a
53 man keep my saying [my word], he shall [will] never taste of death. Art thou greater than our father Abraham, which is dead [who died]? and the prophets are dead [the prophets also died]: whom makest thou [dost thou
54 make] thyself? Jesus answered, If I honour [glorify][2] myself, my honour [glory] is nothing: it is my Father that honoureth [glorifieth] me; of
55 whom ye say, that he is your [our] God. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall [should] be a
56 liar like unto you: but I know him, and keep his saying [word]. Your[3] father Abraham rejoiced to see [that he should see, ἵνα ἴδῃ] my day: and he
57 saw *it*, and was glad. Then said the Jews [The Jews therefore said] unto
58 him, Thou art not yet fifty[4] years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was [was made, or, born], I am.
59 Then took they up [Therefore they took up] stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by [*omit* going—by].[5]

EXEGETICAL AND CRITICAL.

Ver. 31. IF YE CONTINUE IN MY WORD.—That is, here, not merely, continue to believe, but believe according to the spirit of the word, and in obedience to the word which He spoke. Working towards an exposure of their misapprehension of His words: YE ARE MY DISCIPLES INDEED. This, therefore, must first appear. True dis-

[1] τὸν ἐμὸν λόγον. The reading τὸν λόγον τὸν ἐμόν is exegetical.
[2] According to B, C*, D, etc., δοξάσω.
[3] The authorities waver between ἡμῶν (*our* father) and ὑμῶν (*your* father). The first reading is more probable.
[4] The reading τεσσαράκοντα in Chrysostom and others is exegetical.
[5] The words from διελθών to the end are wanting in B, D, Vulgate, and seem to have been transferred from Luke iv. 30 by way of exegesis.

cipleship is the condition and guaranty of their knowing the truth; and then this knowledge carries the blessing, that the truth should make them free. Freedom is the very thing they were bent upon all along; but a political, theocratic freedom, as pictured by a chiliastic mind. Christ opens to them the prospect of a higher freedom, which, if they should be true disciples, they would owe to the liberating effect of the truth, the living knowledge of God; He opens the prospect of freedom from sin.

Ver. 33. THEY ANSWERED HIM, WE ARE ABRAHAM'S SEED (or, OFFSPRING).—Here comes the turning-point. Christ has openly told them that He would redeem them spiritually from sin by the truth, and in this sense make them free; and now they see their misapprehension of His former words. But in bitter vexation they plunge into a new mistake, supposing that Christ had their political bondage in view, and would require them to console themselves under their political oppression with the enjoyment of spiritual truth. Hence, instead of explaining, Thou shouldst free us from the domination of the Romans, they explain with insulted pride that they are already free: they have never been any man's slaves. This answer contains (1) an unbelieving denial of their spiritual servitude; for they studiously avoid the spiritual meaning of the words of Jesus; (2) a revolutionary, chiliastic protest against the idea that they acknowledged the dominion of the Romans, or that they could, as the words of Jesus implied, console themselves under it with spiritual elevation. This breaks again the scarcely formed union with Christ. This sharp contrast in the same Jews between a great demonstration of submission to Jesus and a hostility ready to stone Him,—this reaction of sentiment, coming the moment they were undeceived concerning their chiliastic expectations, appears repeatedly in the Gospel of John in significant gradations. It has already come distinctly to view, ch. vi. 30 (comp. ver. 15); and in ch. x. 31 (comp. ver. 24) it is still more glaring than here.

If these historical points are not duly considered, it must seem strange that the same Jews who had just believed in a mass, should so soon relapse into the bitterest unbelief. Hence many have supposed that here other Jews of the mass, quite distinct from those believing ones, now come forward and take up the conversation (Augustine, Calovius, etc., Lücke *et al.*). Tholuck: "It is far more likely that the same adversaries who have hitherto been in view, the Ἰουδαῖοι, are the subject of ἀπεκρίθησαν. Before the believing hearers speak, some of the rulers interpose, to repel the supposed slander upon the whole people." This would imply an inaccuracy of expression. On the contrary, according to the narrative of the evangelist, they are manifestly the same to whom Jesus had spoken; and ἀπεκρίθησαν cannot be translated, *it was answered.* Justly, therefore, Chrysostom, Maldonatus, Bengel, and others, have taken

them to be the same. Chrysostom gave the sufficient interpretation: Κατέπεσεν εὐθέως αὐτῶν ἡ διάνοια· τοῦτο δὲ γέγονεν ἀπὸ τοῦ πρὸς τὰ κοσμικὰ ἐπτοῆσθαι. It seems transparent (1) that Jesus in His reply, ver. 34, to those who speak in ver. 33, simply pursues the discourse He had begun in vers. 31, 32; and (2) that His suggestion of the need of being made free, ver. 32, was *intended* to test the sincerity, or provoke the latent insincerity, of the faith of the persons of vers. 30, 31. Contrary to Dr. Tholuck's remark above, the evangelist has here very accurately designated the interlocutors, ver. 31, as Jesus and those Jews who believed on Him. Meyer suggests that "the πολλοί, ver. 30, are many among the *hearers in general;* among these 'many' were some *hierarchical Jews,* and to *these* Jesus speaks in ver. 31." There probably was this difference among the believing many; but it is hardly in John's view here. Hengstenberg, who agrees on this point with Tholuck, thinks "John was quite too much intent upon reality to ascribe faith to such murderous enemies of Christ as these, on the ground of a mere fleeting emotion." But this very consideration might work the other way: the evangelist would take even a transient and impure faith for what it is worth as faith for the time. This great relapse from a flash of faith into deepened darkness of unbelief may be just the "reality" on which John is intent.

Ibid. WE ARE ABRAHAM'S SEED.—These words are put as the foundation of what follows: AND WERE NEVER IN BONDAGE (never yielded ourselves as bond-servants). Because they were Abraham's seed (on the strength of many Old Testament passages, like Gen. xxii. 17, xvii. 16), they claimed, according to Jewish theology, not only freedom, but even dominion over the nations. As πώποτε includes the whole past, these words can only mean: Often as we have been under oppression (under Egyptians, Babylonians, Syrians), we have never acknowledged any oppressor as master, but have always submitted only from necessity, reserving our right to freedom, and striving after it. This reservation carried the spirit and design of revolution, and afterwards, in the Jewish war, acted it out in the Zealots and Sicarii (Joseph. *de bello Jud.* vii. 8. 6).

This extremely simple state of the case many interpreters have lost sight of, failing to distinguish between a bondage *de facto* and a bondage *de jure;* hence a list of mistaken explanations (specified by Tholuck, p. 250). Tholuck, referring to my *Leben Jesu,* ii. 2, 968: "They were as far from *acknowledging* subjection to Rome, as modern Rome is from acknowledging secular relations which contradict its hierarchical consciousness." "Only as a domination *de facto,* and not *de jure,* does even Josephus represent to them the Roman domination, on the prudential principle of yielding to superior force (*de bello Jud.* v. 9. 3). And to this day it stands among the fifteen benedictions which should be said every morning: 'Blessed art Thou, that Thou hast not made me a slave.' *Schülchan*

Aruch. tr. Orach Chajim, fol. 10, ch. 3. The meanest labourer who is of the seed of Abraham, is like a king, says the Talmud."

Ver. 34. WHOSOEVER COMMITETH SIN, IS A SLAVE OF SIN.—A solemn declaration, enforced with *Verily, verily.* In these words Jesus utterly expels the political question from His scope. He states first the principle, then the application. The *committing* of sin is to be taken with emphasis: He whose tendency and habit is to commit sin; which may be applied in a wide sense to every man born of the flesh (Rom. vii. 14), in the narrower sense to the evil propension of the earthly-minded (ch. iii. 20; 1 John iii. 8). He is the servant, the slave, of sin; fallen into the worst conceivable bondage, or rather the only real bondage; the man being even at heart a slave, whereas in other sorts of servitude the man may himself be free within, though in outward bonds. And the application was obvious. Jesus implied that they, not only for being born of the flesh, but for being carnally-minded and practically hostile to the truth, committed sin. The hint that they were therefore in the hardest slavery, and in the utmost need of liberation by the truth which they despised, the Lord in the sequel turns gradually into a decided opinion. Comp. Rom. vi. 17, vii. 14 ff. "Analogous instances from the classics see in Wetstein; from Philo, in Lösner, p. 149" (Meyer).

Ver. 35. AND THE BONDMAN ABIDETH NOT IN THE HOUSE FOR EVER.—The thought takes its turn from the legal relations of civil life. The bond-servant is not an organic member of the household, has no inheritance, and can be expelled or sold, Gen. xxi. 10; Gal. iv. 30. According to the law of Moses, the Hebrew servant must be set free in the seventh year, if he desire; but even if he wishes to remain servant of the house, he does not thereby become a member of the family, Ex. xxi. 1 ff. To this legal status of the servant, however, as not a permanent member of the household, Jesus gives an allegorical meaning. And in so doing He goes upon a presumption, where expositors readily incline to see a jump. He who is the servant of sin, is, under the dispensation of the law, an involuntary subject of the law; therefore a slave of the letter; and he who is such a slave of the letter is a slave of sin. Paul also goes on this presumption in Gal. iii. 10. The slave of the letter, therefore, being a slave of sin, abides not in the house of God, the theocracy. The application is obvious: In the kingdom of God there have been hitherto children and servants (Gal. iii. 22, iv. 1); the servants at this time are the unbelieving Jews; they are one day driven out (Matt. viii. 12; Rom. ix. 31; Gal. iv. 30). Not all Israel, but only the unbelieving portion: of these, who treat the law as a mere statute, a slavery to the letter, which corresponds with the bondage of sin, it is declared that they hold no relation of affinity and sonship to the master of the house. The reference of the servant to Moses, propounded by Chrysostom and Euthymius,

belongs to a different train of thought and a different aspect of the servant, Heb. iii. 5. *The house;* typically denoting the royal family of the Lord, the household of God, Ps. xxiii. 6, xxvii. 4.

THE SON ABIDETH FOR EVER.—He is by blood one with the house and heir of the house. This point of law is also a similitude, expressing the perpetual dwelling and ruling of Christ in the kingdom of God. As the son is spoken of in the singular, the word cannot be taken to imply a class of men who are morally and religiously free. And, in fact, the children of the house themselves, under the Old Testament economy, not having attained their maturity, are put under the same law with the proper alien slaves.

Ver. 36. IF, THEN, THE SON MAKE YOU FREE.—A new legal principle is here again presupposed by this expression. The son can give servants their freedom; and he can receive them to membership in the house, as adopted brothers, and to participation in his inheritance. The spiritual application which Jesus makes of this principle stops with the first point. The house of God has its Son; and this Son must make the servants in the house of God free, before any true freedom can be spoken of among you.

Note, that He speaks primarily only of the son of the house, not of the Son of God, and that He does not designate Himself as the son (comp. ch. v.). But His meaning, that He is the son of the house, and as such the Son of God, the only one who is spiritually free and can give spiritual freedom, stands out clearly enough. The sentence is so framed, that it may be taken as containing at once the condition of the true freedom for Israel, a prophecy concerning the believing portion of Israel, and a warning and threatening for the unbelieving portion.

YE WILL BE FREE INDEED.—As opposed to their visionary, fanatical effort after external, political freedom in their spiritual bondage. Without the *real* freedom they could neither attain, nor maintain, nor enjoy the outward; while the inward freedom must ultimately bring about the outward. The fact that the son appears as the liberator, instead of the lord of the house himself, agrees with the figure: all depends in this case on what he is willing to do in regard to his hereditary right in the servants. Comp. ch. x. 26, 27.

Ver. 37. I KNOW THAT YE ARE ABRAHAM'S SEED; BUT YE SEEK TO KILL ME.—The acknowledgment of their claim to natural descent from Abraham serves only to strengthen the reproof that follows. What a contrast! Abraham's seed, murderers of Christ! Christ can charge them with seeking to kill Him: (1) Because they are already turned into an apostasy from Him, which cannot stop short of deadly enmity; (2) because they are impelled by the chiliastic idea of Christ, which leads in the end to the crucifixion of Christ; (3) because they go back to the hierarchical opposition, which has already determined His death.

BECAUSE MY WORD MAKETH NO PROGRESS IN YOU.—Χωρεῖ, to

make way, go through, encompass; metaphorically, to come to something, to succeed, to make progress. The last meaning is the most probable here. These adversaries are the persons in view; hence ἐν ὑμῖν cannot mean *among you* (does not take effect—Luther; has no success—Lücke). *In you:* (*a*) Finds no room, gains no ground in you. Origen, Chrysostom, Beza, *et al.* Meyer says it cannot mean this; Tholuck favours this meaning; and Origen and Chrysostom ought to have known the admissible use of the word. Yet this thought must then be reduced to: (*b*) Finds no entrance into you (Nonnus, Grotius, Luthardt, Tholuck). But then the accusative would be expected. Better, therefore, De Dieu and Meyer: It makes no progress in you. It does not thrive in you. This, in fact, Christ has just had experience of with them. They have first misunderstood His word, then loose hold of it again. This, then, turns into an opposition, which, by the strength of its spirit and its reaction ("he that is not with me," etc.), must pass into deadly enmity.

Ver. 38. I SPEAK WHAT I HAVE SEEN WITH THE (MY) FATHER.—The contrast between Him and them is threefold: (1) My Father, your father (though the verbal antithesis here is critically doubtful; see the *Text. and Gram. Notes*). (2) He acts according to what He has clearly seen with His Father; they act according to what they have indistinctly heard from their father (and a further antithesis between the perfect ἑώρακα and the aorist ἠκούσατε). Yet to limit ἑώρακά, with Meyer, to the pre-existent state of Christ, is partial. (3) His way towards them is to speak openly (λαλῶ) what He has known to be the will and decree of the Father; they, on the contrary, true to the manner of their father, even in moral concerns, go right on to malicious dealing. ("In οὖν there is a sad irony."—Meyer.) It is the contrast, therefore, of a moral parentage, a moral instruction, a moral way, which in Christ issues in a purely spiritual witness-bearing, and one which in the Jews issues in a fanatical, murderous falling upon Christ. He speaks God's judgment respecting them; they put Him on satanic trial for death. The other result of Christ's seeing: His doing what He sees His Father do, does not here come into view. His doing is all a doing good, and for this a susceptibility is prerequisite. But to His adversaries He says how it stands with them before the law and judgment of God. Who His Father is, and who is theirs, they must for the present forebode. Meyer: "He means, however, the devil, whose children in the *ethical* view they are, whereas He is in the metaphysical view and in reality the Son of God." But the ethical view is also included. On the one hand, clear impression, free compliance, calm declaration; on the other, dark, sullen impulse, forced obedience, malignant practice. "Ποιεῖτε, constant conduct; including the seeking to kill, but not exclusively denoting that" (Meyer).

Ver. 39. ABRAHAM IS OUR FATHER.—The distinction between

true children of Abraham and spurious children, who therefore, as to their moral nature, must have another father, Christ has introduced by the foregoing sentence. They suspect the stinging point of His distinction; hence their proud assertion, which calls forth the Lord's denial: IF YE WERE ABRAHAM'S CHILDREN. In the spiritual sense. YE WOULD DO THE WORKS OF ABRAHAM: works of faith; above all, the work of faith. Abraham had a longing for the coming of Christ, ver. 56. "Just as Paul does in Rom. ix. 8, Jesus here distinguishes the ethical posterity as τέκνα from the physical as σπέρμα" (Tholuck). Σπέρμα, *seed*, is rather used to designate Abraham's posterity as a unit, Gal. iii. 16.

Ver. 40. BUT NOW YE SEEK TO KILL ME.—The very opposite of Abraham's spirit. The Lord does not yet characterize their murderous plot as a killing of the Christ; this alone condemns them, that they wished to kill in Him a *man*, and a man *who had spoken to them the truth*, who did nothing more but told the truth which He had *heard from God*, and therefore stood as a prophet. The counterpart is Abraham with his benevolent spirit in general, with his homage for Melchizedek, and with his sparing of Isaac when God interposed.

Ver. 41. YE DO THE WORKS OF YOUR FATHER.—Thus much is now perfectly manifest: They have, in respect to moral character, some other father than Abraham, who is exactly the opposite of them in spirit. The deeds of that father they do; that is, they do according to his deeds, and they do according to his bidding; they do his deeds in his service.

WE WERE NOT BORN OF FORNICATION.—They seem to suspect the spiritual intent of Christ's words, yet they avoid it by at first standing upon the literal interpretation of them, that they may then immediately save themselves by a bold spring to the spiritual. In the first instance, therefore, they say, We are not bastards fathered upon Abraham, but genuine offspring of Abraham (bastards were excluded from the congregation, Deut. xxiii. 2). But they intend thereby at the same time to say, We are not idolaters (Grotius, Lampe, Lücke), as is evident from their next words.—WE HAVE ONE FATHER, GOD. Their genuine descent from Abraham is supposed to involve their having God for their Father in the spiritual sense; and when they speak of Him as the *one* Father, the ἕνα is also emphatic.

Accordingly they intend to say, *We* (ἡμεῖς with proud emphasis) are not like the heathen, who are born of whoredom, in apostasy from God (Hos. ii. 4), and have many gods for their spiritual fathers (as they charged especially the Samaritans); bodily and spiritually we are free from the reproach of adulterous birth. Children of Abraham, children of God, Deut. xxxii. 6; Isa. lxiii. 16; Mal. ii. 10; Rom. iv. 16; Gal. iv. 23. The position: God is our Father, is therefore in no opposition to the paternity of Abra-

ham. The reference of Euthymius Zigabenus to the contrast of Isaac and Ishmael is unwarrantable. It is obvious that, with their appeal to the fatherhood of God, they wish to crowd Jesus from His position; whether they at the same time intended an allusion to the birth of Jesus (Wetstein and others) is doubtful. In their monotheistic pride, they could boast of being the children of God, even while the accusations of the prophets, that Israel was of Gentile whoredom (Ezek. xvi. 3; see Tholuck, p. 254), were in their mind; and we already know how little the Jewish fanaticism felt bound by the Scriptures.

Ver. 42. IF GOD WERE YOUR FATHER, YE WOULD LOVE ME.—Emphatic: Ye would have (long ago) learned to love me; that is, being kindred in spirit and life. Luthardt: This would be the ethical test. From the fact, therefore, that they do not love Him, He can infer with certainty their ungodly mind and nature. Proof: FOR I (ἐγώ) PROCEEDED FORTH AND AM COME FROM GOD. His consciousness is the clear mirror, the true standard. He is certain (1) that He proceeded forth in His essence and in His personality from God, ontologically and ethically; (2) that also, in His appearance and mission among them, in His coming like a prophet to them, He came from God. But again, He is certain of this because *He came not of Himself, i.e.* because He knew Himself to be pure from all egotistic motives (love of pleasure, love of honour, love of power; see the history of the temptation, Matt. iv.); and because He was conscious of *being sent by God, i.e.* of being actuated by divine motives. Nothing but this alternative was conceivable: from Himself, or from God (ch. vii. 18, 28); no third origin (Meyer) is supposable.

Ver. 43. WHY DO YE NOT UNDERSTAND MY SPEECH?—Λαλιά, in distinction from λόγος; the personal language, the mode of speech, the familiar tone and sound of the words, in distinction from their meaning (xii. 48). From its original idea of *talk, babble,* λαλιά here preserves the element of vividness, warmth, familiarity. It is the φωνή, the tone of spirituality and tone of love in the shepherd-voice of Christ. They are so far from recognising this "loving tone," that they are incapable of even listening to the substance of His words with a pure, undistracted, spiritual ear. Fanaticism is characterized by "false hearing and words;" primarily by false hearing. Our Lord means *unprejudiced,* kindly-disposed hearing and attention; something more therefore, even here, than the general power to understand which is expressed by γινώσκετε, and, in the first instance, something less than the willing hearing, which is the beginning of faith itself. To take λαλιά and λόγος as equivalent, and to lay stress on ἀκούειν, and make it the condition precedent to γινώσκειν (as Origen and others do), in the first place ignores the distinction of the two meanings of λέγειν and λαλεῖν which distinctly runs through this Gospel, and in the second

place it overlooks the language, οὐ δύνασθε ἀκούειν. The point here is an ability to hear the λόγος, to which the recognition of the λαλιά is the condition precedent. We therefore, with Calvin, take the ὅτι as inferential, equivalent to ὥστε, not with Luther as meaning *for*. Manifestly δύνασθε is to be understood ethically, not, with Hilgenfeld, in a Gnostic, fatalistic sense (see Tholuck). The lively emotion in the painful interrogatory utterance of these words introduced the solemn declaration following.

Ver. 44. YE ARE OF THE FATHER WHO IS THE DEVIL.—Not, of the father of devils (plural, τῶν διαβόλων: Grotius); nor the Gnostic absurdity, "of the father of the devil," that is, the God of the Jews; also not "of *your* father the devil" (Lücke), but "of a father who is the devil" (Meyer). The idea is clearly confined to ethical fatherhood by the placing of *father* first; so that John could not have written simply, ἐκ τοῦ διαβόλου.—AND THE LUSTS. Plural; primarily meaning not merely thirst for blood. According to Matt. iv., these are of three main classes. These lusts of the devil are the main springs of the life of his like-minded children, who, with their captive propensity, desire (θέλετε) to do them.

HE WAS A MURDERER [*lit.* A MANSLAYER] FROM THE BEGINNING. —With special reference to their hatred of the Messiah, issuing in bloodthirstiness and falsehood, hardened adherence to delusion, and calumnious persecution of the truth, and the evilness of it. The devil was a murderer of men from the very *beginning* (not of his existence, but) of human history (comp. Matt. xix. 4, where ἀρχή likewise stands for the beginning of human history). How so? Different interpretations:

(1) The devil is a murderer, as the author of the fall of Adam, by which death came on man (Gen. iii.; Rom. v. 12). So Origen, Chrysostom, Augustine, and most in modern times. This interpretation is supported by the expression "from the beginning," and by Wisd. of Sol. ii. 24, Rev. xii. 9, xx. 2; comp. also *Ev. Nicod.*, where the devil is called ἡ τοῦ θανάτου ἀρχή.

(2) As the author of Cain's murder of his brother. Cyril, Nitzsch, Lücke, and others.

(3) He is quite generally described as a murderer, without any special reference. Baumgarten-Crusius, Brückner.

(4) Evidently the thing intended is the murderous work of Satan in all history, aiming to complete itself in the killing of Christ, but having signalized itself in the beginning in the temptation of man and the lie against God, which afterwards bore their full fruit in Cain's murder of his brother. Theodoret, Heracleon, Euthymius.

We therefore consider that there is properly no question here between Adam and Cain, 1 John iii. 15, 16. Yet the chief stress plainly lies on the temptation of Adam: for the devil, by his spiritual murder of man, brought man himself also to murder;

and he is described pre-eminently as a liar. From that "beginning" he was a murderer of man from time to time.

AND DOTH NOT STAND IN THE TRUTH.—Interpretations:

(1) He did not continue in the truth. Augustine (Vulg. *stetit*), Luther, Martensen [*Dogmatik*, § 108], Delitzsch [*Psychol.* p. 62]. This makes the word refer to the fall of the devil, according to 2 Pet. ii. 4; Jude, ver. 6. Against this interpretation, see Lücke and Meyer. It would require the pluperfect εἱστήκει, *stood*. The perfect ἕστηκα means, *I have placed myself, I stand*.

(2) He does not stand in the truth. He has taken no stand, and he holds no ground in it. In an emphatic sense he does not take a position; he has not honourably planted himself and valiantly stood. Euthymius, Οὐκ ἐμμένει ἀναπαύεται; Lücke, "He is perpetually in the act of apostasy from the truth." De Wette, Meyer: "Falsehood is the sphere in which he stands; in it he is in his proper element, in it he has his station." Correct, except that there can be no *standing* or *fixedness*, and no station, in falsehood. Perpetual restlessness and going to and fro are his element, Job ii. 2. Hence he is the spirit or devil of endless toil, and the number of his representative, as Antichrist, is 666 (Rev. xiii. 18). Compare the description of Lokke, his deceptions and his flights, in the Scandinavian mythology. He denies his own existence, as he denies all truth and reality. But he is the perpetual rover, because he is the deceiver.

BECAUSE THERE IS NO TRUTH IN HIM.—Because falsehood is in him as the maxim of his life, he is in falsehood; because he keeps no position with himself, he keeps no position in reality. As he deceives himself, so he deceives the world. For internal truth is the centre of gravity which causes a moral being in the sphere of truth to stand firm as a pillar in the world.

WHEN HE SPEAKETH A LIE.—Through the devil falsehood comes to its manifestation, through his familiar way, his persuasion, his whispering, his insinuation (λαλεῖν). But then he always SPEAKETH OF HIS OWN, from his own nature; himself revealing his own truthless and loveless mind ("the devil has a half-charred heart"); revealing himself to his own condemnation, Matt. xii. 34. His ἴδια are to be taken ethically. Yet the description of a lie, as that which is the devil's *own*, includes the idea that it originates from his *own will*, and that, being only for his own sake, it remained a thing of his *own*, having no ground in the foundation of truth, in God.

FOR HE IS A LIAR, AND THE FATHER THEREOF.—That which he says proceeds indeed from within himself; and what he is within himself as devil, in his ἴδιον of satanic egoism, that he puts forth continually in his own work, and in the work of his child as *its father*. Different interpretations of πατὴρ αὐτοῦ:

(1) The father of *the lie*, τοῦ ψεύδους; Origen, Euthymius, *et al.*,

Lücke. Observe, on the contrary, that Christ intends to speak here not merely of the author of the lie, but also concretely of the father of the liars, to whom He returns. Therefore,

(2) Father of *the liar*. Bengel, Baumgarten-Crusius, Luthardt, Meyer. Then we must of course take πατὴρ αὐτοῦ first as a general predicate of the wicked personality. The devil is a liar in himself, and is father of the liar in abominable self-propagation through the delusion of the children of wickedness (2 Thess. ii.).

The ancient Gnostic interpretation, taking the demiurge as father of the devil, re-applied to the Gospel by Hilgenfeld, is disposed of by Meyer [p. 359]. Meyer justly observes that in this passage the fall of the devil is presupposed; but it is by no means presupposed that the devil always was wicked (Hilgenfeld and others). It should be added that this description of the devil always suggests the causes of his fall: selfishness, falsehood, envy, hatred. The devil, the beginner of wickedness, 1 John iii. 8, 12; the founder of wickedness, the spirit of the wicked. In the temptation of Adam (Wisd. ii. 24; Heb. ii. 14; Rev. xii. 9),[1] as well as in Cain's fratricide, that twofold nature of selfishness showed itself: hatred of truth and love of murder, which culminated in the crucifixion of Christ. There is, however, here no opposition of *formal* truth and *formal* falsehood, but the full extent of both ideas is kept in view (Luthardt, Tholuck): this is evident from the nature of the completed opposition itself, when speaking the truth turns life itself into truth, and in like manner lying makes life itself a lie. So the external murder of Abel, which Satan effected through Cain, is inconceivable without the spiritual murder performed in Adam, which became the cause of the literal murder.

Ver. 45. BUT I—BECAUSE I SPEAK THE TRUTH, YE BELIEVE ME NOT.—The ἐγὼ δέ is forcibly put first, not so much in opposition to the devil (Tholuck, Meyer), as in opposition to the Jews as the spiritual children of the devil. After telling them what *they are*, the last word of the explanation, what *He is*, hovers on His lips. Jesus characterizes His Ego to the extent of their present need: (1) He is the witness or the prophet of truth, in opposition to the arch-liar and his children; (2) the sinless one, in opposition to their lust of murder, intending to kill Him; (3) coming from God, with the word of God, in opposition to their diabolic nature. This, however, is the great obstacle of His full self-revelation, or rather the Messianic designation of His full self-revelation, that in their hardened lying disposition they are opposed to His spirit of truth; that they do not believe Him for the very reason of His telling them the truth. Euthymius: εἰ μὲν ἔλεγον ψεῦδος, ἐπιστεύσατέ μοι ἄν, ὡς τὸ ἴδιον τοῦ πατρὸς ὑμῶν λέγοντι.

[1] Comp. the passage from *Sohar Chadash*: "The children of that old serpent who has slain Adam and all his posterity." Tholuck, p. 257 [Krauth's trans. p. 236].

Ver. 46. WHICH OF YOU CONVICTETH ME OF SIN?—Different explanations of sin:

(1) Because the truth in speaking is previously mentioned, ἁμαρτία must here mean *error* or intellectual defect. Origenes, Cyril, Erasmus, and others. Against this speaks, (*a*) that ἁμαρτία in the New Testament throughout designates *sin;* and even with the classics it does not mean *error, deceit,* unless with a defining addition, *e.g.* τῆς γνώμης. (*b*) Jesus would in this case make the examination of truth an object of intellectual reflection, we might say of theological disputation, while otherwise He represents it as a moral and religious process. (*c*) The truth of His word is authenticated by the truthfulness and sinlessness of His life; see ch. vii. 17, 18.

(2) Sin in speech, *untruth, falsehood.* Melancthon, Calvin, Hofmann, Tholuck. Against this: Either this interpretation amounts to the same as the first, or it must include the idea of intentional delusion, of sinful and wicked speech, or all this together ("wicked delusion," Fritzsche, Baumgarten-Crusius). But for this the expression is too general.

(3) *Sin,* the *moral* offence. Lücke, Stier, Luthardt, etc. Jesus speaks from the fundamental conception that the intellectual life is inseparably connected with the ethical (Ullmann, *Sinlessness of Jesus,* p. 99). There is no reason in this explanation (with Tholuck) to miss a "connecting link," or to assume a defect in the narrative. Meantime this declaration is also differently interpreted: (*a*) The sinless one is the purest and safest organ of the perception and communication of truth (Lücke), or the knowledge of the truth rests upon purity of the will (De Wette). (*b*) Meyer, against this: This would be discursive, or at least imply that Jesus acquired the knowledge of the truth in the discursive way, and only in His human state, while, according to John especially, He knew the truth by intuition, and from His pre-existent state, and in His earthly state by virtue of His unbroken communion with God. His reasoning is: If I am without sin—and none of you can prove the contrary—I am also without error; consequently I say the truth, and ye on your part have no reason to disbelieve me. But Jesus could exhibit His morally pure self-consciousness only by His life. Hence (*c*) the word is to be understood according to the historical connection of the reproach of theocratic sin. They tried to make Him a sinner in the sense of the Jewish regulation with regard to excommunication, but they do not venture to accuse Him publicly, still less can they convict Him. But this consciousness of His legal irreproachableness implies at the same time the consciousness of the moral infallibility of His life and the sinlessness of His character and being, as He on His part recognises no *merely legal* righteousness. Our expression is therefore certainly a solemn declaration of the Lord in regard to His sinlessness, which indeed is indirectly implied also in other testimonies concerning Himself, as

for instance in ver. 29. The circumstance that the divine-human sinlessness of Christ had to develope and prove itself in a human way, affords no reason to call it (with Meyer) *relative* in opposition to the *absolute* sinlessness of God, according to Heb. v. 8.

Ver. 46. I SPEAK THE TRUTH, WHY DO YE NOT BELIEVE ME?—Luther co-ordinates this word with the former; Christ asking the reason why they did not believe in Him, since they could censure neither His *life* nor His *doctrine*. My life is pure, for none of you can convict me of sin; my doctrine also, for I tell you nothing but the truth. But εἰ δὲ ἀλήθειαν λέγω cannot be co-ordinate to the question. The connection is rather this: Sinlessness is the truth of life; he who acts out the truth in a blameless life must be admitted also to speak the truth, and to be worthy of faith. Purity of life guarantees purity of doctrine, as *vice versa*, Jas. iii. 2.

Ver. 47. HE THAT IS OF GOD HEARETH GOD'S WORD.—A syllogism; but not with this conclusion: I now speak God's words (De Wette); but, you are not of God. That Jesus speaks the word of God is presupposed in the foregoing. An attentive hearing and reception of the word of God is meant. This is conditioned by being from God, by moral relationship with God; for only kindred can know kindred. The being of God has above been more particularly characterized as a being drawn by God (ch. vi. 44), being taught by Him (ver. 45), as showing itself by doing truth in God, ch. iii. 21.

Explanations of *he that is of God* (ὁ ὢν ἐκ τοῦ Θεοῦ): (*a*) *of divine essence* and *origin*, in the dualistic, Manichean sense of two originally different classes of men (Hilgenfeld); (*b*) *elect, predestinated* (Augustine, Piscator); (*c*) *born again* (Lutheran and recent Reformed interpreters). In reference to the third interpretation, it is to be assumed that to be of God, and to manifest it by hearing His word, is the beginning of the new birth; in reference to the second, that hereby true election comes to light; in reference to the first, that the antagonism between the children of God and the children of the devil is not metaphysical or ontological, but ethical, and is so defined in the New Testament, especially in John. On both sides self-determination is presupposed; but a direction and change of life is hereby expressed, which on the one side appears more and more as freedom and resemblance to God, on the other as demoniacal slavery. (See vers. 24, 34.)

Ver. 48. THOU ART A SAMARITAN, AND HAST A DEMON.—Malicious refusal of, and reply to, His reproach. A *Samaritan* is doubtless the designation of a heretic; but also, with the secondary meaning of a spurious origin (from a mongrel nation), and an adversary of orthodox Judaism (Paulus). "*Samaritan*" is meant to be a retort to His reproach, "You are no spiritual children of Abraham." But His reproach, "You are of the devil," they answer with the insult, "*Thou hast a demon*," here in the more definite

sense of being possessed of a satanic spirit. To His two ethical reproaches they oppose two insults, by which they expect triumphantly to silence Him. Hence the self-complacent expression, οὐ καλῶς λέγομεν ἡμεῖς—Are we not right? Did we not hit it? The form of the expression betrays that they do not utter these words for the first time. Perhaps the reproach, "Thou art a Samaritan," was hinted at already in ver. 19; at all events, the other reproach, "Thou hast a demon," in a milder form, was made by the people on a previous occasion (ch. vii. 20). But here we must remember the fact that the Pharisees had already formerly slanderously charged Him with casting out devils through Beelzebub, the prince of the devils (Matt. ix. 34; comp. x. 25, xii. 24). It is significant that, in their view, demoniacal possession and a voluntary demoniacal working are the same thing, or rather that they consider the former condition the higher degree of devilish life.

Ver. 49. I HAVE NOT A DEMON.—Jesus, with sublime self-control and calmness, ignores the first reproach (especially as He cannot recognise the designation of *Samaritan* either as a title of abuse or a verdict of rejection, "because He had already believers among the Samaritans, and He therefore did not hesitate in the parable of the good Samaritan to represent Himself under the symbol of a Samaritan:" Lampe). Yet He answers this reproach while answering the second. He does this first with a simple refusal or protest, but then by the positive declaration, I HONOUR MY FATHER. This furnishes at the same time the counterproof that He is no Samaritan, and has no demon. No Samaritan: He proves it by word and life that God is His Father. Not a demon: He proves it that He is not possessed of a dark spirit, but full of the Spirit of the Father, and glorifying Him. This explains the character of their reproaches. They insult and blaspheme; they insult in Him the representative of God's glory, therefore indirectly the glory of God itself. With this wickedness the matter cannot rest, because God reigns as the God of truth and righteousness. His τιμή, obscured by their ἀτιμάζειν, must face them in higher brilliancy as δόξα. But it is not His business to aspire to this δόξα arbitrarily (ch. v. 41); He leaves this to the Father, with the confidence that as surely as He seeks the δόξα of His Father, so surely will the Father, by His guidance, seek His. He knows that this is even a constant direction of the divine guidance. God is in this respect ὁ ζητῶν, and brings the case to a decision as ὁ κρίνων, in opposition to those who restrain the truth.

Ver. 51. IF A MAN KEEP MY SAYING, HE WILL NEVER SEE DEATH.—The announcement of God's judgment includes the announcement of death. This announcement Jesus could not make unconditionally to a Jewish audience: for (1) there might be some among them, and there were some, who really kept His word; and (2) He

could not yet withdraw from His adversaries the invitation to salvation; (3) the thought of the terrible judgment always awakened in Him an impulse of pity and mercy (comp. Matt. xxiii. 27). It is therefore incorrect to assume (with Calvin, De Wette) that these words, after a pause, were addressed to believers only, or to connect them (with Lücke) with ver. 31 instead of ver. 50. Meyer justly points out the antithesis to the reference to the judgment. "His word will carry the believers safely through judgment and death, or rather beyond judgment and death, as the Christians afterwards really experienced at the destruction of Jerusalem. Generally the expression is equal to the similar one, to hear the word, to remain in the word; yet in this keeping the probation in trials and dangers of apostasy is especially emphasized in the κρίσις (Matt. xiii. 21; John xv. 20, xvii. 6).—HE WILL NEVER SEE DEATH (not, he will not die for ever); a promise that his life shall pass entirely safe through the whole succession of judgments, and will not see death even in the final judgment.

Ver. 52. NOW WE KNOW THAT THOU HAST A DEMON.—The answer of blind enmity to His enticing call of mercy. If they understand the word of Jesus of His natural death, it is probably an intentional misunderstanding, in order to escape the force of His thoughts. They argue thus: He who promises to others bodily immortality, must himself possess it in a still higher degree. But since Abraham and the prophets died, it is a senseless and demoniacal self-exaltation if you claim for yourself freedom from death. It seems to be a characteristic part of their speech when they say, *Now we know that thou hast*, etc., *i.e.* Now at last we know positively what we have before accused you of; and when they further change τὸν ἐμὸν λόγον (ver. 51) into τὸν λόγον μου (ver. 52), and the expression οὐ μὴ θεωρήσῃ into οὐ μὴ γεύσηται, though the latter expression is also used by the Lord in a different connection, Matt. xvi. 28. The γεύεσθαι is a usual expression among the rabbins (Schöttgen, Wetstein), probably not merely in general a picture of experience, but a figure of the drinking from the cup of death; in any case, it denotes ironically the antithesis to every enjoyment of life. While the expression *not to see death* denotes the *objective* side of the believer's experience, according to which death is changed into a metamorphosis of life, the phrase *not to taste death* means the *subjective* emancipation from the guilty sinner's dread and horror of death.

Ver. 53. WHOM DOST THOU MAKE THYSELF?—With more than half-feigned shudder before the word of self-exaltation which He is about to utter, they manifest at the same time a demoniacal curiosity to know the last word of His self-designation. Thus the form of the excited questions is explained by the mixture of their fanatical and chiliastic emotions.

Ver. 54. IF I GLORIFY MYSELF, MY GLORY IS NOTHING.—At first

a protest against the reproach of self-exaltation. He makes nothing of Himself from His own will, but suffers Himself to become everything through the guidance of God. He does not answer their question directly, because every word referring to the true greatness of His δόξα would only be to them unintelligible, and cause error and offence. The full majesty of the divine-human Son of God must, as a new fact, be accompanied by the new idea, a new name, Phil. ii. 9. The accomplishment of this fact, however, belongs to the government of the Father. Therefore He cannot arbitrarily anticipate His glorification without contradicting His real δόξα, which is just a fruit of self-humiliation and perfect patience, Phil. ii. 6. But for this very reason the Father is active as the one *that glorifieth Him* (ὁ δοξάζων με); of whom they say *that He is their God* (ὅτι Θεὸς ἡμῶν ἐστιν). To them it is the strongest reproach that He is the same whom they with spiritual pride point out as their God, and which is true in a historical though not in a spiritual sense, to their own condemnation. The whole force of the contrast between their and His knowledge of God lies in this, that He can say, It is my Father who glorifies me—the same one whom you unjustly call your God, as you do not even know Him. That they do not know Him, they prove by their not recognising His revelation in Christ, and their persecuting and insulting Him unto death.

Ver. 55. YE KNOW HIM NOT, BUT I KNOW HIM.—Commentators are apt to ignore the contrast between the οὐκ ἐγνώκατε αὐτόν and the threefold οἶδα αὐτόν (see, however, Meyer, footnote, p. 366). In any case, it means, You have not even indirectly made His acquaintance, but I have made His acquaintance directly; I have looked at Him, and know Him by intention. We choose from the different shades of the idea the expression, *I know Him.*—I SHOULD BE A LIAR LIKE YOU. The childlike expression of the sublime self-consciousness of Christ. Were He to deny this unique and constant experience of God as His Father (Matt. xi. 27), He would, if this were possible, through mistaken and cowardly modesty, become a liar like them. They are liars and hypocrites while pretending to know God (comp. ver. 44); He would fall into the opposite kind of hypocrisy if He were to deny His consciousness. —The addition, BUT I KNOW HIM, AND KEEP HIS WORD, is an ultimatum, a declaration of war against the whole hell: the word of God confided to Him, which is one with His own consciousness, He will not permit to be torn out of His heart by the storm of the cross.

Ver. 56. ABRAHAM YOUR FATHER REJOICED THAT HE SHOULD SEE [ἠγαλλιάσατο ἵνα ἴδῃ].—The object of his joy is represented as its purpose and aim. Abraham rejoiced that he should see, and that he might see. His belief in the word of promise (Gen. xv. 4, xvii. 17, xviii. 10) was the cause of his joy; this the reason of the re-

juvenating of his life, and this again the condition of his patriarchal paternity, Heb. xi. 11, 12; comp. John i. 13. The birth of Isaac was mediated by inspiration of faith (Rom. iv. 19; Gal. iv. 23), and is therefore a type of that complete inspiration of faith with which the Virgin conceived the promised Saviour by the overshadowing power of the Holy Ghost. The laughing of Abraham, Gen. xvii. 17, forms only an incident in this cheerful elevation of life; and so far as it is connected with a doubt of Abraham, it can be only regarded as a symbol of rejoicing, not, according to Philo, as a pure expression of his hope.[1]

THAT HE SHOULD SEE MY DAY.—The expression of all the immeasurable hopes of Abraham united in their central-point of aim. The hope for the heir—for the heirs—for the inheritance (Heb. xi.), was a hope whose aim and centre appeared on the day of the divine Heir, who embraces all other heirs and the whole inheritance. The *day* of Christ is therefore also the whole time of the New Testament, as it reaches beyond the last day into the eternal day of His glory. "Not the passion-time (Chrysostom), not the time of the parusia (Bengel), not the birth-day (Schleusner), but the time of the appearance of Christ, as in the plural, Luke xvii. 23, in the singular, ver. 24" (Tholuck). On the worthlessness of the hypothetical shape of the sentence with the Socinians, see Lücke and Tholuck, p. 267. In reference to a similar longing of the theocratic pious kings, see Luke x. 24. The connection with the previous: (1) Chrysostom, Calvin: *Ille me absentem desideravit, vos præsentem aspernamini.* (2) De Wette: Now Jesus really places Himself above Abraham, by representing Himself as the object of Abraham's highest desire. (3) Baumgarten-Crusius: As the Giver of life, He could raise Himself above Abraham; for Abraham himself had in joyful anticipation expected and received life from Him. "Origen also finds in the εἶδεν καὶ ἐχάρη a definite refutation of the Ἀβρ. ἀπέθανε," maintained by the Jews (Tholuck). In answering their question, whether He was greater than Abraham, who had died, Christ asserts two points: (1) Abraham did not die, in their cheerless sense of death; (2) He did not raise Himself above Abraham, but Abraham subordinated himself to Him: comp. the parallel word on David, Matt. xxii. 45.

AND HE SAW IT, AND REJOICED.—Different explanations:

(1) He foresaw the day of Christ in faith [on the ground of the Messianic promises made to him during his earthly life, Gen. xii., xv., xvii., xviii., xxii.; Rom. iv.; Gal. iii. 6 ff.—P. S.]. So Calvin, Melanchthon, and older Protestant commentators.

(2) He saw it in types: the three angels, especially the sacrifice of Isaac [as foreshadowing the vicarious death and resurrection of Christ]. So Chrysostom, Theophyl., Roman commentators, Erasmus, Grotius.

[1] See the passage in Lücke, p. 363; likewise a similar passage from the *Sohar*.

(3) In prophetical vision. So Jerome, Olshausen, etc.

(4) In the celebration of the birth and meaning of Isaac. Hofmann.

(5) *Visio in limbo patrum.* Este, etc.

(6) As one living in paradise in the other world, like the angels, 1 Pet. i. 12; Moses and Elijah on the mount of transfiguration, Matt. xvii. 4; Luke ix. 31. So Origen, Lücke, De Wette, and different others. Doubtless the proper sense: therefore His living Abraham in opposition to their dead one.

AND REJOICED.—Indication of changes in the realm of death, wrought by the appearance of Christ. The calm joy of the blessed, ἐχάρη, in opposition to the excited joy of anxious desire, ἠγαλλιάσατο. According to rabbinical traditions, God showed to Abraham in prophetic vision the building, the destruction and reconstruction of the temple, and even the succession of empires (see Lücke, the note on p. 363). These traditions represent the dark shadow of the light which the word of Christ casts into Hades.

Ver. 57. THOU ART NOT YET FIFTY YEARS OLD.—The sensual, half-imbecile and half-malicious and intentional misunderstanding grows more and more in its folly. "The fiftieth year was the full age of a man, Num. iv. 3" (Tholuck). From this passage arose the misunderstanding of Irenæus, that Jesus had gone through all the ages of human life.

Ver. 58. VERILY, VERILY . . . BEFORE ABRAHAM BECAME, I AM. —Over against the completely hardened stupidity of spiritual death flashes up the perfect mystery of eternal life. Γενέσθαι, not "was" (Tholuck), or "born" (Erasmus), but "became" (Augustine); the antithesis of the created and the eternal, which implies at the same time the antithesis of the temporal and the eternal. Εἰμί expresses the pre-existence (after the fathers), yet not only as the divine pre-existence, but that which reflects itself in Christ's divine-human consciousness of eternity, and extends to the present and the future as well as the past, or that form of existence which makes Him the Alpha and the Omega, the Beginning and the End. He is the propelling principle and centre of the times. We distinguish, therefore, a threefold mode of existence: (1) The divine, timeless or pre-temporal existence of the Logos; (2) the divine-human principial existence of the Logos as the foundation of humanity and the world; (3) the divine-human existence of the coming and appearing Christ through the succession of times. This implies at the same time the ethical elevation of the feeling of eternity above the times. The principial and dynamic pre-existence must be understood in a sense analogous to the pre-existence of Christ before John, ch. i. 15, 17. To the Jews this sense was most obvious: Abraham's existence presupposes mine, not mine that of Abraham; he depends for his very existence on me, not I on him. We have, then, here again a revelation of His essential

Messianic consciousness, His primitive feeling of eternity over and above all time. Comp. ch. vi. 63, viii. 25, 42, xiii. 3, xvi. 28, xvii. 5.

Socinus explains according to his system: *Antequam Abraham fiat Abraham, i.e. pater multorum gentium, ego sum Messias, lux mundi.* The interpretation of Baumgarten-Crusius, "I was in the predestination of God," does not suffice, but is not incorrect, as Tholuck thinks: it denotes the principial aspect of pre-existence. In a similar sense, the rabbins boasted that Israel and the laws existed before the world.

Ver. 59. THEN TOOK THEY UP STONES.—The clear sound of the word concerning His eternity sounds to the Jews like blasphemy. They get ready, therefore, to execute theocratic judgment as zealots of the law (comp. x. 31). A summary stoning in the temple is related by Josephus, *Antiq.* xvii. 9. 3. "The stones were probably the building stones in the vestibule; see Lightfoot, p. 1048" (Meyer). Considering the frequent attempts of the Jews to stone Jesus, it must appear the more providential that He nevertheless found His death on the cross, and the more divine that He foresaw it with certainty.

BUT JESUS HID HIMSELF (withdrew Himself), ἐκρύβη. A vanishing out of sight (ἄφαντος γίνεσθαι), as in Luke xxiv. 31 (Augustine, Luthardt), is hardly to be thought of: to become invisible is not a withdrawal, a hiding; and Jesus was not yet transfigured. He hid Himself while disappearing among the multitude of the people, especially His adherents. Therefore also not quite so ἀνθρωπίνως as if He had fled (Chrysost.). The doubtful addition, διελθών, etc., does not express a miraculous disappearance, but rather that He secured His safety in virtue of His majesty, just by breaking through the midst of the group of His enemies. Meyer therefore has no good reason to say that this occurrence is quite different from the one related, Luke iv. 30. The conjecture of a docetic view (Hilgenfeld, Baur) is arbitrarily put in. Also in these details we see how the crisis thickens and the storm is gathering.

DOCTRINAL AND ETHICAL.

1. The grand decisive turning-point in the position of the Jews in Jerusalem towards the Lord, or the falling away from the beginnings of faith, a consequence of His exposition of *true discipleship* (in antithesis to false): (1) Real faith, true orthodoxy: continuance in His word, faithful obedience in contrast to arbitrary perversion of His word. (2) The fruit of faith, true philosophy: knowledge and recognition of divine truth in antithesis to the delusions of error. (3) The blessing of truth: true freedom, liberation from the service of sin, in antithesis to a spurious freedom or mock freedom, contemning the spiritual conditions of external freedom.

The *truth* shall make you free. Afterwards: The Son maketh free. Truth is *personal* in Christ, Christ is *universal* in truth. Truth is the light, freedom the might of life. Truth is the enlightenment of the reason, liberty the redemption of the will. Truth is the harmony of the contrasts of life, having its central-point in the life and work of Christ, its source in God, its rays in all fragments of knowledge; liberty the harmony of man in his true self-destination, in accordance with his abilities and the reality of God. Truth corresponds to revelation, liberty to redemption.

2. *Causes of the falling away:* (1) Pride (Abraham's seed); (2) self-delusion ("not slaves"); (3) carnal aspirations (outward rebellion); (4) evil fellowship, or party spirit ("we, we," etc.).

3. Antithesis of true *freedom* and true *servitude.*—Servitude: (1) Beginning of servitude (the commission of sin); (2) state of servitude (the slave of sin); (3) result (only an unfree bond-servant in the house of God, over whom expulsion is impending).—The servant (also the servile spirit) abideth not in the house of God (in the communion of the kingdom) for ever. This has been first fulfilled in the case of unbelieving Israel.

4. The Son of the house, as the real *Freeman,* also the true *Liberator.*

5. The contrast between *Christ* and His *adversaries:* (1) In disposition. He estimates them impartially (Abraham's seed); He woos them with His word. They, on the other hand, do not suffer His word to spring up in them, therefore hatred to Christ buds within them (they change the savour of life unto life into a savour of death unto death). (2) In the impulses of life. The Father of Christ, the father of the Jews; the seeing of Christ, the hearing of the Jews; the witnessing of Christ, the doing of the Jews. (3) In conduct: Israelitish, anti-Israelitish ("if Abraham were your father"); prophetic ("a man that telleth you the truth"), murderously anti-prophetic ("ye seek to kill me"); divine-human, anti-Christian. (4) In origin: Of God, of the devil.

6. "*I am from above.*" This answer to the intimation, He is about to descend far below as a suicide, contains the idea of His ascent. To the Jews death was in general a going downward. In the Old Testament the germ of the opposite hope was implanted, Gen. v. 24, xxviii. 12; in the holy mountain-ascents of Moses (Ex. xix.; Deut. xxxiv. 4); in Elijah's ascension to heaven; in expressions such as Prov. xv. 24. Christ here makes the idea of the heavenly abode appear more clearly (comp. ch. vii. 34); at a later period, ch. xiv., He reveals it openly to His disciples, in order to confirm it by His ascension.

7. The doctrine of Jesus concerning the *devil.* See the EXEGETICAL NOTES. Comp. Com. on Matt. iv. 1, xii. 26. Comp. the *Dogmatik* of the author (*Die Lehre vom Teufel*).

8. *Characteristics of the devil and his children:* (1) Lusts,

passions; (2) murder, hate; (3) falsehood; (4) contagion and seduction. Starke: "A seed is figuratively ascribed to the devil, Gen. iii. 15. By this are commonly understood not only the fallen angels, but also all malignant sinners (1 John iii. 10; Matt. xiii. 38, 39); partly because the first origin of the evil was the first sin of the devil, partly because all wicked people fulfil his will with filial obedience, and hence bear his image. Διάβολος means properly a slanderer, calumniator, because Satan is (1) a slanderer who belies (slanders) and defames God to men (Gen. iii. 3, 5), in that he suggests to believers hard thoughts of God, and tells them that He is angry with them, whilst in reality He is reconciled to them through Christ, but persuades the wicked that God is favourable to them, and unmindful of their iniquities. He also accuses and calumniates men to God, Job i. 9; Rev. xii. 17. (2) An adversary of Christ and the faithful, Gen. iii. 15; Zech. iii. 1; 1 Pet. v. 8; Rev. xii. 9. (3) A deceiver and seducer of men, 2 Cor. xi. 3, 14, etc.; he is the chief seducer, and then also all evil spirits who are under him as their head."

9. The *sinlessness of Jesus.* Comp. Ullmann, *The Sinlessness of Jesus* [7th ed. 1863].

10. *Unbelief* the uniform characteristic of the devilish mind: (1) Unbelief of the truth of Christ *because* it is truth, (2) because it is the effluence of His holiness, (3) because it is divine. Or (1) the lack of a sense of truth, proneness to falsehood; (2) the want of appreciation of the purity of life; (3) the lack of affinity to God, of obedience to the voice of God in the breast.

11. "A *Samaritan.*"—The insulting and abusive retort to the calm sentence of truth contains the life-picture of *fanaticism,* which has first boldly chicaned (ver. 13), then quibbled and sneered (ver. 19), after this uttered taunts (ver. 22), then, with eager longing for a chiliastic mystery and mystical proceeding, has drawn Him out (ver. 25), and worshipped Him (ver. 30). Turning round again, it grows rancorous (ver. 33), boasts (ver. 39), and arrogantly and abusively contradicts (ver. 41). Here it stands in its fullest development. It slanders while it reviles, and reviles as it slanders.

12. The wonderful proof of Christ's *self-command, patience,* and *freedom of spirit* exhibited throughout the chapter. His frankness, His prudence, His wisdom, His incorruptibleness (vers. 30, 31), the most diverse virtues of the Lord, prove superior to the most difficult situation and the severest temptations. From the midst of the solemnly moving serenity with which He proclaims judgment, His mercy bursts forth again as a flaming beacon of deliverance, ver. 51. The declaration in ver. 51 reverts to that contained in ver. 31.

13. *Christ and Abraham* in antithesis to the previously depicted relation of the Jews to Abraham. On the feeling of life and the feeling of death. Between *the doctrine of the pre-existence of Christ*

and the doctrine of the anticipatory joy of Abraham in the Messiah, and his celebration of the Messianic day in the other world, there exists the closest connection; similarly, the comfortless speech of the Jews with regard to the death of Abraham and the prophets is connected with their witless estimation of the duration of the life of Christ. (And thus the Evangelical Church was reproached with her three centuries, and the Evangelical Alliance with its three decennaries, under the misapprehension of the eternity of the evangel, and the primitiveness of the fellowship of faith.)

14. *Abraham's* exultation in this world, Abraham's joy in the other world; or the excited celebration (of the Messianic day) of the mortal, and the calm, peaceful celebration of the glorified one. The anticipatory joy of the ancients was not without painful longing, their longing not devoid of rapturous glimpses of the future.

15. Isaac, the son of faith, also in this a type of Christ, who was conceived by the Holy Ghost, born of Mary the Virgin.

16. Christ's proffer of everlasting life answered by the Jews with an attempt to stone and kill Him.

17. As Christ ever more gloriously escaped from the Jews, thus too shall the church of Christ, in her evangelical confession and spiritual life, ever more gloriously escape the persecutions of the legalists.

HOMILETICAL AND PRACTICAL.

The uprightness of Christ.—How the Lord by His heavenly uprightness gradually enchains the true disciples, gradually alienates the false ones (see John iii. 6, ix. 1).—How He does not captivate the false disciples: (1) Will not captivate them; (2) cannot captivate them.—The true profitable conduct of disciples towards the word of Jesus: (1) The conduct: (*a*) to suffer themselves to be kept by the word (to continue in it, the obedience of faith, ver. 31); (*b*) to keep the word in temptation as a guiding star through the darkness of judgments (the loyalty of faith, ver. 51). (2) Whereunto this is profitable: knowledge of the truth and freedom from sin (life in brightness and freedom from death).—Continuance in the word of Jesus the condition of true spiritual life: (1) Of true knowledge of God; (2) of true moral freedom.—Through truth to freedom.—Through inner freedom to outer freedom.—The false confidence of legal saints in their freedom (religious, ecclesiastical, political freedom): (1) They are enslaved outwardly by the world (the Jews by Rome); (2) enslaved at home by the letter of the law; (3) enslaved within and without by sin.—Domestic right in the house of God: (1) The Son; (2) the bond-servants; (3) the freedmen.—The true children of Abraham, Rom. iv.—Where the word of Christ cannot grow in the heart, enmity against Christ flourishes, ver. 37.—How man can by spiritual pride turn inherited blessings,

even ecclesiastical ones, into a curse (as here the boast about being Abraham's seed).—*The prudence of Christ* in antithesis to the temerity of sinners, ver. 38: (1) He speaks that which He has seen of God; (2) the evil that they have faintly heard, they do.—The trial of the Jews, instituted by the Lord, as to whether they are genuine heirs of the spirit and faith of Abraham: (1) The trial, (*a*) after the works of Abraham, (*b*) after their susceptibility of God's words. (2) The result, ver. 44.

Abraham's seed (consecrated children of God by circumcision; called regenerate), and yet of their father the devil. So, too, one may be called a Christian, an evangelical Christian, etc., and yet be of one's father the devil.

The devil a person who, by murder and lying continually, calls in question his personality and all personality.—Christ's severe words concerning the devil (here, Matt. xiii., Matt. iv., and elsewhere).—The fundamental traits of the devilish nature. How they are embraced in the ONE fundamental trait of unbelief (or of apostasy).—Falsehood and hate cognate: (1) Falsehood a murder of truth, of ideal reality; (2) murder, falsehood against life (denial of God, of love, sullying of the right).—How all threads of human falsehood, and hatred, and murder unite in the murder of Christ, the crucifixion.—How love and loyalty to all truth shine inseparable and pristine in the Crucified One.—The majesty of Jesus in His testimony to the devil and his children, etc., ver. 44.—Hatred of truth.—Unbelief as a hatred of truth resting upon the love of sin.

THE GOSPEL FOR JUDICA [fifth Sunday in Lent], vers. 46–59.—The twofold judgment in the separation between Christ and His adversaries: (1) The false judgment of the world, resulting in the justification of Christ; (2) Christ's true judgment of the world, that shall lead to the justification of sinners.—Christ, the Prophet of everlasting life, considered in relation to the prophets of death: (1) Wherefore He is the Prophet of life, and why they are prophets of death. (*a*) He is the Holy One, the Sinless One, the publisher of the word of God, and Himself the Word: existing from eternity, in respect of His essence; as respects His works, the Saviour of life, in time. (*b*) They are the sinners, enemies of the word, lost in temporalness, killing life with the fatal letter. (2) How He proclaims everlasting life, but they can preach of nothing but death. (*a*) Of His eternal life, of the eternal life of Abraham; (*b*) they of the death of Abraham and the prophets. (3) How He offers them eternal life (ver. 5), whilst they in return wish to kill Him (ver. 59). (4) How He is proved to be the Ever-Living One, while they have gone the way of death (vers. 54, 55).—As error is connected with sin, so is truth with innocence and righteousness.

The sinlessness of Jesus corroborated by challenging the testimony of His enemies.—The testimony of the world and of Christ's enemies to the innocence of Jesus (Pilate, Judas, the high priests

and elders themselves, Matt. xxvii. 43).—The innocence of Christ in respect of its complete revelation: (1) Founded upon divine impeccability; (2) approved in human sinlessness.—The voice of Jesus, from the mere fact of its being the voice of the Holy Man, should receive the consideration of the whole world: (1) In its uniqueness; (2) in its credibility; (3) in its revelations.—He that is of God, heareth God's words.—Ver. 48. The answer of the Jews a historically stereotype reply of the spirit of the law to the preaching of the gospel.—How religious testimony is turned into invectives in the mouth of fanaticism, ver. 48.—The calmness of the Lord in contrast to the railing excitement of His enemies.—Peter imitates Him in this composure (Acts ii.); so likewise do all faithful witnesses for the truth.—The cry of grief with which the Lord again offers salvation even to self-hardeners and blasphemers.—The New Testament word of everlasting life decried as a word of the devil by the false servants of the Old Testament.

Ver. 55. *And if I should say.* The fidelity of the Lord to truth in the faithfulness of His self-consciousness and knowledge of God.—Ver. 57. The length of true life, (1) measured by earthly-mindedness, (2) measured by godly-mindedness.—The Jews as accountants and reckoners opposed to the Lord and His numbers.—How the everlasting TO-DAY of the Father (Ps. ii.) is re-echoed in the everlasting I AM of the Son.—Ver. 59. The ever-repeated and ever-vain attempt of Christ's enemies to stone Him.—They were able in the end to crucify Him, and they thus contributed to His glorification; but to consign Him to oblivion beneath a heap of stones was beyond their power.—How Christ always passes gloriously through the midst of His enemies.

STARKE: It is not enough to make a good beginning in Christianity if one do not end well (continue and persevere).—*Make free,* Rom. vi. 18; Gal. v. 1; 1 Pet. ii. 10. From the bondage of sin, ver. 34, and of eternal death, ver. 51, Luke i. 77; by remission of guilt and punishment, and by communication of the Spirit of adoption and of faith.—That only is real and sound truth which can sanctify and save.—OSIANDER: Believers are not free from external servitude and civil burdens; their freedom is far more glorious, for they are free from sin, death, the devil and hell, and can bid defiance to all enemies, Rom. vi. 22.—ZEISIUS: Of what avail is it to have pious parents and ancestors, and not to be pious ourselves? To be of noble blood, but ignoble in soul, etc.?—*Ibid.:* Oh wretched liberty, whose companion is thraldom under sin and the devil!—CANSTEIN: If sin but play the master and have dominion over a man, it obtains right and might to plunge him into sundry and greater sins.—He who will be for ever with God must not be a slave, but a son; and this is the highest good, this is true felicity—to dwell in the house of the Lord for ever. Ps. xxiii. 6.—ZEISIUS: Priceless liberty of the children of God; but beware that thou

abuse not such liberty, by making it an occasion of security!—Ver. 41. The sinner who is for ever vindicating himself does but entangle himself the more.—It is the way of the flesh to be always intent upon evasions.—*Nova Bibl. Tub.:* He who loves not Jesus is not born of God, but of the devil.—Jesus proceeded from the Father to seek us; should not we then go forth from ourselves and the whole world to meet Him?—The CANNOT, ver. 43: A wicked, unruly will lay at the bottom of this.—ZEISIUS: Execrable as falsehood is, because it is the offspring of the devil, just so base is it, alas! But O insolvent nobility of liars!—*Ibid.:* It is the old way of the world to love and to hearken to the devil's lies, hypocrisy, and flattery, rather than truth.—As long as man cannot endure truth, he is incapable of faith.—Ver. 46. Against him who can ground his defence upon a good conscience the harshest invectives and abuse of his enemies will accomplish nothing.—A Christian is bound to appeal to his good conscience when his enemies revile and slander him without a cause.—Ver. 47. ZEISIUS: Infallible test of those who belong to God, who truly love God's word, etc.—When wicked men are convinced of their wickedness, and have nothing to answer, they resort to abuse, invective, and calumny, Acts vi. 10, 11.—LAMPE: To call upright witnesses for the truth heretics and enthusiasts, moreover to persecute them, and to boast of one's own orthodoxy on the other hand, are characteristics of antichristian spirits, 1 Pet. iii. 9.—Ver. 49. The more we honour God, the more the world will dishonour us. But courage! God will honour us in return.—Perverse world! It honours what is despicable, and despises what is honourable.—Ver. 50. It is honour enough for believers that they are the children of God. God, moreover, will defend them.—The godly find what they do not seek, but the wicked attain not that for which they strive.—Ver. 52. The wicked trample the most precious promises under foot, and draw only poison from the fairest flowers of the divine word.—CRAMER: The devil is a sophist.—Ver. 54. Vanity and folly make a great boast of themselves! Consider the Saviour, and follow His example.—Ver. 56. The most pious parents often leave descendants who do not possess their faith, piety, and virtue.—Believers see what is invisible, and believe that which is incredible, and rejoice with all their hearts.—Christians existed before the birth of Christ, and were saved through Him, Heb. xiii. 8.—CANSTEIN: Truth always comes off conqueror.

GERLACH: The truth, the revelation in Christ, 1 John i. 6, 8, ii. 21; Heb. x. 26. This truth makes free, for only that being is free that developes in accordance with its God-created nature.—The first sinner in God's creation, the devil, fell from the truth; he fell out of God, as the eternal source and vital element of all created beings. Thus he became a living contradiction in himself, a lie.—Ver. 47; 1 John v. 20.—Recognise Him they would not, refute Him they

could not; therefore they reviled Him.—Ver. 52. All the Jews at that time believed that the Messiah would raise the dead and judge the world, even in the carnal, literal sense; hence the language of Jesus might well have excited their astonishment, if they had not been inclined to receive Him as the Messiah: bitter enmity, however, prompted their treatment of His words, and the utter contempt which they entertained for Him is visible in their reply. (Be it observed only that they were also offended because He asserted His possession of this power without publicly presenting Himself as the Messiah.)—He strengthens the impression of mysterious majesty about His person, in that He, by virtue of His glance into the higher spirit-world, affirms that of Abraham which a mere man could not know.

BRAUNE: Continuance, 1 John ii. 28.—Blessed is he that endureth unto the end.—A real delirium of liberty had seized the Jews.—Bondage, 2 Pet. ii. 19.—Emancipation, Rom. viii. 2.—When a man takes offence at the expression of Jesus, he is not in harmony with the thoughts and mind of Jesus.—The evil will is the tool of Satan, the true devilish momentum.—Thus the devil's nature is not naturally evil; but wickedness made it evil. It is not I that is evil, but egotism. Without the *I* there were no love in which *I* learns *thou* and says *we*.—"To his haughtiness humility is servility, dependence on God slavery; to his false serpent-wisdom simplicity and honesty seem stupidity, and his egotism holds love to be foolish sensibility; his pride finds contrition, repentance, and petitions for mercy an insufferable humiliation. The struggle for autocratic likeness to God delusively causes his aspirations and efforts to seem grand to him, his non-subjection to God sublime" (Sartorius).—There is cause for fear when he deceives and lies rather than when he rages.—Why did they say fifty years old? The fiftieth year is the close of manhood, and hence formed the period of the Levites' time of service. Jesus was not as old as this; but they mention this age, as though they magnanimously granted more than could be demanded, in order to give an appearance of absurdity to His language.

HEUBNER: Christ distinguishes between real and false, firm and wavering disciples.—The slave of sin does not so much as know that he lacks freedom. One does not perceive that until one begins to see clearly. That is already the beginning of freedom.—Man is blinded by many things, so that he thinks himself perfectly free. Here it is a religious species of pride of ancestry, etc. But besides family pride there are a number of other considerations which exert a delusive power: external refinement, rank, authority, proficiency in business, commendation, a varnish of morality, art, science.—Why servant? when he says, It is my own will. Answer: Because the sinner never can say that his choice is the result of full and sober-minded conviction. He is reproved by conscience.—God

will have no slaves, no unwilling servants by compulsion and for hire; He wants children, free, loving children. Their supreme right is, to abide in the Father's house.—Man's destiny: either adoption into the paternal house of God, or exclusion from it.—The Son has broken the chains forged by Satan. He is the Redeemer of the human race.—Fictitious freedom.—The remembrance of pious ancestors should be a mighty impulse to good.—Christ has unique speech.—The devil abode not. Hence the earliest Fathers of the church called the devil an apostate (ἀποστάτης).—Apostasy from truth leads to the entire loss of truth. Be it observed, moreover, that as early as in the apocryphal *Predicatio Pauli* the sinlessness of Jesus is denied.—Good men can be understood only by the like-minded. Christ teaches us equanimity in reference to worldly honour.—What is true honour?—The difference between honour with God and honour with the world.—That no slander can strip us of our true honour.—Ver. 52. The words of Christ seem presumptuous, because virtue often has the appearance of presumption. He who is morally good really makes the highest claims without immodesty or presumption; on the other hand, presumption is to be found in the world.—Living among wicked and perverse people the severest trial of holy men.—What strengthens the pious in this life? (1) The consciousness of their lofty and intimate fellowship with the devout of all ages; (2) the prospect of everlasting blessedness, from eternity prepared for believers, through Christ.

Gossner: The world falsely declares itself free when it is over head and ears in slavery.—This is the tyranny of the devil, which he exercises over natural men to such an extent, that Paul rightly calls him the god of this world, who hath his work in the children of unbelief, Eph. ii. 2; 2 Cor. iv. 4.—From the Son of God all the children of God derive their birth, their life, their freedom, their redemption, their right of sonship and heirship.—What He is, that He also communicates to His people, and makes them kings, prophets, and priests. They have the honour of bearing His unction, seal, and name.—Infidels believe the devil, while denying his existence.—A man may try himself whether he be a child of God or of the devil.—Lying is his proper character.—Christ would not die in the temple, because He was to be sacrificed not alone for the Jewish nation, but for the whole world; for this another altar was requisite, whereon He might be offered up in the sight of all the world, as upon Golgotha.—What a judgment, to cast out Jesus! What a void in the heart, the temple of the church, where Jesus must hide Himself, and give way to blind zeal, pride, ambition, falsehood, selfishness—before all which He must flee!

Schleiermacher: Their belief (vers. 30 and 31) was in itself utterly imperfect, because expectations were mingled with it which did not correspond with the real purpose of God, that He would

accomplish in Christ. Now, so long as these expectations exist, it is possible that when a man begins to doubt their truth, and yet still clings to them at heart, he will forsake the faith. But just that clinging of the heart to something incompatible with true and living faith in the Redeemer is at the same time a *non-continuance in His word*, and a cherishing of another word in the heart, 2 Cor. iii. 15.—There is no other way for us all to be filled and penetrated with the truth, than by gazing into His holy image, and suffering ourselves to be purified through Him from all falseness.

BESSER: Ver. 32. Something of this was known also to the heathen. Cicero says: The wise man alone is free. But they comprehended the nature neither of divine wisdom nor of divine liberty.—No thraldom, says Seneca, is worse than the thraldom of the passions. Plato calls the infamous lusts the hardest tyrants. Epictetus says: Liberty is the name of virtue, slavery the name of vice. The Brahmin sages call the natural state of man "bondage."—SCHMALZ: The rage for heretical accusation: (1) It makes invectives take the place of convincing arguments; (2) it craftily distorts the plainest utterances of others; (3) it casts suspicion on the heart of others; (4) to combat them, it grasps at unlawful and violent means.—RAMBACH: Jesus the sublimest pattern of meekness.—J. C. E. SCHWARZ: Falsehood: (1) In respect to its nature (apostasy from God, rebellion against His kingdom, pollution of His image in ourselves and others); (2) in respect to its fruits (self-belying, mischief, impulse to new sin).—J. MUELLER: The holiness of Jesus Christ is proof of the truth of His testimony about His divine dignity.—SCHNUR: Why truth is so hated: (1) Because it sees too deeply; (2) because it speaks too openly; (3) because it judges too severely.—RAUTENBERG: Truth, and its lot upon earth: (1) It is rejected, but does not keep silence; (2) it is reviled, but wearies not; (3) it is persecuted, but does not succumb.

END OF VOL. I.

MURRAY AND GIBB, EDINBURGH,
PRINTERS TO HER MAJESTY'S STATIONERY OFFICE.

Digitized with financial assistance from the
Government of Maharashtra
on 18 July, 2018